ADVENT HERALD.



Luke 9:28–36

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street.

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"ACQUAINT NOW THYSELF WITH HIM, AND BE AT PEACE."—JOB 21:22.

ACQUAINT thyself with God,
If thou would'st read aright
The book of nature, ever spread
Before thee, day and night:
If thou would'st fully learn
The wonders there displayed,
Enshrine its Author in thy heart,
And love what he hath made.

So shall the warbling grove,
The surge with mountain swell,
The Banian on the Indian sands,
The lily in its dell,
Yea, every winged seed
That quickeneth 'neath the sod,
Teach heavenly wisdom, if thy soul
Acquaint thyself with God.

There are who gather wealth
From many a storied page,
That tendeth but to wrinkling care,
Nor warms the frost of age;
Yet thou, with lowly mind,
Intent on sacred lore,
Acquaint thyself with God, and be
At peace for evermore.

American Mes.

Forgiveness of Sins.

BY JOHN CUMMING, D.D.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—ACTS 13:38,39.

"Behold the man!" "Through this man," predicted by ancient prophets and the great subject of prophecy, promised afresh in every age and in varied notes, set forth in expressive and suggestive types, foreseen and foretold by Abraham and rejoiced in, intimated by Balaam the pliant seer, and yet not believed in to the saving of his soul, set up from the foundation of the world,—through this man, thus preached, thus promised, thus predicted, thus foreseen, thus gloried in, is preached unto you all the most blessed fact that Christendom hears or humanity can know—the forgiveness of sins. This man, the brightness of the glory of God, God manifest in the flesh, that meeting place between heaven and earth, between Deity and humanity, our Mediator, down which God can come from the heights of glory to visit us, and up which our petitions can travel to the throne of heavenly grace; and thereby heaven and earth that were infinitely severed and made hostile by sin to us are again reunited, and are become one in Christ Jesus. Through this Divine man—able to satisfy every demand of a perfect law, having suffered every exaction of a broken law, our Brother, our Representative, our Head, our all in all—"though this man is preached unto you the forgiveness of sins."

Nor is this expression merely emphatic, it is also eminently exclusive. "Through this man alone is preached unto you the forgiveness of sins." No priest or prophet of old ever attempted judicially to absolve from sin; no faithful minister, apostle, or evangelist, since this time durst attempt to pronounce judicially the forgiveness of sin. It is "through this man" emphatically, through this man exclusively, there is preached unto you the forgiveness of sins. There is no other name in heaven above, angel, archangel, or cherubim, through whom forgiveness may be had or sought; there is no other name below, of potentate or prince, civil or ecclesiastical, through whom sins can be forgiven, or in whose name forgiveness can be preached. But through this man there is instant forgiveness for the greatest sin, instant welcome to the enjoyment of forgiveness for the greatest and the oldest sinner upon earth. The least sin of the youngest sinner cannot be forgiven except through this man; and the greatest sin of the oldest and the worst sinner may have this very moment, for asking, forgiveness through this man, Christ Jesus, the Way, the Truth, and the Life.

But it may be asked naturally enough, Why through this man? What is he, and what has he done, that makes him the vehicle and medium of so glorious, so peculiar a transmission? It is enough if we had no reason except this, that God has so ordained it; this reply would be sufficient; this text alone would be conclusive: "Whom God hath set forth to be a propitiation through faith in his blood, that we might receive the forgiveness of sins." The appointment of God is enough for our satisfaction; the consecration of him by God would alone be satisfactory. Let us know clearly that God has appointed this way as the only way through which he can be just while he justifies, and that should and will satisfy every anxious mind.

But blessed be God! he not only tells us truths, but he tells us the grounds and the reason and the explanation of them. The Scripture is not simply an exposition of great truths, but it is also a discussion and vindication of those truths to the conscience, to the heart, to the intellect of man, as reasonable, and just, and necessary; and, therefore, we are told, by way of explanation, how Christ can thus give us the forgiveness of sins.

First, we feel, all of us without exception, at this very moment, that we have sinned. This is a universal belief. The reminiscence of our sins lies like a dark and ominous shadow upon the conscience of every man—saint and sinner, believer and unbeliever. It is true of every one in this world, "Our hearts condemn us; and God is greater than our hearts, and knoweth all things." Now, where are we to discover how sin can be forgiven at all; or whether it will be punished, with everlasting destruction, except in and through this man as he is revealed in God's holy word. If the mere Theist should plead, "God is merciful;" and yet he should say, "I feel that I am a sinner, and I feel in the depths of my heart instincts that are truer, and stronger, and more enduring, than logic, that sin and punishment are sound and echo—the latter generated by the former;" if you feel this, but add God is merciful, then I ask, How do you know that God is merciful? You hope so, you guess it, you have no assurance; but will you risk eternity upon a guess? Will you face the judment seat upon the possibility of the merest vague peradventure? Or, if you have discovered by some process, or heard from some oracle, that God is merciful, I ask, have you discovered what is the extent of his mercy? In other words, how far down in the descending scale of sin will his mercy go to pardon; how far up in the ascending scale will his justice go to punish? Will God punish all sins? You say. Certainly not. Then, will God overlook all sins? You say, Certainly not. Then, there are sins that he will punish, and if so, what are they? Are there any sins that he will not punish, and if so, what are they? The moment you begin to reason without this lamp in your hand, you stumble in a dark and slippery place, where there is no standing; but the moment that you discover in the sacred volume what this man has done and what this man is, you can plainly see how God can punish, how God can forgive, and yet be just and holy.

We have sinned; the sinner must suffer. It is a law just as fixed as the throne of Deity,—he that sins must suffer. If that be so, then how am I to escape the suffering as the consequence of my sin? God says a Substitute has been found. I am not canvassing the ground of this, the reasonableness of it, or illustrating it by analogy; I state it as the declaration of this blessed book: and all that this book speaks is true, and all it clearly condemns is and must be utterly false. He has fonnd a Substitute. Angels could not be our substitute, for they could not suffer; nor could angels, even the highest, satisfy. There was needed one to suffer and exhaust all that we deserved as sinners, and to obey and glorify all that was obligatory upon us as creatures; so that suffering and exhausting what we sinners deserved, we might never suffer; and obeying what we creatures could not and cannot even now attain to, we might be entitled to the inheritance that is incorruptible and undefiled, and that fadeth not away.

And now let ns enquire what is the result of faith in that man through whom is forgiveness, or, translated into plain speech, of just taking God at his word, and believing this—what is the result of it? That sin is signally punished while it is entirely pardoned; and at the same time the sinner is saved, not in spite of God's holiness, but in perfect conformity with the loftiest requirements of that holiness; and God is not only just, but is seen to be just, at the moment that he justifies the thief upon the cross; and through this man God receives the greatest glory at the moment the greatest sinner is participator of the richest pardon. "Through this man is preached unto you the forgiveness of sins."

(To be continued.)

The Bible.

THERE is a book in every library, and in most persons' hands now and again, which is presumed to have a certain influence in the establishment of virtue; and said to be efficient to a great extent in the civilization of the world, This book is the Bible. But however true these predicates are few stay to inquire by what processes it accomplishes these ends. Believers in the Bible reckon themselves too wise to imagine that there is any talismanic virtue in the book, or its phrases; so to the excellence of its maxims is attributed the secret of its power. But on examination we find a very small portion of it occupied with maxims of morality; history in great extent, law in extreme elaborateness, poetry of very diverse strain and circumstance, genealogy, biography, and letters of counsel and affection, are rather the prevailing elements of this work. Let us inquire as to the legitimate action of it towards the ends proposed.

The first feature of distinction between it and other books is that it alone, of all books extant, contains plain and coherent history of transactions in which Deity has performed a part; so that, if God has ever spoken to man, this book has a claim on our attention, as professing to contain the authentic record of it. If this be granted, it will be apparent that the history, the promises, and other lessons which it contains must be received in a spirit of pure unsophisticated faith. By no other means can we do justice to anything tendered to us as a remedy for 'all the ills that flesh is heir to.' It is, however, fair to expect that the employment of human language as the vehicle of divine messages is for the purpose of distinctly expressing the divine will in plain terms; and that therefore the various treatises contained in the Bible must be understood, as other writings, in their obvious sense. To depart from this common-sense dictum is to place ourselves at immense disadvantage in understanding these Scriptures.

On its first page this book announces the divine intention to create man, in these terms,—"Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea and over the fowl of the air, and over all cattle, and over all the earth," &c. Gen. 1: 26. From this it appears that man was designed to have dominion, its sphere being meanwhile confined to the inferior animals; and further, that *the earth* is the theatre of his destiny. Both of these points are also plainly stated in other parts of this book. Thus in Psalm 8: 6—"Thou madest him to have dominion over the works of thy hands; thou has put all things under his feet." And in Psalm 105: 16—"The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." See also Prov. 11:31; Psalm 37:11. The importance of this will be more apparent in the sequel. The divine intention to create man is carried out after this fashion—"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. 2:7. Man is thus introduced to our notice as a dust-made organism, animated by the breath of life common to all the creatures previously formed. See Gen. 7:22. Thus in the words of another part of Scripture—"The first man is of the earth." 1 Cor. 15: 47.

By transgressing the divine law the first man fell from his primeval dominion; and entailed upon himself and all his offspring the sentence of a return to the dust whence he was taken; the ground being also cursed, so that its fruits are only obtainable by labor, and its fertility retained by culture—"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3: 17-19. Thus "by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."—Rom. 5:12. Here the fact becomes manifest that God's first dealings with man were marked by a strict enforcement of the penalty of his law.

The universal corruption of mankind incurred the Divine displeasure, which ultimated in the flood being brought upon the world of the ungodly. One family alone was found faithful to God; "Through faith Noah builded an ark to the saving of his house," and the perpetuation of animal life in the earth. Not in this case alone, but by others, did the Lord show respect unto that law of his, which, while it poured its indignation upon the wicked, saved the just; thus "Enoch was translated that he should not see death;" and "just Lot was delivered from the destruction of Sodom, the filthy behavior of whose inhabitants had vexed his righteous soul from day to day."—Heb. 11:5; 2 Pet. 2:5-9.

In process of time a more distinct intimation was given of God's purpose to bless the world, by the selection of Abraham; whom the Lord called to be the father of his people and the model of faith to all generations; concerning whom is this testimony,—"I will make of thee a great nation, and I will bless thee and make thee a blessing; I will bless him that blesseth thee, and curse him that curseth thee; in thee shall all the families of the earth be blessed."—Gen. 12:2, 3, A remarkable circumstance in the history of Abraham is the fact that God promised to give him for a personal possession, the country extending from the *Euphrates* to the Nile,—while Abraham lived and died a pilgrim and stranger in the very land thus gifted to him by God—"And the Lord said unto Abram . . . all the land which thou seest, to thee will I give it, and to thy seed forever. . . . Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee."—Gen. 13:15, 17. "By faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise." "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims in the land."—Heb. 11:9, 13.—This appears to point to a future arrangement in which Abraham is personally to be concerned. To Isaac and Jacob, the son and grandson of Abraham, was awarded the further development of the Divine scheme; a repetition of the promises being also given to them.—Gen. 26:3-5; 28:13-15. The nation of Israel (another name given to Jacob) was ultimately chosen, prepared, and instructed to be the conservators of the Divine Oracle and the correct authorized forms of the worship of God. Thus—"The Lord called unto Moses out of the mountain saying, Thus shalt thou say to the house of Israel . . . Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation."—Ex. 19:5, 6. Indeed, the whole Mosaic history bears witness of this appointment.

It is fair to conclude that this nation has some

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important mission in the world, from these facts — their history, even in detail, (as given in the writings of Moses, the chronicles of the judges and kings, and the books of Ezra and Nehemiah), their civil polity and religious ritual. to the most minute particulars (see the law of Moses), and their choice literature, the Divine embalmment of their national hopes (in the prophets, psalms &c.), together constitute the entire contents of the first section of the Bible, thus occupying more than three-fourths of the whole scriptures. Again, their long possession of a portion of the land promised to their fathers, affords an example, and the only one on record, of a nation under Divine government—a kingdom of God (I Chron. 29:23.) Its judges and kings were of Jehovah's selection, and its laws enforced by Divine penalties. The choice of Saul, and afterwards of David and his house, are tokens of the interest which God displayed in the affairs of the nation. Besides these facts however, there are plain declarations as to the mission of Israel. which shall be referred to anon.

But this nation has long since been broken up and the fragments of it dispersed to the four winds; a people preserved by a singular providence, notwithstanding the persecutions which have so frequently galled them. Even in their palmiest days they seem to have had but a temporary hold of the land of promise (compare Gen. 15:18 and Josh. 1:4 with 2 Chron. 9:26); and again, Abraham himself has not set foot in it since it came into the possession of his children, and God "who cannot lie," will fulfil his promise. About the time when the kingdom of Israel was broken up, and the last king of David's house was taken captive to Babylon by Nebuchadnezzar, there were two remarkable prophetic testimonies given as to its ultimate restoration. The first is in these terms,—"Thou profane wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God, Remove the diadem and take off the crown; this shall not be the same; exalt him that is low and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him."—Ezek. 21:25-27. The other occurs in Daniel's explanation of Nebuchadnezzar's dream, concluding with the words, "In the days of these kings (figured by the image composed of metals and clay) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:44. The overthrow and restoration is also thus predicted by the prophet Micah, "Therefore Zion for your sake shall be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come and say, come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." —Micah 3:12; 4:1-3. See also Ezek. 38:21—28; Jer. 23:5-8; 3:17, 18.

To be continued.

Destruction of the Cities of the Plain.

The sun rose in his brightness. Nature smiled in her wonted loveliness. The heavens gave no potents—the earth bespoke no coming desolation. Far around Sodom and Gomorrah stretched the plains covered with rich verdure. The night had been spent in accustomed revelry, and now the exhausted sons and daughters of mirth were gathering, from morning repose, strength for renewed debauches. All was quiet within the walls—no fears disturbed the careless dreamers.

There is a state of society where the daily business is mirth, where care and serious reflection find no place. All live for the hour, heeding not the future in the reckless enjoyment of the present. It is a condition of society fraught with present evil and future danger. The soul rises not above earth in its aspirations; its tendencies are downwards; and intellect, which should elevate to heaven, only helps to a degradation to which brute beings can never reach. So it was in Sodom and Gomorrah. A mild clime and fertile country had produced wealth and luxury—these had come with no attempt at refinement—no educated mind, no high mental advancement awoke that ambition which sometimes raised even the wicked above grovelling pleasures. Here the heart hardened by iniquity had no redeeming virtues. Pleasure was sought in its grossest forms, and violence prevailed unmitigated in all its varieties. The kinder affections and better feelings of our nature found no home—not even amidst those relations which have some softening influence in savage life. Parental affection and filial reverence, conjugal ties and the decencies of social life had become extinct in the midst of wickedness which alike defied God and nature. There was here the blackness of moral darkness—a darkness that might be felt, had not all the moral sensibilities become extinct.

Such and much more was the condition of the cities of the plains; and its inhabitants, wearied with pleasure, had retired to rest—some, perhaps, even after that sun had risen so brightly —expecting to renew again their nightly orgies. But the last day has dawned on these cities— the sun has arisen that will witness here a yet more maddening scene— a scene not of mirth and revelry, but one at which hearts that had ceased to feel, shall quake with terror. Of all who throng those streets by day or shout in the wild carouse of night—how many shall see the sun descend in the west? Where will be that multitude but yesterday so gay, so thoughtless —where those cities with their wealth and their splendor?

Yet all is quiet—no cloud bedims the horizon—no lurid glare marks the coming desolation To one alone has a warning come—to one, and to his family for his sake, worshipper of the living God—thou man, who alone amidst all this throng, has been wont to bend the knee before the fearful Ruler of the universe—tarry no —judgment has been given against the place of thy habitation—the doom of these cities is sealed—the messenger has sped on his way — the kindly warning comes in happy time—but heed it—delay not in all the plain.

And now the man of prayer is flying to the mountains, and he must not stay even to drop one tear over the sad fate of one, who, instead of casting wishful looks back on the doomed cities, with hurried steps should have kept by his side. But just now a wife, now a lifeless pillar of salt, he must not stop to bewail her end. In the mountain only is safety— away! away Lot from the polluted soil.

He is safe, and stands on the mountain's brow. Hark! what peal is that on the plains below? Why changes the sun his face to lurid fire, bloody in its colors and vengeful with wrath in its seeming?—What terrific flashes now dart across the plain—now blot out the sun with a blaze of fearful brightness? The very elements are on fire—the earth heaves as in agony—the ear is deafened with the thunder in louder still louder roar. as if nature were in a deadly conflict with herself. But hark again! what, in the brief interval of the thunder's peal is that distant cry that in its shrillness pierces the far-off ear? That is not now the voice of revelry —there is no gushing laugh there—no mirth gives forth its shouts from yonder walls. It is a fearful cry—a cry more dreadful than the angry noise of the embattled elements—screams more terrific than nature's wildest, harshest, voice, even when commissioned for destruction by the Most High. Let me shut my ears—let the thunder, in its mercy, drown that maddened cry—it is the terrified voice of man, of woman, and child, when every limb is convulsed, and the very nerves shaking to dissolution. What now are the thoughts to which that phrenzied multitude have awakened? Conscience, from a lethargy long and deathlike, springs up into the fulness of life and vigor. A thousand sins, gross and deadly, rush clustering on the startled memory—there is no time for repentance but embittering remorse lengthens the minutes to seeming ages, but all too short for escape from the impending doom. —Fear would give wings to their feet, but whither shall they fly? Nature itself comes armed with vengeance. Here —yonder—all around—the sky, the earth is crying out against the guilty. Mothers turn aghast from the reproaches of children instructed from infancy only in sin —fathers would gladly escape the ghastly faces of sons in their very youth grown old in iniquity. They would willingly find among the terrified multitude one holy man who could raise his hands and voice to heaven to ward off the coming destruction. But where ever the eye turns, it is met only by a living mass of moral corruption, ripe for devouring vengeance. Hearts besotted with sensuality quake in deadly terror; and well they may, for it is a fearful thing to the unrepentant to fall, their sins uncancelled, into the hands of the living God. And around these scenes of wickedness is gathered and bursting forth vials of the long-deserved wrath.

And the lightning, to which the light of day is darkness, and thunder piled in louder peals on the deafening ear, palsy every nerve, and the limbs grow rigid with fear, when suddenly the sulphurous smell and scorching atmosphere give presage of the last act of this mighty drama. And now a lurid flame, in one broad living sheet of liquid fire, descends on yonder cities—the last wail has gone up—the death-scream from a thousand voices has reached the mountains—a broad gulf of burning sulphur covers the cities but yesterday teeming with life —mothers with their children— fathers with their sons—all, all have been engulfed— life and revelry have ceased together—all all sealed in a moment for a yet more dreadful day. They shall again come forth, but no city or abode of men shall ever again fill these cities of the plain. —*Mother's Magazine.*

The Glass Picture.

A pious pilgrim, wan and sad,
In woolen raiment darkly clad,
With hat of shells and staff in hand,
Had roamed about from land to land;
Found Innocence oppressed and scorned,
While star and fillet, Guilt adorned;
To him the world's embarrassed throng,
Passed like a game of chance along.

So through a weary wilderness
He wandered on in deep distress,
A sombre cloud o'erspread the sky,
It rained, it snowed—the storm was high:
At length he saw with beaming eyes,
An old and mossy chapel rise,—
With holy zeal he enters there,
Around him was the dismal air.

The pointed arch, the walls around,
Devoid of ornament he found;
The little altar made of stone.
With leafy mould was overgrown;
Above the altar-plate was seen
An only window 'mid the green,
A darkly-red, disfigured stain,
Was smeared upon its every pane.

Fy! cried the man in wild amaze,
What here insults the pious gaze!
A blind man in a fever-mood,
Could paint as well with soot and blood;
For nought appears but stain on stain,
All gloomy, meaningless and vain;
In this dark chaos seems to be,
The world's true picture shown to me.

But scarcely had the pilgrim done,
When from the clouds broke forth the sun;
Then flashed as in a single ray,
The picture's colors richly gay:
A splendid painting met the view,
All checkered and of crimson hue;
The chapel's deep and dismal night,
Made still more deep the colors bright.

He saw a thorn-bush girt with flame;
Upon it shone God's holy name,—
The face of Moses beaming bright
Appeared amid the wondrous light;
The rock, his coat of purple hue,
The valley green, his mantle blue,
And snowy flocks reposing there,
In lovely beauty soft and fair.

"Ha!" said the pilgrim, "what a sight!
How fiery-rich, yet softly bright;
The motley stain, the darkness drear,
Is changed to colors bright and clear,
And that which seemed without design
Displayed a Master's skill divine.
It needs no other touch of art,—
How does its splendour thrill my heart."

A light his gloomy spirit cheers;
Deep in his heart a voice he hears:
"Thy course of life the picture shows,
When truth in brightness o'er thee glows,
That which is now by doubt concealed
Shall in full glory be revealed.
Therefore rejoice, be penitent,
Whate'er God does is excellent,"

N. Y. Observer.

Drawing Near to God.

The inspired Psalmist said that it was good for him to draw near unto God. He spoke from experience. Some of my readers had a similar experience. It is a comfort to believe this article will be read by some who know that it is good to draw near to God. What are some of the effects of so doing—effects which led the Psalmist to pronounce it good?

By drawing near to God, we are made to feel that he is love. It is not difficult to form some conceptions of the power, wisdom and justice of God. We can do all this while we remain at a distance from Him. But to know the meaning of the expression, God is love, we must draw near to him, we are in an atmosphere of love. We feel that God is love. All dread and distrust are banished. We see the propriety of the expression, God is love. We have some knowledge of its meaning. It is the most precious knowledge that we can possess.

By drawing nearer to God, the love of sin is destroyed. No man feels any desire to sin when the love of God is shed abroad in his soul as it must needs be, when he really draws near to God. The love of sin still remaining in the converted soul, is the great obstacle to progress, and the great source of sorrow. It is the great business of Satan to multiply occasions for exciting that love, and causing it to lead to action. In repressing it and subduing it, consists the warfare that is carried on by every regenerate soul. While we are near to God, sin has no power. The soul is absorbed in an object so lovely that it can see no beauty in sin. So long as the soul is near to God, so long is the love of sin held in abeyance.

By drawing near to God, we forget the world, its distracting cares, and its tendency to mar our peace, and to lead us astray from duty. We are constrained to have daily intercourse with the world, and it is impossible for us not to be influenced by the scenes and circumstances by which we are surrounded. So far as those influences are unfavorable to holiness, we need at times to withdraw from them, and to fortify ourselves against them. This can be effectually done, only by drawing near to God. Then the world is no longer seen in a false light, and its influence for evil is destroyed.

By drawing near to God we get clearer views of the beauty of holiness. This is the great end of life, the great end of our being,—to be holy as God is holy. When we are near to God, we are near to the great exemplar of holiness. We see its beauty and desirableness as we can see it no where else. Being thus in the immediate presence of perfect and infinite holiness, we are, in a measure, transformed into the same image. The more we draw near to God, the more holy we shall become. Truly it is good for us to draw near to God.

The Tide of Grace.

Let me now urge on you the advantage and duty of improving to the utmost every season of heavenly visitation. There are seasons more favorable and full of grace than others. In this there is nothing surprising, but much that is in harmony with the common dispensation of Providence. Does not the success of the farmer, seaman, merchant—of men in many other circumstances—chiefly depend on their seizing opportunities which come and go like showers—which flow and ebb like the tides of the ocean? The sea is not always full. Twice a day she deserts her shores, and leaves the vessels high and dry upon the beach; so that they who would sail must wait and watch, and take the tide; and larger ships can only get afloat, or if afloat, get across the bar and into harbor, when through a favourable conjunction of celestial influence, the sea swells in stream or spring-tides beyond her common bounds. The seaman has his spring tides; the husbandman has his spring-time; and those showers, and soft winds, and sunny hours, on the prompt and diligent improvement of which the state of the barn and the barnyards depends.

If the season of heavenly visitations be improved, who can tell but it may be with you as with one well known to us? She was a fair enough professor, yet had been living a careless godless, Christless life. She awoke one morning and, most strange and unaccountably, her waking feeling was a strong desire to pray. She wondered. It was early dawn and what more natural than that she should say, there is time enough—meanwhile a little more sleep, a little more slumber, a little more folding of the hands to sleep? As she was sinking back again into unconsciousness, suddenly, with the brightness and power of lightning, a thought flashed into mind filling her with alarm—This desire may have come from God, this may be the hour of my destiny, this the tide of salvation, which if neglected may never return. She rose and flung herself on her knees. The chamber was changed into a Peniel; and when the morning sun looked in at her windows he found her wrestling with God in prayer; and, like one from a sepulchre, she came forth that day at the call of Jesus, to follow him henceforth, and in her future life to walk this world with God.—*Rev. Thomas Guthrie, D D.*

The Physician's Delay.

"Now Jesus loved Martha, and her sisters, and Lazarus. When he had heard, therefore, that he was sick, he abode two days still in the same place where he was." John 11: 5, 6.

There is something very remarkable in that word "therefore." I feel sure that if you had given human reason the fifth verse, "Now Jesus loved Martha, and her sister, and Lazarus" and asked for the legitimate inference, the sixth verse would have continued thus. "When he had heard, therefore, that he was sick, he hastened and went at once to Bethany." But as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts—and he "abode two days still in the same place where he was."

We can easily picture the intense anxiety of the sisters. Will our messenger reach the Lord in time? will our urgent necessity ap-

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pear? will he come at once? And when sufficient time had elapsed for his arrival, what painful and fruitless conjectures as to his absence! Jesus was not unmindful of their deep distress. Witness the serenity with which, when his hour was come, he fearlessly returned to Judea, where "the Jews had sought to stone him;" witness how, when he saw Mary weeping, and her friends weeping with her, he groaned in the spirit, and was troubled; witness how he wept and groaned again, though he knew that one brief hour would turn their mourning into joy; still, with the keenest appreciation of all they were going through, because he loved Martha, and her sister, and Lazarus, "he abode two days still in the same place where he was."

The reason is no mystery to us now, for we know the sequel. Through this delay his mightiest miracle was wrought. Suffering saint, you are passing through the furnace. You know not what Jesus is doing now; you see not the bright sequel. Take comfort from the family of Bethany. For you, too, eternal blessings are connected with protracted affliction.—*Bickersteth.*

Gethsemane.

Gethsemane! What Christian heart but thrills with emotion at the name! Shall we dare contemplate its mysteries! We glance for permission to do so to the eye of our Master, and see it bent upon us, not in frowning reproof, but in tender loving encouragement. Yes; He who suffered there is our dearest, best Friend. We love him, and are not afraid. "Perfect love casteth out fear." Yet a solemn awe steals over our spirits, as we approach the hallowed spot. Of the few words uttered by your Master there, which have come down to us, none seem more touching than these—"Now is my soul troubled, and what shall I say? Father save me from this hour! Yet for this cause came I unto this hour! Father, glorify Thy name!" We see here "the man Christ Jesus," shrinking, as even His human nature must shrink, from the weight of woe impending over him, raising His voice in imploring agony—"Father, save from this hour!" —then seeming to recall the prayer,—"Yet for this cause came I unto this hour!" and, in sublime submission—"Father, glorify thy name!"

Beloved in the Lord! can we not all recall hours when, from the inmost depths of our souls, —shallow are those depths compared to His, we have said, "Now is my soul troubled, and what shall I say?"—when we know not how to reply to the loving inquiry of our Master, heard even then,—"What will ye that I shall do unto you?" O, in every such hour, let our tossed and troubled spirits find here firm anchorage. In humble imitation of our Master, let us pray, "Father glorify thy name!" And even to us shall come the response, clearly audible to the ear of faith, and sweetly soothing to the distracted spirit—"I have both glorified it, and will glorify it again."—*Watchman and Reflector.*

Preaching.

As ministers of Christ, *what* shall we preach? Shall abstract matter, such as dreams, dreamers and dreaming, etc, etc, be taken as themes for pulpit exercise? Shall we aim in the selection of topics for Sabbath-day discourse, to attract rather than instruct the curious? Shall we seek a notoriety whose basis is composed of irreligious abstractions, irrelevant, and unscholarly eccentricities? An idea that the minister should, in order to keep his congregation, present theological kinks and double knots in an infinite series, for the sake of aping an expertness in untwisting them, is, I fear, getting to be an indispensable ingredient of ministerial popularity. Almost any kind of matter not calculated to produce conviction of sin, and show the necessity of repentance, is taken by the masses, and is popular in proportion to the singularity and smoothness of the speaker. Such is the strength of the popular taste cultivated on this principle, that few pulpits, and no public lecturers on any subject, can sustain themselves without that peculiar quality which may be termed modern *snap* and *jingle!* It is the manner and embellishment, and not the *matter* that attracts the masses and popularizes the modern pulpit and forum. Not deep, stern facts, but the glaring colors of the dress with which trained ingenuity can present them have the taking quality in these days!

And what it may be asked is the object of preaching? I answer: it is the religious enlargement of human powers, and the glory of God in the salvation of the soul! But much which passes for gospel preaching, I apprehend, at this age, is either Beechered or Parkered to death, or spoiled in the crucible by the lukewarmness of the fires by which its decoction is attempted. Thus, so far from accomplishing the proper object of preaching, it will not do it any way, but what is worse, it unprepares the mind so as to make non-effective other religious instrumentalities. In this way something is produced, and that is a stoic indifference to all the milder appeals of the gospel.

A strange curiosity also is generated, which in its strides for gratification oversteps the bounds of common decency, early showing a wild atheistical tendency leading quick to blasphemous utterances and ruin. Hence our Parkers, our Kings and our Chapins, reap so large. ly of lyceum patronage in addition to their three to five thousand dollars salaries as ministers of the pulpit. Those men who have succeeded in making the world believe that they have a Yankee wonder somewhere out of sight, and that they can exhibit it in a wonderful way are the men for the market, having climbed the popular pole to a dizzy height, like the mushroom almost in a day; while the men of real worth, capable of instructing, are the small fry of to-day.

But, leaving this kind of popular twaddle, the inquiry comes with renewed force, what shall we preach? The answer is ready: the naked unadulterated gospel of Christ. Taking away the fanciful dressings and colorings with which a sickly Christianity has mystified it; rather than attempt to enrobe the gospel; these embarrass and neutralize its force on the hearts of men. Perfect nudity is the state in which the gospel is most effective in its mission. The nearer the state when from the lips of the Great Founder, the more power to directly achieve its object.—*Morning Star.*

"Pang of the Dying Hour."

The following reasoning, taken from a secular paper is good as far as it goes, but it stops short of the grand conclusion. "To be leaving a family unprovided for," may be very sad, but to be passing into eternity unprovided for, one's self, is immeasureably worse. "To have to put off one's affairs," may be very lamentable, but to have done so in another sense. is incomparably more to be lamented when, not man and the past, but God and the future, are to be considered. It is good advice, founded on good reason, even so far as the affairs of this world are concerned, "Set thine house in order," but who would escape "the real pang of the dying hour," must take good heed to himself that he does not reach that hour chargeable with the neglect of the great salvation. Does your present course of life tend to such a result?—*Banner of the Cross.*

"It is nearly certain—indeed, certain as anything chiefly speculative can be—that in all deaths the physical suffering is small. Even where invalids experience the most excruciating agony during the progress of the disease nature comes to their relief at the last hour, and life goes out gently, like a candle in its socket. Those who have witnessed death-beds most frequently especially if they have been intelligent persons, and therefore capable of judging, agree generally in considering the physical pain of death as inconsiderable. They say that the convulsive motions, which frequently attend the parting breath, are not evidences of suffering, for that the invalid is insensible. They say also, that when the senses are retained, there is usually no such spasm. A leading medical authority states that scarcely one person in fifty is sensible at the point of death; and some physicians assert that they never saw a death-bed in which the patient was sensible. As life fails, nature, it would seem, beneficently interposes, deadening the sensibility of the nerves, and otherwise preparing the individual for the great and inevitable change.

"These facts should teach all men, while yet in health, 'to put their house in order.' Many a father by neglecting to make a will or keep his business always arranged, has left his family an inheritance of litigation or entailed on them the severest losses. Few are those, comparatively, who, on a sick bed, have sufficient clearness of intellect left to adjust entangled affairs, provide for the contingencies of trade, or even direct wisely the distribution of their estates. Death comes rapidly, in the shape of a short disease, leaving time for nothing but a wild and hopeless struggle with the enemy. Or it comes so insidiously as to beguile the victim and his friends, up to the last hour, with the hope of recovery, or at least of months prolonged life. Men dread sudden death, and pray to be delivered from it, forgetting that, to most of us death is always sudden, coming, as Scripture says 'like a thief in the night.' It is not for its physical pain that men should fear death, but lest it should overtake them ere they have 'set their house in order.' To be leaving a family unprovided for, or to have put off arrangements for settling up one's affairs is the real pang of the dying hour."

Eloquent Extract.

It is said that Edward Everett stands at the head of American orators, considering the term in its legitimate sense, and without reference to the power of moving the popular mind, which is one of the greatest if not the best elements of oratory. The oration at the Dedication of the Dudley Observatory at Albany, by Mr. Everett, is one of the happiest of the studied efforts of that gentleman. We quote a single passage:

Much, however, as we are indebted to our observatories for elevating our conceptions of the heavenly bodies, they present even to the unaided sight scenes of glory which words are too feeble to describe. I had occasion, a few weeks since, to take the early train from Providence to Boston, and for this purpose rose at two o' clock in the morning. Everything around was wrapt in darkness and hushed in silence, broken only by what seemed at that hour the unearthly clank and rush of the train. It was a mild serene mid-summer's night, the sky was without a cloud, the winds were whist. The moon, then in the last quarter, had just risen, and the stars shone with a spectral lustre, but little affected by her presence. Jupiter, two hours high, was the herald of the day; the Pleiades, just above the horizon, shed their sweet influence in the East; Lyra sparkled near the zenith; Andromeda veiled her newly discovered glories from the naked eye in the South; the steady pointers far beneath the Pole, looked meekly up from the depths of the North to their sovereign.

Such was the glorious specticle as I entered the train. As we proceeded, the timid approach of twilight became more perceptible, the intense blue of the sky began to soften; the smaller stars like little children, went first to rest; the sister beams of the Pleiades soon melted together; but the bright constellation of the North and West remained unchanged. Steadily the wondrous transfiguration went on.—Hands of angels hidden from mortal eyes shifted the scenery of heaven; the glories of night dissolved into the glories of the dawn. The blue sky now turned more softly gray; the great watch stars shut up their holy eyes; the East begun to kindle. Small streaks of purple soon blushed along the sky; the whole celestial concave was filled with the inflowing tides of the morning light, which came pouring down from above in one great ocean of radiance; till at length we reached the Blue Hills, a flash of purple fire blazed out from above the horizon, and turned the dewy teardrops of flower and leaf into rubies and diamonds. In a few seconds, the everlasting gates of the morning were thrown open, and the lord of day, arrayed in glories too severe for the gaze of man, began his course.

I do not wonder at the superstition of the ancient Magians, who in the morning of the world went up to the hill-tops of Central Asia, and ignorant of the true God, adored the most glorious work of his hand. But I am filled with amazement, when I am told that in this enlightened age, and in the heart of the Christian world, there are persons who can witness this daily manifestation of the power and wisdom of the Creator, and yet say in their hearts, "There is no God."

The First Note of Warning.

The Psalmist describes with vivid force the agonies of a sailor, when the tempests sweep over the ocean, and the stormed-vexed ship reels and staggers along her watery path. A sense of the helplessness of man, and of the mightiness of God, oppresses him and "then they cry unto the Lord in their trouble, and he bringeth them out of their distresses." Soon the sky clears, the sea smoothes its angry crest, and the light-hearted sailor, forgetting his fears and deliverance, abandons himself to the pleasures of the hour. Not otherwise is it with society, which struggles on, through alternate storms, and calms, judgments, and deliverances, forgetful in the hour of sunshine, of the hand whose aid was passionately invoked in the hour of trial. It is but a brief space since, struck by the judgment of God, the nation humbled itself in the dust, and vowed to reform its outward and inward life according to God's Word. Then the Lord heard in his mercy, and the plague was stayed. The season is now so far advanced that we may consider ourselves free from the visitation of cholera for at any rate another year. Still, let us rejoice with trembling, and use the months which are granted to us most earnestly, to establish those conditions which, under God, secure immunity from the plague. We are not left without warning. Reports reach us of its ravages in other regions, where its scourge is wielded yet more fearfully than at first. In Madeira and in Portugal it is raging destructively, while in India it has broken out with unexampled violence, and in a quarter hitherto exempted by its salubrity from the dreaded visitation. The accounts from the East describe the natives as utterly panic-stricken and paralysed. They believe that an invisible horseman is riding through the country, and that wherever his hoofs strike the pestilence appears. Now these indications should warn us that the virus of the disease is still unimpaired, and that when it meets with favourable conditions, its ravages will be even more terrible than when it first stirred itself from its lairs in the Indian marshes, to bear God's messages of judgment to a careless and thriftless world. Moreover, during its last European visitation, it reached altitudes which, from previous observation, were supposed to be above the level of its range. Swiss villages, thousands of feet above the sea level, were for the first time under its dominion; and English travelers flying from plague-smitten London, found their enemy established in the valleys of the Oberland, and under the shadow of Mount Blanc. It is again on its march to our coasts, and it becomes every man to ask himself, is he doing all that in him lies to arm his country against the visitation, and repel the destroyer from his prey. The means of defence are of the clearest and simplest character. "Wash and be clean," was we believe, the late Dean of Westminister's text on the day of humiliation during a former visitation; and it describes precisely our duty.—*London Chris. Times.*

Christianity in Turkey.

At the beginning of the late war, the Allied Powers issued a manifesto of the objects they sought to obtain by their appeal to arms. Their chief motive was, of course, to protect Turkey from the aggression of Russia. But in return for the protection thus afforded, Turkey, on her side, was expected to yield something. The reform of the wasteful system which had brought her to the last stage of national decay, was imperatively demanded; and, first in the long series of wrong, stood the bondage in which the Christian portion of her population was retained. It need not be said here, how the Turkish rulers, then entirely at the mercy of the Allies, promised all that was required with a facility which at another time, might have induced suspicion. As the demands of the Allies were most peremptory in relation to the condition of the Christians, it was here that the Sultan's concessions took the most practical shape. A Hatti-Humayoun was issued, declaring that from henceforth perfect equality was to be established between the Christian and the Moslem subjects of the Porte, and that a man might embrace the one creed or the other without molestation. The Christians of the empire hailed this new charter of their rights with tears of joy, and in the fulness of their hearts poured forth their gratitude to the Ambassadors of the Allied Powers, in the belief that their political millenium was now about to commence.

A few months only have passed away, and we already discern that certain clouds have passed over the atmorphere which was recently so smiling. The British and French troops have since the promulgation of the rescript, been withdrawn from the neighborhood of the capital, and Turkey is once more left to herself. With the departure of the troops the native Christians appear to feel that they have lost their protectors. The little confidence the Sultan has inspired among his Christian subjects is strikingly manifested by the fact that they anticipate worse treatment from their oppressors than they experienced before; as if the Turks would take the first opportunity to make up for their enforced toleration by increased tyranny.

We have been assured in the columns of a contemporary, that the Sultan evinced both surprise and anger on learning that the new decree in favor of the Christians was to be seriously carried out, and even forbade from his presence the Grand-Vizier whom he held responsible for gaining his assent under false pretences. What truth there may be in this report it is not for us to say; but even though there be no design openly to repeal the edict, there is reason to fear an intention indirectly to evade its force.

Intimations reach us from time to time of persecutions endured, and indignities cast upon that portion of the Christian population who have embraced the Protestant form of worship. We have little hope that these will cease for some time to come. But, as we doubt not there will be many who catching at these admissions, will be disposed to ask, What then, after all, has the war accomplished for the amelioration of the Christian population in Turkey? it becomes us to inquire what a Royal mandate can, and what it cannot do.

No thoughtful man could for a moment imagine that the mere promulgation of that Imperial document would of itself eradicate from the Mohammedan population the whole mass of bigotry, fanaticism, and hatred to Christianity, which have animated the nation and the faith from the days of Mohammed downward. No one can expect that the Pachas who rule the various provinces would at once, and as a matter of course, exert themselves to carry out the orders of their Royal master. And if they did, who is to ensure that the Mohammedan population would lay down their fierce passions at their bidding? Formal persecutions they could of course prevent: public demonstrations of hatred they might be able to suppress; but what ruler could guard against the stealthy mischief, the midnight brawl, the popular tumult?

It was but the other day that in our own coun-

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try, in the quiet, God-fearing town of Kelso on the Scottish border, the population, smarting under some wrongs real or imaginary that they sustained from the Irish in the locality, set fire to the Roman Catholic chapel in the place, and the authorities were powerless to prevent them. How much more readily might such an outrage take place among the fanatical Mohammedans? And all this is upon the supposition that the Pashas were bent on executing the Sultan's orders. But, in fact, we know that few of them are so bent. Their object is to accumulate wealth. Wealth may be gained in a variety of ways, by persecuting the Christians. Religion may be made the pretext for confiscating; a bribe from a rival sect may be the inducement to destroy another; or, at the worst, zeal for his own religion may be adopted by a Pacha as a means of atonement for his other crimes.

But is the declaration therefore useless? By no means. It remains there the standard of liberty, to which all the Christian sects have a right to appeal, and to which the Turkish Government must be compelled gradually to approximate. The knowledge that every cause of persecution is a violation of the Sultan's decree, may tend, to some extent, to paralyse the arm of the persecutor, while, in the same degree, it will nerve the down trodden Christian to resistance. Still more powerfully will it operate in authorising the Christians to appeal from every tyrannical Pasha or fanatical population directly to the Porte itself. And most powerful of all will its operation be in affording a plea to the Ambassadors of the Christian Powers to stand between the Christians and their oppressors—to afford them an argument for interference—to bring under the notice of the Sultan every flagrant violation of his sovereign power.

The Hatti-Humayoun may not have extinguished persecution in Turkey, but it is the infliction of its death-wound. It may writhe and struggle; it may expire in a convulsion more terrible than we have yet witnessed: but not the less, we believe the toleration extorted from the Sultan by the Allied Powers has sealed its doom. —*London Chris. Times.*



The Advent Herald.

BOSTON, OCTOBER 4, 1856.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. DUST, cast on their heads by the mourners over Babylon's downfall, Rev. 18:19:—Symbolic of the deep dejection that awaits the adherents to the Papacy.
3. EARS, of corn, seven, full and good, followed by seven withered and blasted ones, Gen. 41:22, 23:—Symbolic of seven years of great plenty of corn, followed by seven years of extreme scarcity. (vs. 26–32—"The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill-favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: what God is about to do he showeth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine: and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land: and the plenty shall not be known in the land by reason of that famine following: for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass." In this symbol, the good ears and fat kine, represent an abundance of food, when the cattle would be in good condition; and the bad ears and lean kine, represent the scarcity of food, when the cattle must be in a bad condition, —the number of years of each, corresponding only to the number of the ears and kine.—See cattle.
3. EARTH, contrasted with heaven, to which the stars are cast under the sixth seal, Rev. 6:13; and unto which the devil was cast, Rev. 12:9, 12, 16:—Symbolic of a dejected condition, compared with that before occupied.
2. EARTH, on the corners of which the angels held the four winds, Rev. 7:1; into which the angels cast the censers, 8:5; on which stood the left foot of the angel with the open book, 10:2; and to which the angel had the everlasting gospel to preach, 14:6:—Symbolic of the habitable globe, or of the portions which were to be subject to those agencies.
3. EARTH, in contrast with the sea, upon which the first angel poured out his vial, Rev. 16:2:—Symbolic of the population of an empire under a settled form of government, and free from revolution and disquiet.—See sea.
2. EARTH, of the old in connection with the heaven and sea which had passed away, Rev. 21:1:—Symbolic of the earth under its present form, which is to be melted with fervent heat, 2 Pet. 3:12.
2. EARTH, the new, which John saw in the place of the old, Rev. 21:1:—Symbolic of the earth redeemed from the curse, when regenerated by fire: the new earth for which "we look according to the promise" (2 Pet. 3:13,) at "the restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:21

To be continued.

DISINGENUOUS.

THE apostle writes to the Thessalonian brethren: "That ye be not soon shaken in mind, or be troubled, . . as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition," &c., who shall be destroyed by the brightness of his coming.

The italicised phrase has been often quoted to prove that the day of the Lord cannot be now at hand. When once asked to harmonize this text with the view of the near advent, we asked,

"Who called your attention to this passsage?"

"Rev. Mr. so and so."

We replied, "Paul asserts, does he not, that Christ cannot come till that man of sin be revealed?"

"Yes."

"Who does Mr. —— understand that man of sin to be?"

"The Papacy."

"Does he admit that the Papacy has been revealed?"

"He does."

"Then, as the revelation of the Papacy is the only event that Paul mentions as first to transpire before the second advent, and as that man of sin has been revealed now near 1260 years, how can a reference to this text prove that the day of the Lord is not now at hand?"

The irrelevancy of the reference was at once seen and surprise expressed that it should have been thus referred to.

In other instances we have heard a part only of the text quoted, — leaving off with the words, "That day shall not come,"—as though the day of the Lord could never come. This last and partial use of the text can only be regarded as a culpable one; but the former may have been the result of inadvertence, and a failure to perceive its irrelevancy.

Men's theories should always harmonize with the interpretation they give to specific passages; all the parts of their theory should harmonize, and they should never seek to avoid in one connection, the principles of interpretation which they fully admit in another—particularly when in the one case the admission would be fatal to their theory.

The Baptism of the Spirit.

BRO. HIMES:—It is a long time since I have taken my pen, but something in your "Reply to Inquirers," has prompted me to write you a few lines. In your remarks in regard to the baptism of the Spirit, you say "it signifies, ordinarily, the regeneration of the sinner at conversion; and extraordinarily, any miraculous gift conferred by the Spirit."

For the benefit of those (and doubtless there are many) who have been troubled in regard to it, as I have been in days past, I wish that sentence might be again repeated through the columns of the *Herald*, with such additions as will have a tendency to settle the minds of any anxious inquirers on the subject. We often meet those who suppose they must experience some very strange sensation, notwithstanding they have daily evidence of the love of God shed abroad in their hearts and have no expectation of being endowed with any supernatural gifts. Yours truly, AC——N.

We are not prepared to go very fully into the consideration of this question.

But we argue that, ordinarily, the baptism of the Spirit, is that spiritual operation by which the heart is regenerated; for such is the privilege and seal of every believer. Said the Saviour, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this he spake of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified.")—John 7:38, 39. The apostle said of Christ, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1:13, 14. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—*Ib.* 4:30. "And be not drunk with wine, wherein is excess; but be filled with the Spirit."—*Ib.* 5:18. "Because ye are sons, God hath sent forth his Spirit into your hearts, crying, Abba, Father."—Gal. 4:6. "For by one Spirit, are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit."—1. Cor. 12:13.

While the Spirit is thus a gift to all Christians, there are extraordinary gifts which have not been common to all. Thus when the Spirit was poured out on the apostles, they spake, miraculously, in the language of all who heard. "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit," &c.—1Cor. 12:8, 9.

While the Spirit is granted to all, it is not given equally to all—some have only an ordinary measure of grace, and some an extraordinary measure of it. And as it is granted to all, it cannot be restricted to miraculous manifestations, but must embrace every manifestation of the Spirit to man.

Postage on the Herald.

Occasionally a postmaster is found who does not understand the law regulating postage on news papers. A subscriber in Penn. has been obliged to discontinue the *Herald*, because the P. M. at that place charged one cent postage on every paper, and refused to deliver it when the legal postage had been paid in advance.

The present post office law provides that any paper weighing less than three ounces (this paper weighs less than one and a half ounces) and published weekly may be sent to *any part of the United States* for six and a half cents per quarter, or twenty six cents per year, if the postage is paid in advance at the office where the paper is taken out.

And it may be circulated, in the state where it is printed, if it weighs less than one and a half ounces, on the prepayment of thirteen cents for a year or three and one fourth cents per quarter.

On the prepayment of postage, a receipt should be taken by the subscriber, if he has any doubt of the P. M's. competency or integrity. And when any postmaster shall withhold from a subscriber any paper, the postage on which has been paid in advance at the prescribed rates, he is derelict in his duty, and is liable for the non performance of it.

The subscriber may commence a suit against him for the withholding of property, the paper being such to him; and the publisher has an action against him for interference with his business.

When a paper is withheld for any such reason we would recommend the subscriber to go first to the P. M. and show him the law and his duty; or to call his attention to this article. If the P, M. is still in doubt respecting it, it is his duty to apply to the Post Master general for instruction on the subject. If he does not, and still withholds the paper, the subscriber should inform us, that we may write to the P. M. and if that is without avail, to the Post Master general who will right the case. Or the the subscriber may state the facts to the Post Master General.

We shall open a correspondence with the P. M. in the place from which this complaint has come, which will probably remove the difficulty complained of.

Of all trees, I observe that God hath chosen the vine, a low plant that creeps upon the helpful wall: of all beasts, the soft and patient lamb; of all fowls the mild and guileless dove.

HORRID OUTRAGE.

The Logansport Journal gives the following account of a horrid outrage, which will be condemned by men of all parties. The Mr. Colfax alluded to is the well known member of Congress from Indiana.

"From a reliable correspondent we have received an account of the riot at Bourbon, Marshall county, at the discussion between Judge Stuart and Mr. Colfax

"A wagon containing four men and a number of ladies came from Kosciusko county to attend the speaking. In the wagon was borne a banner representing a buck on his last leg. Threats were made against the wagon before it reached the ground, and during the speaking thirty Irishmen, who were employed upon the railroad, prepared hickory clubs, and as the wagon passed a grocery at the opposite end of the town, it was attacked by these men, who knocked down the horses and commenced an indiscriminate assault upon all in the wagon.

"The screams of the women, as they begged for for their lives, and the shouts and murderous blows of the attacking party were awful, and presented a scene which drove in terror the multitude which was largely made up of women. Men endeavored to save their own families, and there was no time to assist the unfortunate wagon load, which was soon overpowered by the infuriated brutes, who forgot to discrimiuate between women and men in their mad attack.

"Whilst one of the mob stood with his club elevated with both hands, in the act of striking, he was shot and fell dead. The persons in the wagon were seriously bruised and injured, and were only saved from death by the attention of the mob being attracted to another object.

"In the wagon was the wife of a Mr. Leffel, a citizen of Kosciusko county, who, hearing of the danger of his wife, rode back to protect her. On approaching the wagon he and his horse were knocked down, and finding odds against him too strong, he retreated to the house of Rev. Mr. James, whose family with himself were witnesses of the terrible scene at the wagon. Mr. Leffel was pursued by the mob, who picked up axes as they went, broke in the door and a window, and brutally murdered him in the presence of the terrified family. His body was horribly mangled, his legs and head being cut to pieces.

"Mr. Colfax had been to supper a third of a mile from the scene of these transactions, and in a short time after, passed the grocery where were congregated the assailants of the wagon. They assaulted his horse with clubs and nearly knocked it down, and threatened the life of Mr. Colfax. He was able to keep his horse in motion, and escaped. The mob clubbed a man riding a short distance behind him, and threatened the life of a Captain Sterling, who had recently become a republican, and also beat a young man named Samuel Disher. They took complete possession of the town, while the people, anxious for the safety of the women fled in confusion.

"Mr. Leffel was a prominent member of the Methodist Episcopal Church. He was a mild, gentle, and inoffensive man, and universally beloved.

"All parties agree that there was no provocation for this murderous affair, and the assailants are universally condemned, particularly by the Democrats who witnessed it. It is hard to realize the fact that so wanton an outrage could be perpetrated in a civilized community, and that Irishmen, who are so notorious for their respect for women, should so far foget their character as to be guilty of such an outrage. They must have been urged to the deed by some political fiend, or have been drunk. It is hoped that the murderers may be found and punished."

Kansas News.

From Kansas.—The St. Louis *Republican* (a pro-slavery paper) of Sept. 22 has the following:

The steamer David Tatum arrived yesterday afternoon from St. Joseph. She left that port on Wednesday last. At Kansas she took on board about three hundred and fifty citizens of Missouri who, in obedience to the proclamation of Gov. Geary, had given up their military organization and returned to Missouri. They were principally from the counties of Howard, Boone, Saline, Cooper and Franklin. Lawrence was in possession of United States troops, by whom ninety of Lane's men had been made prisoners. Lane fled from Lawrence with the remainder of his forces and was in Nebraska.

The train from Jefferson City last evening brought down several gentlemen direct from Kansas. They were passengers on the Aubry and bring the latest news. From one of them we learn that the whole of Gen. Reid's force had been disbanded,

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and had returned to their homes. Gov. Geary was at Lecompton with one thousand United States troops, and determined to maintain the peace and execute the laws. Under his orders ninety men had been taken prisoners at Lawrence. The report of Lane and his band having fled to Nebraska is confirmed. They are said to have stolen property sufficient for them to live on during the coming winter, if they can keep together so long.

There was a great report last evening that several lives were lost on each side at Lawrence, but this is believed to be incorrect.

The St. Louis *Democrat* also mentions the arrival of the returning ruffians, and remarks—"We learn that peace and quietness reign in the Territory, and the people everywhere acknowledge the authority of Gov. Geary."

St. Louis, Sept. 29th. The *Intelligencer* says: Dates from the border of the 19th give the particulars of the last days of the war in Kansas, and circumstances attending the final treaty of peace at Franklin.

The Missourians, true to their word, marched from Westport to attack Lawrence on the 13th. The army was composed of one regiment of foot and two of mounted men—in all 2400 men attended by four pieces of artillery. Gen. Haskell was in command.

On the 13th and 14th the army marched forty miles, reaching Franklin, three miles from Lawrence.

When about four miles from Franklin, the advance guard was fired on by the picket guard of the Lawrence army and one man killed.

The main body was hurried up as fast as possible, for the purpose of attacking Lawrence that evening.

By the time it reached Franklin, however, it was night, and the contemplated attack was postponed.

The army encamped at Franklin, intending to make assault next day, the 15th.

At midnight, however, an express arrived in camp, with the information that Col. Cook, with a large force of U. S. troops, had taken up a position in front of Lawrence, for the purpose of protecting it from the proposed attack.

Col. Cook communicated notice of his resolution to defend the town, in a note to Gen. Hieskell, warning him of the consequences.

It was said that Col. Cook had been sent by Gov. Geary to protect Lawrence.

On the 15th, Gov. Geary arrived at Franklin, and had a consultation with the officers of the invading army.

He told them that he was prepared to enforce the laws, to arrest offenders, to crush insurrection, and suppress disorder with the aid of the troops under his command, and that the interposition of the Missourians was no longer necessary.

As an evidence of his ability to enforce the laws, he told them that he had just arrested 90 or 100 outlaws, who would be properly tried by the legal authorities.

In view of these facts, the Governor urged the Missourians to disband, and abandon their projected attack on Lawrence.

General Atchison, Gen. Reid, and Col. Titus addressed the meeting, and urged compliance with the Governor's proposal.

The Governor then withdrew from the Conference, to afford the Missourians an opportunity to act among themselves on his suggestion.

A meeting was instantly organized by calling Gen. Atchison to the chair.

Resolutions were passed, declaring that, relying on the protection promised to peaceable settlers by the Governor, they, the invading army, would now disband and return to their homes; requesting the Governor to organize and distribute over the territory a force of militia to protect the settlers from marauders and robbers, and recommending that Col. Titus be made commander of the militia of the Territory.

The Missourians then broke up camp and returned home, except those who intended to settle in the Territory.

The 90 or 100 men arrested by Gov. Geary belonged to the company of Col Harvey, who made the attack on Capt. Robertson.

It is said that one U. S. soldier and fourteen of Harvey's men were killed.

Lane is not to be found in the Territory.

All is quiet in the Territory now.

Foreign News.

Philadelphia, Sept. 24th. The steamship Kangaroo did not reach her dock until this morning. Her dates are to the 10th.

The foreign papers contain but little news of interest. The London *Times* has a severe leader on the suspension of the Royal British Bank, which it pronounces a disgraceful affair.

France. The Emperor's sojourn at Biaritz will be extended to the 1st of October.

Commercial letters from Paris state that business for the past week has been very quiet without change. In the provincial manufacturing cities, trade was also dull. The enormous arrivals of grain at Marseilles had caused holders to abate their pretensions, and prices were declining.

Spain. The latest telegraphic intelligence contains nothing of peculiar interest.

The Cabinet is said to be unanimous, and to possess the entire confidence of the queen.

The Madrid journals contain the official justification of the decree dissolving the Cortez. The ministers declare that this assembly has overstepped the limits of its power, and that it has acted regardless of the restrictions which were originally put upon its mandates by the decree of convocation.

Austria. The intervention of Austria in the contest between the Montenegrins and Turkey is more talked of as impending. In addition to the threatened dispatch of an Austrian force to the Montenegrin frontier, it is now asserted in a German paper that instructions for an immediate diplomatic interference with the Sultan have been sent to the Austrtan ambassador at Constantinople.

THE VOICE OF THE CHURCH.—"This is a 12mo volume of 400 pages. It appears to be a thorough examination of the doctrine of the second coming, requiring extensive and laborious research, and presents arguments and arranges facts of history with method and precision. Ancient authorities and writers in abundance are cited, and detailed explanations of some scripture passages given, all of which, taken together, render the book quite interesting."—*Worcester National Ægis.*

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MY JOURNAL.

Thursday, August 7.—Took cars for the far West. Stopped six hours in Albany, and preached in the evening to the Advent church. I have some hope that they may see better days. The present is a time of trial. After service I took the cars at 11 o'clock, P. M. for my next appointment, in Laporte, Ind. Rode two nights and one day, and arrived Saturday A. M. at 7 o'clock — over one thousand miles. I was welcomed by Bro. Northum, at the "Parker House," with whom I breakfasted, when he introduced me to the Rev. F. P. Cummings, Pastor of the old school Presbyterian church in this place; in whose chapel I was to preach. He and his family received me very cordially, with whom I enjoyed an excellent home during my stay.

I now took refreshment and rest for a few hours; after which I called upon several friends, among whom was Elder Wm. Andrews, formerly of the Christian church Herbert st. in Salem, Mass. We had not met for over 17 years. Our interview was very pleasant. He does not preach much, and has, as he told me, become a Spiritualist. I also called upon Elder Wm. Lane, the Christian preacher residing here; but he was absent. The Christian church in this place are strongly tinctured with the Spiritual views, and are not what they once were.

There was but one Advent family in the place with whom I became acquainted, that of Bro. H. C. Wells, by whom I was very cordially received, and felt quite at home. Although a difference has been thought to exist between me and many Adventists of this class at the West, yet by exchange of views, it has been found that we were agreed in all important matters. Our fellowship with this family, as with many others whom I afterwards became acquainted with, was truly sweet. Much that separates and creates coldness and distance is either imaginary, or an honest difference in sentiment, which may be used by the selfish and sectarian, to divide real Christians. But

"Wherever I his image see,
Oh let those souls be dear to me."

I trust that the efforts of the selfish and evil disposed to destroy my usefulness in the West, will be overruled for good. I am sure that brethren who are made acquainted with my real position and labors, will not fail to appreciate them.

Sabbath, Aug. 10.—A beautiful day. I gave three discourses in the Presbyterian (Old School) chapel. Mr. Cummings, the Pastor, and the Rev. Mr. Logan, another Presbyterian minister, were present, and gave me a candid hearing morning and evening. The audience was very good. In addition to their usual congregation, others from the churches came in, and a goodly number of Adventists were in attendance from the neighboring towns, among whom were Elder F. H. Berick, of Union Mills, Ind., and J Howell, of Romeo. Ill.

My discourses during the day were founded on Isaiah 9;6,7. 1. The genealogy and nativity of Christ. 2. His prophetic and priestly offices, in connection with his teaching and miracles, his sufferings, death, resurrection and ascension. 3. His second advent and reign, from henceforth even forever. Under these heads I gave a full view of the Advent faith—in other words of the gospel. I did not hear any material dissent from my position. But it is one thing to give assent to what seems plain and true, and another to embrace it heartily and carry it out in our lives. It is one thing to give our approbation in word and pass on heedless with the crowd, and quite another to be baptised into its spirit and power and carry it out in a bold and consistent advocacy, through, (if need be) reproach, persecution, and sacrifice. I have hope that some will embrace it in full, and, at any cost, maintain it as the truth which is to save and prepare men for the Kingdom of God.

After the evening service I took a ride into the country, five miles over the beautiful prairie, to the hospitable residence of Bro. A. P. Wells, one of the whole hearted kind of Adventists. I found a home indeed, with him and his family, who are of like spirit. Bro. Berick accompanied me, which, in a new field, and among strangers, added to the pleasure of my visit. Bro. W. has a noble farm, and the whole country about him, consists of prairie exceedingly rich and beautiful.

Monday, Aug. 11.—Spent the A. M. with Brn. Wells and Berick, and returned to Laporte in the P. M. Visited some, and in the evening preached again in the Presbyterian chapel, to a small audience, among whom were the Methodist and New School Presbyterian clergymen. I gave them a practical sermon, on the causes and cure of the trials of life, which was appreciated by those present, especially by the ministers. This closed my labors in Laporte, for the present.

Tuesday, Aug. 12.—To day I took leave of Mr. Cummings and family, who had so kindly received and generously entertained me. They have my gratitude for their hospitality. I have hope that some good will result to the people of his charge, and my visit may prove a blessing to all.

As the Hon. A. Burlingame M. C., was to speak in the P. M., I followed the multitude to hear him. He spoke for three hours and a half, and no one was weary that I heard of. His theme was liberty and humanity, in opposition to slavery and injustice. He gave utterance and eloquent form to the sentiments which I have cherished for twenty-five years, and for which, the most of that time, I have been regarded as a fanatic. Well the "spoke" has come up at last, and public sentiment on this subject in the North is getting to be quite congenial to my spirit. But, though I sympathise with Liberty, and Humanity, I am not prepared to engage in political strife. I say, "God speed the right." And as a minister of God, I trust I shall not be found inactive, as to my whole duty to God and man in this crisis.

As to the aspect of the political heavens in this great West, so far as my observation goes it is for liberty and right. I have seen but one man to know him, that sustains and justifies the present government of our national affairs, and that man was one of the judges of the Nebraska Territory, to whom I was introduced. The present state of things in Kansas, and our Capital, is awful to contemplate, and furnishes cause for much prayer on the part of the church.

In the P. M. Bro. Northum, (a member of the New School Presbyterian church, and who was the chief means of getting me to preach in this vicinity) took me to Kingsbury, twelve miles in the country, where I preached in the evening to a good audience, mostly Adventists. I had a good reception by Elder D. L. Mansfield and wife, formerly of Me., who live and labor in this vicinity to good acceptance. I spent two days with them and Elder Howell and family who were at their house, and visited with them several families of piety and intelligence, with all of whom I enjoyed much.

Aug. 13.—Preached again, and closed my labors in this place.

Thursday, Aug. 14 —Bro. Northum took me to his house to dine, after which I visited a number of families, with some of whom we had interesting conversations on the "blessed hope." He also conducted me over several prairie farms, that, but for the "curse", would be almost like Eden.

But with all the richness and fruitfulness of the soil, and with all its beauty, the curse is upon it. There is no perfection here. Nothing but the "heavenly land," will meet the wants, and fully satisfy the heirs of the kingdom.

I preached in the evening in the Presbyterian chapel at Union Mills. We had a good audience, and candid hearing. Put up with the widow Wells, a member of the church, and formerly of the State of Connecticut.

I had an interesting conversation with her on our hope. I was received with kindness although an entire stranger.

Friday, Aug. 15.—Visited Elder F. H. Berick, who resides a few miles from the Mills. I found him very pleasantly situated. He preaches in several places in the vicinity, to good congregations, and is doing good work for the cause in this part of the country. I was very cordially received.

He takes the same position now that we have done, both as to time and church organization, is laboring to build up the cause of Christ in health and strength, "in the unity of the spirit and the bonds of peace."

In the evening I preached again at the Mills, and closed my labors, for this time in Ind. I was kindly entertained by Bro. Butt.

Saturday, Aug. 16.—Bro. Berick took me to Laporte, where I was to take the cars to my next appointment, in Chicago.

The cause in Laporte and vicinity has suffered much, as elsewhere, from some who have been imprudent, and others wicked. I may name one case only. S. C. Chandler, formerly a Baptist minister, in Mass., and for a time a professed Adventist, came into this county a few years since and introduced himself as a Baptist preacher, and labored for a time in a Baptist church, which he in a short time, divided and broke up. It came out that he had been a professed Adventist, and as he preached some views on the personal reign, like those of the Adventists, in connection with gross materialism, the reproach of the whole was thrown upon the Adventists. He is now advocating, and I think very naturally, the infidel views of Tom Paine. Thus the cause of God has been made for a time to suffer by the imprudent and wicked.

It may be well to remark in this connection, that a number of persons have come to the West who have not the confidence or support of Adventists at home, who have done the cause much injury. Such persons, though at first unknown, very soon expose themselves. In making these general remarks without giving names, no good or faithful Advent preacher, will of course make any application to himself. Ministers who have the confidence and support of those churches, of course cannot in this case be referred to. But of the former class, our brethren cannot be too on much their guard.

In the P.M., I took leave of brethren Berick, Northum and others, and left by cars for Chicago. Arrived in the evening, and put up with brother A. Veeder, an old friend, and faithful brother in the cause, who with his family received me with much cordiality.

There is no church in this city, although brother Veeder has done what he could with others, to raise one. I found a number of excellent brethren, who are desirous to have a regular meeting. They would do liberally for the support of a minister, if they could get one who would help them, and build up a church. But we have very few of this class of men, and such a man as they need cannot be found for them at this time.

Sabbath, Aug. 17th.—Spoke three times in the Seminary, on Clark street. It was unfortunate for us that no public notice was given, so that we had only the particular friends of the cause in attendance, who had read the *Herald*, and such as had been personally notified. It was cheering to see brother T. Sayles, F. Smith, and many others from abroad. On the whole, we had good attendance, and a good day. I had much freedom in speaking, and have no doubt that with proper notice, I should have large audiences, which I contemplate at a future time.

Monday, Aug. 18th.—At the request of brother Franklin Smith, an old friend, formerly of Vermont, I went to Waukegan, Ill., the place of his residence, forty miles from Chicago. It was an unexpected visit, but a very pleasant one, after years of absence, to meet with brother Smith and family. Our visit was short, but a joyful one. Brother S. had taken pains to get up a meeting for me in the Baptist church in the evening. But a heavy rain storm prevented the gathering of but few. The Baptist and Congregational ministers were in attendance with a few others, to whom I preached on the "blessed hope." I hope brother S. will have a reward for his labor and sacrifice for this service.

Waukegan is a flourishing town of about 6000 inhabitants, located on the shore of Lake Michigan. There is a good opportunity to raise a church in this place. We have a few brethren here who would be reliable. I was very sorry that my time did not permit me to call upon them all, especially Deacon Stone, late of Salem, Mass., whom our brethren there will find worthy of their confidence and esteem.

Bentonsport, Sept. 17th, 1856.

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CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*

THE INCREASE OF KNOWLEDGE, A SIGN OF THE END.

(Concluded from our last.)

WE next come to Queen Mary's reign, 1553 to 1558, during which time the Gospellers, as the reformers were then called, fled abroad, and a new translation of the Scriptures into English, appeared at Geneva, of which the New Testament was published in 1557. This is the first New Testament in English, with the distinction of verses, by numerical figures. And here let us mention the conduct of a martyr, that ought to be known and not forgotten.

Joan Waste, a poor woman, blind from her birth, learned at an early age to knit stockings and sleeves, and to assist her father in the business of rope making, and always showed an aversion to idleness. After the death of her parents she lived with her brother; and by constant attendance at church, and hearing service read in the vulgar tongue, in the time of King Edward, she became deeply impressed with religious principles. Hence she became anxious to possess the word of God. At length by hard toil, she earned and saved enough to buy a new Testament, and being blind. and so not able to read, she got others to read it to her, especially an old man, a prisoner for debt in the common hall at Derby, and clerk of the parish, who read a chapter to her almost every day. Thus she became well acquainted with the New Testament, and could repeat many chapters, and so acquired a great fund of sacred knowledge, and exhibited its influence in her life, till at the age of twenty-two years, she was condemned for not believing the popish doctrine of Transubstantiation, and burned at Derby, Aug. 1st, 1546. (Townley, p. 193.)

Elizabeth, when she came to the throne, 1548, being requested to do so at her coronation, gave her influence in favor of the Bible. In 1560, the whole Bible, in quarto was printed at Geneva, by Rowland Haste. An act of Parliament was passed in England for a translation of the Bible in Welsh, of which the New Testament was printed in 1567, and the whole Bible in 1588. In 1568 Archbishop Parker's English translation appeared; this is called the Bishop's Bible. The Roman Catholic Rhenish Testament, was published at Rheims, in France, in 1582, and their Douay Old Testament, appeared in two quarto vol., the former in 1609, and the other in 1610, at Douay, France. "Nor were they ashamed to confess, that we forced them to translate the Scriptures into English against their wills." (Preface by King James' Translators.) At last we come to the era of King James I., from 1603 to 1625. In 1604, James I., by request of Dr. Reynolds, the head of the non-conformists, at a Conference held at Hampton Court in 1603, appointed fifty-four learned persons, chosen from both the Universities, to make a new and more correct translation. Seven of these either declined the task from diffidence, or were prevented by death, as only forty-seven appear in the list of translators. The translation was begun in 1607, and completed in 1611. "Seven of the translators were created Bishops in a few years." (Newcome.) This edition being our present version, has been styled, "not only the glory of the rich, and the inheritance of the way-worn pilgrim, the messenger of grace, but the means of knowledge, holiness and joy to millions."

Since the era of King James I., great light has been shed upon Biblical literature, and the present affords facilities for a correct reversion of the Holy Scriptures, that the past could not boast of. Macknight and Campbell saw a chance for improvement, and so translated the New Testament. More recently, Professor N. N. Whiting, of New York, has been engaged in the work, and blessed the world with the result of his labor. And last of all, we have here to mention the present labor of the "Bible Union," an association of learned men of the different denominations of the day, who are engaged in translating the whole Bible from the original sources, and have their rooms at No. 350 Broome street, New York. Of this association, brother H. L. Hastings has lately said, "There can be but little question but that the 'Bible Union' have greater facilities for procuring a good translation than have been enjoyed by any previous translators. Criticism was in its infancy in the time of King James. During the 200 years that have elapsed, great researches have been made. Dr. Kennicott, Rossi, Mathei, Greisbach, Mill, Wettstein, Scholz, and a host of others have contributed their endeavors by the examination of ancient manuscripts, &c., &c., to furnish a correct original text, instead of the defective copies which they necessarily were compelled to make use of. The 'Bible Union' have collected at a vast expense, a library of about 4000 volumes, of the rarest and most important works ever issued for the elucidation of the sacred Scriptures,—and now nearly fifty of the ablest scholars in seven or eight different denominations are engaged on the work. While examining the library in search of some books, I passed into a room some 10 by 15 feet square, occupied by one of the revisers. Around this ran a desk just high enough to read from when standing. At one end was a table covered with books. This desk was also covered from one end to the other with books, great, small, new, old, in various languages, and all of them opened at Colossians." This explained the matter, the reviser of Colossians was at work here, and when a difficulty arose, he had simply to walk around the room, and without turning a leaf, he had the assistance of some fifty or seventy-five writers, comprising nearly every comment or translation of value in the world. Some of the rare and magnificent volumes that compose their library would almost occasion a transgression of the command, "Thou shalt not covet." We confidently expect as the result of these labors, a purer translation of the Bible, and an "increase of knowledge," and so a fulfilment of Dan. 12:4, "Many shall run to and fro." Says Dr. A. Clarke, "Many shall endeavor to search out the sense, and knowledge shall be increased by these means." This seems to be the meaning of this verse, though another has been put upon it, viz., "Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased." This is true in itself, but is not the meaning of the prophet's words. And we may here observe, Scott's opinion upon this text is in harmony with Clarke, as also with all modern Hebrew scholars. In order to the fulfilment of this inspired prediction, it became necessary that Daniel's prophecy and John's divine revelations should be given to te world. In order to this, papacy must first undergo a consumption, and their bishops, who had ever opposed the circulation of the Scriptures, be divested of their power, so that the "gospel or glad tidings of the kingdom," (Matt. 23:14) as at hand or impending, might be proclaimed in "all the world for a witness," or sign "unto all nations," "and then shall the end come." Upon this text Dr. Cumming remarks, "During the last days, it is stated, as another fact and feature, that "the gospel of the kingdom shall be preached among all nations for a witness."

Now, is not this a distinguishing sign of the age? China, the impregnable fortress of inveterate superstition, has lifted up its everlasting gates, and partly without and partly with our teaching, the truths of the King of glory have entered, and the glorious sound of the gospel may be now heard reverberating in the streets of Pekin; and our country, true to its responsibility, is pouring Bibles and missionaries into it. The proposal of the excellent Mr. James, of Birmingham, to send a million Chinese Testaments into China, has been taken up, and more than the expense is now provided. In all probability, a half million of Old Testaments will be added. The tribes that cluster around the North Pole, whose home is in the region of perpetual snow, have been sought out for so many years apparently to gratify curiosity, but really to complete the fulfilment of the prophecy: "This gospel shall be preached among all nations." The Moslem, the Hindoo, and the Chinaman, are emerging into the everlasting light. In every tongue on the earth, the gospel has its music and its glad echo. In every latitude and longitude the cross is revealed, obstructing walls are falling; and where Christianity may not be accepted as the remedy, it is everywhere heard as a witness, and is, therefore, according to the words of our Lord, a precursor of the end." (The End, pp. 40, 41.) We expect in fulfilment of Matt. 24:14, and Dan. 12:4, as a sign of the end, a distinct proclamation of the everlasting kingdom at hand. Accordingly, such a proclamation originated with the breaking of the Catholic power, and the first dawnings of the glorious reformation under Luther, preparatory to its full accomplishment in the time of the end.

One after another of God's servants, from that time onward to the present, have seen through surrounding darkness, the gleaming light of the "restitution," and proclaimed it as comparatively near. Luther thought the advent of Christ not over three hundred years distant in his day. And this expectation cherished by the reformers, has been acquiring volume from that period to this. The brightest ornaments in the church, have been and now are pre-millennialists. For facts upon this subject, I refer to a very useful work, entitled "The voice of the Church on the Reign of Christ." See especially, from p. 336 to 349. I feel sure that no one who becomes thoroughly acquainted with this subject will fail to see an amount of evidence, that is really demonstration; that the prophecy of Dan. 12:4, and Matt. 24:14, is now being fulfilled. God's word is shedding its refulgent light upon this dispensational truth, the kingdom of God at hand, Jesus at the door, our redemption "drawing nigh." The path of the just, the people of God, as the shining light, that shines more and more until the perfect day. And here we stand where we have a halo of everlasting brightness. All the rays of prophetic light here converge to a focal point. "This is the time of the end," and consequently the end is impending. And we may be sure, an unchanging God, who did warn Sodom before the fire came, and Noah and his age before the descending torrents, and the upheaving fountains rolled their surging waters like death's dark pall over a world devoted to desruction; who did warn haughty, infidel Egypt, and Israel's rebellious house, before their sin avenging dispersion, and who has never departed from this established principle in his moral government, that full, distinct and timely warning precedes judgment, will faithfully warn the last generation of their approaching fiery doom. That warning is being given, and that doom impending. Solemn hour of preparation! And here we stand, believe it or not, realize it or not, the fact remains the same. Behind us stretches the long weary years of six millenniums, burdened with sorrow and tears, during which time God's ultimate purpose relative to the final "restitution," has been unfolding. The present, is the last stage in the drama, the last page of this world's panorama. Just before us is the concluding scene, the eternal judgment, where destinies will be revealed, where shall be awakened the harp-notes of eternal joy, or the wailings of despair. What use are we making of our time, our property, our talents? Do we let our light shine before men? Or has the light that was in us become darkness? But it is written, "The wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand."—Dan. 12:10. And so it is fulfilled. To many who do wickedly, this whole subject appears but sublime nonsense. They do not understand because they will not. Multitudes who are walking after their lusts, are now triumphantly saying, "Where is the promise of his coming?" They see no signs. The Bible sheds no light upon their path. Their brightest prospect is seen, is connected with this world of gloom that must soon perish.

My brethren, we have a fearful responsibility here. We "know these things before," let us be firm in our adherence to this truth. Let me conclude these remarks in the language of another, "My dear friends, I say to many of you, Farewell; and I say it in a sense in which it is not often uttered. I say it not lightly but solemnly. May you fare well in the resurrection. May you fare well in the judgment day. May you fare well in time, may you fare well in eternity; and at that day when sighs and farewells shall cease, may we meet before the throne of God, and of the Lamb, and so be forever with the Lord! Amen and Amen."

C. P. Dow.

Chazy, N. Y.

SHORT SERMONS.

NO. II.

"FORASMUCH then as Christ hath suffered for us in the flesh." . . . 1 Pet. 4:1.

What an interesting consideration is it, that Christ, the Son of the living God, hath suffered on this earth, in person, for the salvation of sinful man! He hath here been "a man of sorrows, and acquainted with grief." He hath here been "despised and rejected of men." He hath here been "wounded for our transgressions, and bruised for our iniquities." He hath here been "oppressed and afflicted." It hath pleased the Lord here "to bruise him, to put him to grief, and to make his soul an offering for sin." Awake, O my soul, to a sense of the sufferings of thy adorable Redeemer, for thy sake, and love and serve him evermore! The sufferings of our blessed Saviour were of a five-fold character.

1. He suffered from temptation by Satan. We read, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."—Matt. 4:1. In the scene of temptation, how various must have been the struggles of his soul! He "was alone," was in a dreary "wilderness," was surrounded "by wild beasts," "was hungry," and, doubtless thirsty, he "had fasted forty days and forty nights;" and when the tempter came to him, he suggested the most specious considerations to seduce his innocence. And when the scene of temptation was ended, to show the extent of the Lord's suffering, it is written, "Behold, angels came and ministered unto him!" A strange and wonderful odds in the scene of temptation of the first and second Adam! The first was tempted in a garden of beauty and loveliness; the second, in a gloomy and desolate wilderness. The first, while with a sweet and acceptable companion, the second, all alone. The first, in the midst of animals all docile from the hand of God; the second, in the midst of wild beasts. The first, a moment; the second, repeatedly and some length of time. The first, when fed to the full; the second, when forty days fasting. The first, when nothing was needed; the second, when necessity sternly demanded. The first, was conquered; the second, was *Conqueror!* To the first, God spake words of condemnation; to the second, angels came and ministered consolation! Nor was this the only opportunity Satan embraced to tempt the Son of God. He had occasion afterward to say, "Get thee behind me Satan." At length, fully triumphant, he exclaimed, "the prince of this world cometh, and hath nothing in me."

2. Jesus suffered in being rejected by his own chosen nation. "He came to his own, and his own received him not!"—John 1:11. Was not this a grief to his soul? What father can be rejected by his own family and not suffer? What ruler can be rejected by his own people and not suffer? How often is the Lord represented as being afflicted and distressed, in consequence of the departure of his people from his care, by the prophets of old? What for did the Saviour weep over Jerusalem? Let his own words answer: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." What for did the Saviour weep at the grave of Lazarus? Was it through sympathy, because the sisters wept? But he knew that in a few moments he should dry their tears by raising their brother from the dead. Was it to set an example of sympathy for us? Do we need such an example? If we have sympathy we shall manifest it, and if we do not have it, would the Lord set us an example of acting what we do not feel? Was it because Lazarus had died, simply? That was what the Jews thought. They said, "Behold how he loved him." Was it not but little short of blasphemy, to accuse the Son of God of such wickedness? No doubt Jesus wept through anxiety, for the same reason that he prayed; and he prayed "because of the people that stood by," "that they" might "believe" God sent him, and therefore they should receive him. (John 11:41, 42.)

3. The Saviour suffered in consequence of the exposure and inconvenience of his life as an evangelist. "He went about doing good;" and in so doing, was often subject to hunger, thirst, and weariness. Now he speaks to the gathered multitudes the word of life; now he retires to the mountains at midnight for prayer; now he sits at Jacob's well covered with sweat and dust, asking drink of a Samaritan; now he journeys with his disciples; now he sails in the fishing boat of a Galilean; now he is in the midst of a thronging multitude healing all the diseased; now he preaches, and heals the sick in several different places, in one day; now he sleeps for a few hours on the bare earth; now he goes before day, to a retired place for prayer; and thus was his life filled up. Well did he say, "the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head!" Let not his ministers shun the same cup and portion. Let them not complain when they meet with the same, or similar inconveniences and privations. Let them rejoice that they are permitted to partake with their Master. And was the love of God and truth burning in every one of their hearts as it should be, and fervent desire for the salvation of mankind animating their spirits, no complaints, in this department would be heard.

4. Our Lord suffered "travail of soul" for the salvation of mankind. His anxiety of soul for for man's redemption, amounted to a deadly agony! What for, think you, did he put up to his Father those "strong cryings with tears, in the days of his flesh?" What for did he sweat as it were great drops of blood, falling down to the ground, when, being in agony, he prayed in the garden? Was it through fear of death? Let us not blaspheme by accusing the Son of God of cowardice. Was it through desire to escape death? But he came into the world a voluntary victim to

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suffering and death; and would he wish to shun that for which he came? No, himself tells us the cause, in the following words: "Father, if thou be willing, remove this cup from me: nevertheless not my will but thine be done."—Luke 22:42. Not *that* cup of suffering on the cross, but *this* cup of present agony—the agony of anxiety overwhelming—let it pass at present—let me be relieved. Was his prayer answered? Yes; "There appeared an angel from heaven strengthening him."—Luke 22:43. It was for this same cause Jesus several times "groaned in spirit and was troubled." For this he once said, "my soul is exceedingly sorrowful, even unto death." O that we, his ministers, might partake more deeply of this holy anxiety!

5. The Redeemer suffered in the circumstances of his passion. His soul must be grieved to know that one of the chosen twelve would betray him, and another deny him. He must be oppressed with anguish of spirit to know that his own chosen nation, in mobocratic fury, would call for Gentile hands to put him to death, and thus bring down the bitterest vengeance of God upon themselves. The hour is come. See now, Judas comes with his ruffian band "to take him." Behold he meekly goeth, "as it is written of him," "led as a lamb to the slaughter, and a sheep dumb before her shearers." His disciples have all fled and left him alone! See him in the palace of Caiaphas, the high priest—they mock him, they blindfold him, they spit upon him, they smite him, they deride him, they insult him, but he murmurs not a word. See him again at Pilate's Judgment Hall—he is falsely charged ard accused; the Jews clamor against him, Pilate questions him, scourges him; he hears his condemnation—and now he goes forth for execution. O fearful moment! O wondrous hour! Is he all alone, as he bears that heavy cross along the bleeding way! O, no, it cannot be, some hearts must feel, some eyes must weep. There followed him a train of weeping females, who openly manifested their sympathy for him. Can I ever cease to love the female character for this? See he faints under the burden of the cross! Another bears it for him. And now, O wondrous love divine! he offers his hands and feet to the ragged iron, and the yielding wood. O innocent, holy, all-blessed One, would that I might now embrace thy bleeding form! His disciples stand in the distance, and watch death's halo gathering on his eyelids. Jews deride, and Romans mock his groans of anguish; his own dear mother presses her way through the thronging crowds, and catches his dying accents. The life-tide flows more feebly, the help of his almighty Father seems to be withdrawn—he exclaims it is finished, and breathes no more. Let angels weep! Let earth give signs of sorrow! Let the sun in the heavens refuse to shine! Let the rending vail of the temple, and rending rocks speak the greatness of the sacrifice! And O my soul, melt thou with contrition and sympathy in the contemplation of the scene.

IMPROVEMENT.

Since Jesus hath suffered so much for us, let us never refuse to suffer for him, his cause, or the good of our fellow-beings. In view of what Jesus hath suffered for us, let us gratefully devote ourselves to him, in love and obedience evermore. Since Jesus hath thus suffered, let us earnestly desire him to come again, and enjoy the eternal triumph of his sufferings EDWIN BURNHAM.

Newburyport, Mass.

LETTER FROM A. MERRILL.

August 16th to 28th.—For twelve days at Oberlin, visiting relatives and friends, and surrounded with the busy scenes of examination week; the exhibitions of several literary societies, the graduating exercises of students of the College, theological, and young ladies' department, and the greetings and meeting of the Alumni.

Oberlin, in twenty-three years, has grown from a small colony of Vermonters and others, planted in a wilderness, with the design of bringing forth fruit unto God in holy living and the education of youth, having only a hundred students the first year, and encountering great and long opposition, to a village of twenty-five hundred inhabitants, with good public buildings, and eight hundred students on the ground. Its halls are open to students of either sex, or any color. A colored orator once pronounced it the paradise of the colored man. Anthony Burns, of celebrated Boston memory, is now there attending school.

The graduates of Oberlin form no sect, but are connected with several denominations. Many are missionaries, and four are ministers in Kansas, one of whom is chaplain of the Free State Legislature.

The anti-slavery doctrines of Oberlin are now becoming quite popular; and their views of sanctification being better understood, are more favorably received than formerly, as has been indicated by some ecclesiastical bodies. Its teaching on the subject has been, that we may reasonably expect by the grace of God to keep his commandments; and also, (as a collateral, but not principal proposition) that some Christians have thus lived in entire obedience.

I distributed among the graduates assembled on this occasion, a quantity of Dr. Cumming's tract on the "Study of Unfulfilled Prophecy," presented to me for this purpose, by brother Himes, and engaged a little in conversation on the subject, some of which was gentle, and some quite controversial. I found but one Advent family in the village. It takes the *Herald*. I would have been happy, (had I been able) to leave some copies of "Time of the End," there to remove prejudice, and convince the understanding concerning our excellent faith. How long must it be before the great and burning truths of the coming Lord and kingdom be held up so that their light may shine!

Sept 9th.—I have now been for ten days with two sisters and their families, near Janesville, trying to recruit, but have had a pulmonary attack more violent than any before. It was in consequence of trying to work a little in the field. And yet the air here at this season, so mild and dry, seems favorable to the lungs.

"The army of the living God,
At thy command we bow,
Part of the host have crossed the flood,
And part are crossing now."

My turn may come soon, but as the day is so near for death to be destroyed, if it were the will of God that I should live on the earth, and if I could be faithful in his service till then, I should prefer it to dying. But let his will be done; for it is in accordance with Infinite love and wisdom.

A. MERRILL.

Hints from Baxter

THE great and commonly acknowledged truths of religion are those that men must live upon, and which are the great instruments of destroying men's sins and raising the heart to God.

I know that preaching the gospel publicly is the most excellent means, because we speak to many at once; it is usually far more effectual to preach it privately to a particular sinner as to himself.

I have found by experience, that some ignorant persons have got more knowledge and remorse of conscience in half an hour's close disclosure than they did by ten years' public preaching.

Every Christian is bound to do all he can for the salvation of others, but every minister is doubly bound because he is separated to the gospel of Christ, and is to give up himself wholly to that work.

It is the sign of a distempered heart that loseth the relish of Scripture excellency. The spiritual heart loves the word of God, for this is the seed which did regenerate him.

Woe to him who takes up the form of godliness, instead of godliness.

ONE to-day is worth two to-morrows.

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, of consumption, in Holden, Mass., Sept. 10th, 1856, ELVIRA T. GUILD, daughter of A. C. and Eunice BROWN, aged 27 years.

She gave her heart early to the Saviour, when about eight years old, and professed faith in Christ by baptism, and joined the church in West Boylston, of which she continued a member till about two years since, when she removed her relation to Holden, and remained until her death to join the church triumphant. The fatal disease has been preying upon her for years, although hardly perceived. The disease baffled all medicine. Her sufferings were severe, but she bore all with Christian patience. Not a murmuring word ever fell from her lips. Many of her young friends came to see her, to whom her exhortation was to seek Jesus with all the heart, and prepare to meet her in heaven. "Blessed are the dead who die in the Lord." We feel the loss of our beloved daughter. Many hearts are made sad by this event. But now her voice is hushed in death, and will be heard no more till the trumpet sounds. She has left a husband, a little daughter three years old, a father, mother, sister, and a circle of friends to mourn her loss, but we sorrow not as others without hope. We expect her sleep will be short.

A. C. BROWN.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting thd skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours, JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear sirs, yours truly, HENRY LUNT.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respect'ly, A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmaceutists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed) THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

march 8tf

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues.

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,
Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the interior, Washington, D. C., Feb., 1856.

Sir; I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, Alonzo Ball, M.D.,
Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. co, Mich., Nov. 16, 1855.

Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bad, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo. J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston.

Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 24, '55.

Dear sir; I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood. John G. Meacham, M. D.

Erysipelas, Scrofula, King's Evil, Tetter, Tumors, and Salt Rheum.

From a Forwarding Merchant of St Louis, Feb. 4, 1856.

Dr. Ayer: Your pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her. Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev Dr. Hawkes, of the Methodist Epis. church.
Pulaski House, Savannah, Ga., Jan. 6, 1856.

Honored sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow, but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured by your pills of rheumatic gout—a painful disease that had afflicted me for years
Vincent Sildell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J.C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere. aug 16 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen JAR for preserving fresh fruits tomatoes, &c? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street. july 1—3 m

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BY JOSHUA V. HIMES.

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POSTAGE.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, OCT. 4, 1856.

THE GENERAL CONVENTION.

At the Conference of Adventists in Boston in May last, the following was adopted:

Whereas, in our opinion, the condition and wants of Adventists in the United States and British Provinces requires a special general convention of all friends of the advent cause to consult together respecting the principle and course of action that will best advance its interests by a more general and hearty co-operation: therefore,

Resolved, that a committee of seven be appointed and empowered to call such a convention, at such a time and place as they judge best, and that the committee also be empowered to prepare an address, in which they will set forth the specific objects of the convention and give suitable notice of the same.

Resolved, That a fund be raised by contributions in our churches, and from private individuals, for the purpose of assisting those who may attend from a distance, who are not able to bear the expense.

The following were appointed on this committee: J. V. Himes, J. Litch, J. Pearson, jr. L. Osler, S. Bliss, A. Hale, D. I. Robinson.

The church in Providence have invited that this Convention be held there on the 11th of Nov., at which time and place it will be held.

All the ministers who propose attending, will so inform Elder Osler by letter, that he may appoint each his place before he comes and avoid confusion. All are cordially invited.

The General Convention.

"It having been thought advisable to issue no circular," setting forth the specific object of the contemplated Convention of Adventists, and feeling a deep solicitude as to the consequences of this Conference, I should deem it a privilege to offer some remarks touching this matter, on my own individual responsibility.

The chief obstacle to the successful prosecution of the important mission to which, by divine Providence, we have been called, has been the want of general union and co-operation. It cannot be denied that much of our brief history, as a people, has been marked by internal dissensions of various kinds, and as a legitimate result, the most of our time, efforts and pecuniary means have been shamefully squandered.

I cannot believe that simply entertaining non-essential sentiments, or their advocacy at proper times, and *these* in a judicious and modest manner, would have caused discord, divisions, and violent sectional interests. The difficulty may be clearly traced to that dogmatic, arrogant, extravagant and side-taking disposition in which they have been introduced, promulgated, or have been repelled; hence, bitter words, personal prejudices and disruption; hence, numberless little distinct bodies, all bearing the name of Adventists have sprung into being, and the fate of Christianity in the world seemingly hanging upon the existence of each,—a standing reproach to the cause they profess to love.

For nine years I have sustained the relation of pastor to this church, and during that time we have lived in peace, as becoming saints. There has existed from the first, a difference in opinion, on the very questions so fruitful in distraction to the cause generally, yet the first angry word is to be spoken, and the first unbrotherly feeling is to be manifested on account of that dissimilarity in religious sentiment. Now, if a body of fifty or sixty believers can entertain opposite, non-essential doctrines, and still love and labor together without a discordant note to disturb the harmony, why, I ask, on the same principle of forbearance and consideration, may not a thousand, or ten thousand, or even an innumerable company, maintain a like and an indissoluble union of heart and effort? We have no hesitancy in welcoming to our communion a brother however he may believe as regards the intermediate condition of the dead, or the final disposition of the wicked, or the future destiny of the Jewish race, *if* he will also bring with him a heart of love, a tongue of kindness, and lips of peace; such an one would be an addition to our moral strength, and serve to make stronger the bond of union,—"the bond of perfection." Such kindred souls know no envies, no resentments, are not foolishly suspicious, neither will they harbor little contemptible jealousies, but will be "knit together in love," as in no other relation among men.

Upon the many distinct interests into which we have been broken, time and events have exerted a wonderful influence; obliterating not a few, changing the theoretical position of others, and evidently modifying and mellowing the prejudices, the self-sufficiency and the intemperate zeal of very many, and begetting a deep, earnest desire among those who can with any propriety be called Adventists, for a reunion, and to this Christian sentiment I respond with hearty cheerfulness. The hand of Christian sympathy, and true brotherly affection, will I extend to every sincere follower of the meek and lowly Jesus, and am prepared to labor with all of "like precious faith," in the publication by every lawful and available means of the glorious and life-giving doctrines intimately connected with the event of Christ's speedy advent. With this determination, and spirit, and hope, I shall endeavor to be present at the coming general Convention. If after this extra effort to unite and build up on some understood (either by writing or otherwise) basis of future labor, this division continues, let the blame of its fearful consequence fall where it justly belongs. But to secure this union, my conscience, my sense of right and wrong, truth and error, shall not be in one iota violated, for not a single letter of any one truth shall be surrendered—no principle of justice will be abandoned, or sound policy of personal or church action be cast away.

Now, if I comprehend the object of this Convention, it is to effect, if possible, a union of all who believe in the speedy return of the great Head of the church, on some foundation which shall be perfectly satisfactory to all, yet without demanding the surrender of any rights or privileges, belonging to us in our individual or associated capacity. It is to

1. Discuss doctrinal points on which there is a diversity of opinion, in order to ascertain the real difference existing. Not for a party defence of those doctrnes—to convince of error, and gain the mastery, but to discover the actual length and breadth of the division in sentiment on certain subjects.

2. To determine if the difference is of sufficient importance to warrant the continuance of separate and conflicting interests.

3. To consider and establish a basis upon which we can unite in the great work of disseminating the truths which first called us together, and which still distinguishes us as a sect.

If we go to the Convention with the suspicion that some darling of ours is to be attacked, and with the resolution to defend our dearly beloved, and take our seat in the Conference to watch with jealous eye, every word and look and gesture, it will not need a prophet's gift to foretell the result:—the elements of hatred, variance and strife, slander and detraction, those fire-brands of dissension, will be ready to do their hellish work. But on the other hand, if we attend, in the mild disposition of the Prince of peace, in obedience to the injunction, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," then will our presence add to the harmony of the meeting, be conducive to its best interests, and help secure such important results, as will carry gladness to many a desponding heart, cause rejoicing among the angels of heaven, and carry dismay among the enemies of this holy cause.

This Convention should be regarded by all Adventists in the United States and the British Provinces, as a meeting of the highest interest. All who love Christ and look for his revelation, should be there, even if it cost considerable sacrifice. Every church should not only desire the presence and influence of their pastor, but *send* him, in order that he may *do* something for union and brotherly love. Every body of believers destitute of an under-shepherd, should do something towards defraying the expense of evangelists. Every isolated saint looking for redemption, and the speedy gathering of the hosts of spiritual Israel, should do what he can towards the object of this Convention; if poor, pray; if able, both pray and help. And thus let us assemble in Convention, with an eye single to God's glory, and having at heart the welfare of our Redeemer's cause. J. P. JR.

Newburyport, Mass.

When God appeared to Moses, it was not in the lofty cedar, nor the spreading palm; but a bush, an humble, slender, abject bush, as if he would by these selections check the conceited arrogance of man.

Terrible Steamboat Disaster.

Milwaukie, Sep. 25th Steamer Niagara was burnt last evening near Fort Washington, Lake Michigan. Took fire four miles from port Washington, and was burnt to the water's edge and sunk.

The Niagara had a very heavy freight, which was all lost. The captain and crew were saved by the propeller Illinois.

Several sailing vessels picked up many passengers.

The Niagara left Collingswood at 2 P. M. on Monday, with between 150 and 175 passengers: 25 left the boat at Sheboygan, where she arrived at 2 P. M. yesterday. When two hours out from Sheboygan, the passengers discovered fire issuing from the engine room, and in a few moments the whole cabin was in flames.

The wildest consternation followed. The boats were lowered and all filled, but capsized, except one containing 20 passengers.

Numbers jumped overboard and were instantly drowned.

The steamer Traveller was ten miles distant when the fire was discovered, but saved thirty passengers.

The propeller Illinois, bound down, also picked up about thirty and landed them at Sheboygan.

A life boat at Port Washington rescued twenty persons, whose names have not yet been received.

Geo. Haley, clerk of the Niagara, is supposed to be lost.

Probably 50 or 60 lives are lost in all.

There is a rumor in the city this afternoon that the fire was the work of an incendiary.

It is stated that immediately after the fire was discovered a keg of powder exploded, blowing the flames in every direction.

The first engineer was not aboard.

Horrible Assassination. A letter from Marion, Texas, in the N. O. *Delta*, reports that A. E. Moore Esq., his wife, and adopted daughter, twelve years old, were deliberately shot on the 26th ult., by some cold-blooded assassin under the following circumstances:

"They had just seated themselves at the supper table in the entry of their house, when the assassin coolly fixing a rest for his gun by propping aboard between the two stems of an althea, twenty steps from the table, and in full view of his unsuspecting victims, discharged at them a double barreled gun. At the first fire Moore fell. His wife, who sat on hie left, exclaimed, 'Lord have mercy!' and at that instant received the contents of a second gun fired in quick succession. She fell instantly, and the orphan girl, who was seated on Moore's right and between Mr. Moore and the assassin, sprang into the house and called for camphor, but before the servant could get to her she was dead! Mr. Moore received three shots in the head, and four in the right side of the chest. His arm above the elbow was much shattered, and the hand shot through. He lived a few minutes, but never spoke. Mrs. Moore received four shots in the face, and never seemed to have breathed after she fell. A single shot struck the young girl a little to the left of the spine, passed through the heart and coming out at the left nipple, lodged in her clothes."

All of the deceased were highly respected in the community in which they lived.

Gov. Wise Standing to His Arms.—By orders issued from the Adjutant General's office, in Richmond, Va., we see that Gov. Wise, of Virginia, has directed the commandants throughout the state to thoroughly organize the militia, and to collect the public arms, and report their number ond condition, in order that effective service may be rendered whenever Virginia may call for it.

Men often blush to hear of what they were not ashamed to act.

New Hampshire State Conference.

The undersigned, committee at the last conference to call the next State Conference, at such time and place as they might deem proper, would give notice that the conference will be holden at the Lake Village, in the Advent-Chapel, commencing Thursday Oct. 9th, at one o'clock P. M., and continue over the Sabbath.

Some may think the conference this year, should be holden at some other place, as it was at Lake Village last year. But the brethren at Lake Village are the only ones that have invited the conference to be holden with them, and hence the decision.

It is hoped that the brethren in the ministry will make one general and united effort to attend this meeting. Come one, come all; and also the brethren in the membership.

It will be remembered at our last State Conference and also at our ministers' conference, it was agreed that, "Christian character should be the only rule for Christian fellowship."

Let all who can adopt this principle, come to the conference and participate in the meeting: and may it result in the salvation of souls. Soon, "The righteous shall inherit the land, and dwell therein forever."

John Knowles, T. M. Preble, Committee.

Sept. 20 1856.

Some brother in Finley, Hancock county, Ohio, has written me to visit him and preach. But as he did not sign his name, I cannot write him, as he requests. Will the brother, on seeing this notice, write me to Indianapolis, Ind., or to Boston.

J. V. H.

New Agent.—Brother C. N. Whitford, at Cordova, Rock Island county, Ill., will act as agent for the *Herald*, and will keep an assortment of our books and tracts for sale at his store.

Whiting's Testament. If any brother has a spare copy of this, will he please inform brother D. T. Taylor, Worcester, Mass.?

Lithographs.—The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likeness of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by Mail at 50 cts. each,—or the three together for $2. 00.

Appointments, &c.

I will be at Hatley and Barnston, C. E, the last two Sabbaths in September, as the friends there may arrange; Wednesday and Thursday, October 1st, and 2nd, at Melbourne; and Friday, Saturday and Sunday after, at Danville. Edwin Burnham.

The Central Illinois Conference will be held with the Walker Neck church, Brown Co., Ill., Friday before the third Sabbath in October next. Larkin Scott.

I will preach, if the Lord will, at Lake Village, N. H., the last Sabbath in Oct. PS. I was prevented attending my appointment at Lake Village last month by sickness. J. Couch.

Eld. B. Locke appoints to preach at Claremont, N. H., the first Sabbath in Oct. T. M. Preble

Elder Edwin Burnham is expected to preach in Massena, St. Lawrence Co., N. Y, on the third and 4th Sabbaths in Oct Jas. Danforth.

Providence permitting, I will preach at Albany, N. Y., Sabbath, October 19, Waterford 21st, Greenfield 22d (will the friends from Middlegrove and elsewhere be present? Low Hampton 23d (will Elder Farrar please arrange?); Bristol, Vt., 24th, Addison, Sabbath 26th (will some one call for me at the Vergennes depot, on the arrival of the first train from Bristol. Saturday the 25th?) Burlington 28th, North Fairfield 30th and 31st, and Sabbath 2 of November (will Elder Rockwell arrange?) Montgomery 4th and 5th, Richford 6th. Evening meetings at early candle light. N. Billings.

PS. My P. O. address is Westboro', Mass. N.B.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C L Heath—We have none of the first tract you ordered, and so send another in place of it.

J M Orrock—Cr. you $2, and chd. S. F. $2 50—each on acc't—and sent the Nos. ordered. We don't have snow here, till December, usually.

D T Taylor—Have sent you Nos. 1 and 2—that list is not full.

D B—Have cr. you $10, which came in a letter without name or initials, but which we learn by the contents to be from you.

RECEIPTS
UP TO SEPT. 30TH, 1856.

The No. appended to each name is that of the Herald *to which the money credited pays. No. 783 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of* 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his *post-office address*—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even *to sign their names!* Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings'—In yours of May 11th, you omit the P. O. and State to which your paper is sent — till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

G. N. Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P O address?

David Carter—To what P O is your paper sent? The best way to send money is by mail.

A. S. W M'Causland—You do not give us the address to which your paper is sent, and so we don't find your name. It is not at Sandwich, where you date your letter.

B Emery 841; J B Payne 781—$1.36 will pay to Jan. 1st; E M M Chandler 815 B Benson 815; I Freeman 826; D Bates 789—$1 will pay to Jan. 1; J Wiseman 825; J Danforth 841 and G. to 120; W. E Hitchcock 851; C Whipple 763—$2 will pay to end of year; S S. Jordan 828; E Matthews 815; G Ritzenhouse 815; S Corey 763—$2 due: C C Gage 822; J C Downing for 2 Gs and bal. for M J Corliss on Herald; B P Hildreth 828—each $1.

T I Hill 837; B Perkins 853; M Tewksbury 794—81 cts will pay to Jan 1; R R Hill 841; S Currier 846; A A Stevens 854; H B. Gilbert 815; H Wheeler 854; J Andrews 821; J B. Mitchel 844; J. J. Titzell 848; A Peckham 841; D Smith 807; N Perkins 846; L Buell 815—each $2.

G. Phelps (6 cops) 815—$5———Dr F A Cutter, on acc't, $10—due to Jan 1 '57—$3.75; H C. Harriman 776—50 cts.—$1.50 will pay to end of year; R. Rich 815—50 cts.

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ADVENT HERALD.

Luke 9:29–30

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO 804. BOSTON, SATURDAY, OCTOBER 11, 1856. VOLUME XVII. NO. 41.

For the Herald.

THE PRESENT EVIL WORLD.

What is this world's wealth!
An empty bubble;
What is its boasted health!
Frailty and trouble.

How stable are its thrones!
As clouds that flee;
On what scale are its tones!
The minor key.

Where are its pomp and fame!
Gone in an hour;
What is each honored name!
A fading flower.

How shines the church on earth!
Like rotten wood:
So few of heavenly birth—
More form than good.

"Our fathers, where are they!"
Low in the grave:
Thus millions pass away,
No arm can save.

What have men sought to do!
Remove the curse;
But trying something new,
Made matters worse.

How seems earth then to thee!
A vale of tears,—
Where man is born, and weeps,
And disappears.

Does God no hope unfold
To those who roam!
Yes, prophets have foretold
A world to come.

There sorrow, grief and pain
Will pass away,
And saints with Jesus reign
In endless day.

Mortal! let shadows go,—
The substance seize,
That world thou mayest know
And heaven please.

J. M. ORROCK.

Forgiveness of Sins.

BY JOHN CUMMING, D.D.

Continued from our last.

In the second place, forgiveness already purchased is made possible and actual by this fact, that Christ is ascended, as the apostle proves expressly, in order to bestow that forgiveness. He is ascended to God's right hand to shed down that forgiveness. If Christ had never died an atonement, forgiveness could not have been possible; if Christ had not risen to God's right hand as Intercessor, forgiveness never could have been actual. Because he died a perfect and sufficient sacrifice for me, forgiveness is possible; because he lives above an intercessor for me, forgiveness is actually bestowed upon me. It was this hand of his nailed to the Cross that made forgiveness possible; it is the hand that is outstretched from the Throne that bestows on me the forgiveness that is now possible. When I look back eighteen hundred years I see the price at which forgiveness was purchased; when I look up by faith through the dim distance that separates earth from heaven, I see how forgiveness can be bestowed. Because he died there is forgiveness with God; because he is now at God's right hand forgiveness is bestowed upon me, and not on me only, but upon the very chiefest of sinners, in every age and nation, that believe on him.

But let us look, in the third place, at the riches and value of this forgiveness. This is, indeed good news—forgiveness! It is what we need. Suppose a criminal condemned to death; and suppose you went into his cell and told him a relative had died, and left him half a million, his answer would be, "What is the use of that to me? I am a condemned criminal doomed to die." Or suppose you were to say to him he had become heir to an illustrious dukedom, or peerage, and unexpectedly was the Duke of this or the Earl of that; his answer would be, "Brilliant as this is, what is it to me? I am a condemned man on the verge of eternity." But suppose another were to come into his condemned cell, and say, "Your Sovereign has granted you a pardon;" he would instantly say, "That is worth the dukedom and the half million ten times over; because that is just what I want." And so, if we feel that we are sinners ruined, lost, perishing; and as sure as we die with unforgiven sin we die the heirs of endless misery and woe, the only good news is, "There is forgiveness." It is of no use discussing with Mr. Maurice the miserable conceit of which he is the victim, about the eternity of future punishment, it is enough for us, plain men, to read in this plain book: "The wages of sin is death." "These into everlasting punishment." We need not discuss the word "everlasting;" we need not dwell on the nature of the punishment.

Instead of trying so strenuously to represent hell, as exceedingly tolerable, would it not be better, as it would be just and true, if the learned Professor would try to show how open and accessible are the gates of heaven to all, how the greatest and the guiltiest sinner is invited instantly to enter and be happy, without money and without price. Better represent heaven, if possible, as more attractive, as it is, and that there is no reason in God's universe, why one sinner that hears this blessed Gospel should miss its everlasting joy or perish for ever, except that the sinner either thinks it is too good to be true, or cherishes in his heart something that he so loves that it excludes the power and presence of the Gospel of Christ Jesus.

We may depend upon it, and I am more satisfied the more I read my Bible, that there is no decree revealed in Scripture damning any man to hell; there is no weight or pressure of reprobation irresistibly driving you to eternal ruin. If you are saved it is wholly by grace—that is, gratis;—if you are lost, it is entirely by your own deeds and merits alone. We can merit perdition; we cannot merit an atom of the eternal weight of glory.

None but suicides are in hell; not suicides in the vulgar sense of the word, but souls who have destroyed themselves, the self-ruined; and they are there because they would not accept the remedy that God offered them and pressed upon them with earnest and persistent eloquence. "Through this man is preached," not about you, not above you, but "to you the forgiveness of sins,"—"preached unto you." You say, "Ah, if I only knew it was unto me." But, if I were arguing with an objector, I would answer why not to you? The real and reasonable question ought not be, Is this forgiveness for me? but the very opposite rather, Why should it not be to me? It is preached to you as truly as to any.

To whom did the apostle originally preach? To a promiscuous crowd assembled in the synagogue. Some believed, others scoffed, and not a few went out and blasphemed and spake against Paul, and derided what he preached; but to them, and to worse than them, he says, is preached forgiveness of sins. If you can with truth say, "I have received a secret communication from heaven telling me that I am not among those to whom forgiveness is preached;" I must ask for the production of the evidence you have for so awful a communication; but if you can show me no divine exclusion, no brand upon your brow, no engraven reprobation upon your heart, that shut you out distinctly and personally from the offers of this blessed Gospel, then I assert that you simply grieve God's Holy Spirit, dishonor his word and vex your Father in heaven, when you doubt that to you and to you, the chiefest of sinners, is preached through Christ the forgiveness of the very greatest of sins. If, however, you should say, "I am one of the elect," I do not preach to you. I am not commissioned to preach to the elect, nor to the non-elect, but to sinners. And if you will just read this blessed book, not as an elect man, or a predestinated man, or a reprobate man, or a doubting, suspecting man, but as a plain wayfaring man, and a poor sinner wanting to find in its sacred page the way that leads to heaven, you need not doubt that God will so teach you that you shall not err therein.

Blessed truth, then! there is to you, to Jew and to Gentile, to Greek and barbarian, to soldier and to sailor, to man in the synagogue, in the church, in the camp, in the cabinet, in the palace or the battle field, the offer of pardon and peace—instantly, everywhere, there is, to the heart that looks, and leans, and prays, forgiveness of sins. This is the very Gospel; that very Gospel which the most advanced in grace, and the least advanced, need equally to know.

This forgiveness is, at the same time, full, complete, and without repentance. When man forgives man he often does it grudgingly; but when God forgives he forgives like a king. His act is royal, liberal, large. "And God is not a man," as the false prophet said, "that he should repent." And when therefore he forgives your sins he does not retract or repent of it, or recall it; it is an irrevocable act, an absolute, irreversible fixture, a decision for ever and for ever.

What is meant by all those phrases that God employs in his blessed word to describe forgiveness? Why does the Bible repeat, and reiterate, and again and again portray the same things under different imagery? It is not for God that the Bible does so, but for you. It is in order that you may see this great truth in all its different lights, at various angles, in new relationships; and thus each man, whatever his taste, cannot miss, if he be willing, the great truth that God is anxious to teach. It is undeniable that we are all so differently constituted that one figure will strike one man when it will fall dead upon the heart of another.

If I address a sailor, imagery drawn from the sea will awaken his attention, and convey to his heart most vividly the truths of the Gospel. If I address the soldier, illustration taken from his profession will strike him most. If I address the tradesman or the merchant, symbols and figures taken from merchandise will most powerfully affect him. And this blessed book being a catholic Gospel—a Gospel for and to all men, each reader in his own tongue, and in his own habits, and according to his own character, temperament and taste, will find this food dealt out to him in due season. Hence all these expressions in this holy book: "Covering their iniquity;" "casting out sins behind his back;" "throwing them into the depths of the sea;" "blotting them out as a cloud;" "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" "remembering your sins no more;" "Who is a God like unto thee? that pardoneth sins, that passeth by the transgression of the remnant of his heritage, who delight in mercy,"—these are the diversified symbols and phrases in which God conveys one grand truth. The strains vary, the key-note is the same; the vessels are of various material, clay or wood, or silver, and of forms and shapes of endless variety: but the living bread is still the same. "Through this man is preached unto you the forgiveness of sins."

To be continued.

Spiritualism and the Scriptures.

The following singular communication is from the *Courier & Enquirer*. It shows that according to the Spiritualists, "Doctors disagree" in the other world as well as in this:—

SARATOGA, Sept. 5, 1856.

We had a strange scene yesterday in the ladies' parlor. Professor Hare is here, and mad as a March Hare on the subject of Spiritualism. He lectured at Metropolitan Hall on Wednesday evening, upon what he calls "The Evidence of Immortality;" and I saw among the audience, Mr. Joseph Grinnell, and Gen. Webb, evidently listening attentively and yet laughing at the exhibition.

Yesterday afternoon, the Professor, who is seventy-five years of age, and has all his life been an open and avowed skeptic, ridiculing and battering against all religion and revelation, proposed to give a lecture on Spiritualism in the ladies' parlor. Nobody objected; and old and young—Christians and Atheists—sat down to listen. The age and high standing of the Professor, and respect for his past character, commanded the respect of all present; and when he solemnly assured the audience that he embarked in the investigation of the subject simply to expose and destroy what he considered an absurdity, but that the spirits of his father, brother, sister and friends begged and entreated of him to listen to them while they gave him evidence of its truth, he evidently made a deep impression upon all present, especially the youthful, and those who did not know that he is, and ever has been, the open scoffer at all revealed religion.

At this stage of the proceeding, Gen. Webb arose and inquired of the Professor, whether in his lecture the evening previous, in his published book, and in his conversation on the piazza of the Hotel, he had not proclaimed, that spiritualism, as understood by him, necessarily involved a *renunciation of all belief in the Bible and in revealed religion*? At this the Professor flew into a passion, declared the interruption impertinent, and said he would not be catechized. Gen. Webb said that in his own lecture-room on the preceding evening, he had not presumed to interrupt him; but that here, in the parlor of a hotel common to all, it was his right so to do, and to put the unsuspecting and the young persons present on their guard. The Professor was very angry, but finally promised that when through with his lecture, he would answer questions. Gen. Webb replied, that as the Professor had proclaimed it to be the duty of every honest man, to enquire after and elicit truth, so in his judgment, was it the duty of every Christian man, to expose and correct error; and that having given the caution, he was content to wait until the Professor had finished.

Upon the Professor's closing, Gen. Webb rose, when immediately the Professor insisted that he should not be heard, because he had interrupted him, but finally was compelled to be quiet. Gen. Webb said—"I do not intend to ask any questions of Professor Hare, whose age and position entitle him to our profound respect; but I desire to make a statement to you. I heard the Professor lecture last night. On that occasion, on the piazza of this Hotel, and in his book now lying on that table, he has proclaimed on the authority of the spirits of Washington, Franklin, Adams, Chalmers, Clay, Jackson, his own father, and a host of others, that there is not one particle of truth in the Bible or revealed religion; but that the whole fabric of Christianity is an imposition upon the credulity of mankind. If I misrepresent the Professor, I hope he will correct me—The Professor simply bowed. Gen. Webb then continued—Early in life I was in the same law office with Judge Edmonds, who is the head and front of this offending.

Professor Hare—I deny that.

Gen. Webb—I yield the point. My brother married Judge Edmonds' sister, and I have known and respected him from boyhood. I mention these facts to show that I speak advisedly when I say that Judge Edmonds, who is at least an older convert to Spiritualism than Professor Hare, and who is considered by the public as the chief of the sect, has always assured his friends and relations that he, too had consulted the spirit of Washington, Franklin, Clay, Kent, and in short, all the worthies named by Professor Hare, and that they, one and all, assure him that there is nothing in Spiritualism which conflicts, directly or indirectly with the religion of the Bible! Now, I have the greatest possible respect for the veracity of both Judge Edmonds and Professor Hare, but when I find them differing so widely in regard to what the spirits declare, I have no alternative but to believe them acting under some strange delusion, or to suppose them guilty of fraud and deception, or to assume that the spirits with whom they commune are lying spirits whose testimony is not to be relied on, and more particularly, when all their teachings are at war with the teachings of the Saviour of the world. I have nothing more to say, and leave the Professor to make any explanation he pleases.

Professor Hare then proceeded to explain,

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that the spirits with which Edmonds converses, are lying spirits; and that they tried to deceive him also, but that he was too much for them! He had told Edmonds so, and tried to convince him that Spiritualism proved the falsehood of what we call revelation! He then commenced a lecture to prove all revelations false; when his hearers dispersed. Subsequently, however, another gathering collected around him, and the Professor pretended to converse with his sister, brother, &c., when many very ridiculous and disgusting revelations were made, such for instance, as that Washington has married another woman in his sphere, and that his wife has married another man; but he refused to name the parties!

The Bible.

Continued from our last.

ANOTHER prominent subject of prophetic intimation is *the coming one* denominated variously Messiah the Prince, David, My Lord, The Shepherd, The Anointed (or Christ), The Wonderful, The Counsellor, The Founder of the Everlasting Age, The Ruler of Israel, The Redeemer, &c. The value of prophetic testimony on this head lies in the fact that the former section of the book had an existence, and even was translated into another tongue, nearly three hundred years before the alleged fulfilment of the things predicted. It is worthy of notice that the Messiah was first distinctly announced to Abraham in the promise of the land of Canaan. Paul's testimony in reference to this is, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16. The careful study of this chapter and comparison of it with Gen. 13:15, will make this more evident. Another important testimony as to the Messiah's mission is the following: "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:13, 14. See also Ezekiel 21:27; Micah 5:4, 5; Isa. 9:6, 7. Previous to this position of dignity, however, there are plain testimonies respecting a condition of humility and suffering, ending in death itself, endured by this great one. On this head Isa. 53; Dan. 9: 26, and Zech. 13:7, may be consulted.

These prophecies, concentrating from various points, meet with singular aptitude in the person of Jesus of Nazareth; a man born in the land of Judea in the days of Cæsar Augustus. The first four treatises in the New Testament give us the only truthful account of the birth, life, teaching, death, and resurrection of this wonderful personage. These events are graphically narrated in the succinct idiom of his friend and apostle, Simon Peter, thus, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death because it was not possible that he should be holden of it."—Acts 2:22-24. And again,—"God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God."—Acts 10:38-41. The subject-matter of his public teaching is described in these terms—"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."—Mk 1:14, 15. To which agrees his own testimony, "I must preach the kingdom of God . . . . for therefore am I sent."—Luke 4:43. Even a cursory reading of the parabolic teaching of Jesus will show the "Kingdom of heaven" (or "Kingdom of God," for the two are equivalent.—Matt. 13:31; Mark 4:31) to be the topic of almost all his discourse.

The birth of this one was announced by an angel with these important declarations,—"He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke 1:32, 33.

The intervention of such a person with such claims brought to a point the prophetic expectation already excited in the hearts of the believing. The perversity of the rulers, both civil and ecclesiastical, however, despised the blessing which was within their reach; so that they, assisted by false witnesses, and a mob composed of their adherents, "denied the holy one and the just, and desired a murderer to be granted unto them, and killed the prince of life."

Notwithstanding the plain predictions of the prophets, and the no less plain teaching of Jesus himself, as to the certainty of the ultimate re-establishment of the kingdom of God, his disciples' hope of this consummation must have been at this time ready to die within them.—They "trusted that it had been he that should have redeemed Israel," but they were "slow of heart to believe all that the prophets had spoken," forgetting that it was necessary that Christ should suffer as well as enter into his glory.—However, God raised him from the dead; and he was afterwards seen of his disciples forty days, during which he spoke of the things pertaining to the kingdom of God. Though thus quite reassured as to the setting up of the kingdom, they were ignorant as to the time this should take place, thence their question, "Lord wilt thou at this time restore the kingdom again to Israel?" The reply of Jesus points to a great work to be done by the apostles before that restoration should be effected;—"It is not for you to know the times or the seasons which the Father hath put in his own power; but ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:6-8.

The good pleasure of God was further manifested by the ascension of Jesus into the heavens; his future destiny in relation to the earth being thus intimated,—by the angels—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven:" and by Peter, "God shall send Jesus Christ, who before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 1: 11; 3:20, 21.

Soon after the ascension of their master, unusual power and wisdom were displayed by those unlettered men. This plenitude they attributed to an inspiration of the spirit of God—generally denominated, as above, the Holy Ghost.—There were so many ways in which this power was manifested—healing, languages, prophecy, and general insight crowding together, that no doubt was left on the minds of the sincere-hearted, that these men were the apostles of a divine being.—Acts 2:1-4, &c.

From this time we must look to these men for instruction in the matters of religion. And as their instructions were given to Gentiles as well as Jews, the interest of us who by birth and negation were strangers to the former religion, is by these teachers awakened to the burthen of their message, Among the first steps by which the atrocious incidents alluded to, are brought to a bearing on the moral welfare of the nations is the elicitation of the sacrificial character of the death of Christ. The perversity of his own people who rejected him even to death, was foreseen as means by which God would accomplish the smiting of his Son for the transgression of that nation; "for those things which God before had showed by the mouth of all his prophets, that the Christ should suffer, he hath so fulfilled."—Acts 3:18. On this head Isa. 53 may be consulted; as also the apostle's reasoning in Heb. 9; and again Dan. 9:26; Zech. 13:7, &c.

The tone in which Christ's messengers uniformly speak of his death is as a sacrifice for sin; thus, "He came to put away sin by the sacrifice of himself."—Heb. 9-26. "In him we have redemption through his blood, even the forgiveness of sins."—Col. 1:14. "We are purged from our old sins."—2 Pet. 1:9. The arousal from death, generally called the resurrection, also becomes a fact pregnant with hope and moral importance to all who accept the testimony of the apostles; so they speak, "Christ being raised from the dead dieth no more; death hath no more dominion over him."—Rom. 6.9. "Now Christ is risen from the dead and become the first-fruits of them that slept."—1 Cor. 15: 20. "Sorrow not for the dead as others who have no hope, for if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him."—I Thess. 4: 13, 14.

(To be continued.)

Exclusiveness not Bigotry.

At the opening of the New York Conference, East, recently held at Bridgeport, Dr. Hewit, pastor of the Presbyterian church, who happened to be present, was led forward by the Rev. Mr. Fletcher, pastor of the Methodist church in the place, and through the Bishop, introduced to the conference. As per custom the whole body arose and bowed; and Dr. H., prompted, it would seem, by the appropriate courtesy, proceeded to give expression to his fellowship for all who bear the Saviour's image, and to enforce the importance of a more catholic charity among the various branches of the Christian church.

As soon as he sat down the elder Dr. Bangs arose and said, "He fully reciprocated the remarks of Dr. Hewit, and that although in early life he had been somewhat exclusive and sectarian, yet the older he grew the more he saw the unloveliness of such a spirit," and proceeded by an anecdote touching the formation of the American and Foreign Christian Union to enforce the importance of loving not only in words but deeds also—so emphasizing the last sentence that all who knew Dr. H. understood it was a reproof to his non-interchange of pulpits with other denominations than his own.

When Dr. Bangs paused, all eyes were turned to Dr. H. to read the effect of the rebuke. He immediately arose, and with that dignity and gravity for which he is so distinguished, said the remarks of Dr. Bangs, which he most heartily approved, reminded him of an anecdote so pertinent and illustrative of the point in hand that he could not resist the temptation to relate it. All ears were now open.

"A certain minister," he said, "one Sabbath was enforcing the duty of love to our neighbors and enumerating some things essential to its maintenance. After proceeding in his discourse from fourthly to sixthly and lastly, his good deacon, who had regarded the annunciation of each division with marked interest, sprung to his feet and exclaimed, 'Have you really done, sir?' The astonished preacher replied that he, was on his last proposition. 'Well sir,' said he with much warmth, 'I am astonished that you should omit one thing which I have found indispensible in keeping peace among my neighbors. 'And pray what may it be?' said the preacher. 'Why,' replied the deacon, '*a good line fence between them, ten rails high.*'"

The whole body was convulsed with laughter and put in good humour with the venerable man, notwithstanding his Puritanism. Exclusiveness is not, then, necessarily bigotry, and when rightly used and understood, is seen to be equally the fruit of Christian charity and integrity.

"Behold how he Loved Him"—Jno. 11;36.

Behold how he loved him! Why conciled the crowd,
Round the tomb of the dead, thus in murmurs aloud?
Why one to the other thus marvelled the Jews,
When the cheek of the Saviour with tears was suffused?
They loved him, the proof of affection they gave,
When they came from a distance to circle his grave;
And why should they single one cheek that was wet,
Where sorrow her seal on the concourse had set?
Could it be that the tear at that moment supplied
The proofs of a God which their lips had denied?
Could it be that conviction had chosen the hour
When the heart waxes soft beneath sympathy's power,
To impress there a record which still should remain,
Tho' the tablet neglected grow callous again,
And to point where the seal of divinity shone
On the man whom they knew as "the carpenter's son?"

O yes, in that hour each tear, as it rose
From the heart to the eye of Immanuel's foes,
Rolled over the records of error and doubt,
From the pages of memory blotting them out,
And thus as they gazed with amazement and dread,
Convinced that "the Christ" was thus mourning the dead,
"Behold how He loved him!" each penitent breast
Its confession of faith and of wonder expressed.

But oh, if a tear, as it rolled from his eye.
Could thus waken the wonder of those who stood by,
When Jesus that proof of his sympathy gave,
For the friend who was sleeping in Lazarus' grave,
Say where shall the language its eloquence find
For the heart or the lip, in the treasures of mind,
To utter the wonder, surpassing degree,
For the love which he offered, O sinner, for thee?

Dost thou ask how he loved thee? Let Bethlehem reply,
And the star which recorded his birth in the sky—
And the shepherds who heard the announcement of love—
And the Magi who came the prediction to prove—
And the inn which refused to the stranger a bed—
And the manger which pillowed that infantile head—
And the brutes which their vigils of sympathy kept
O'er the cradle of straw where Immanuel slept!

Dost, ask how he loved? To the wilderness go,
Where "the spirit" compelled him to grapple the foe;
Where famine around him her revelry held,
Till the heart was unnerved and the nature rebelled;
Alone with the devil and treason shut in—
Begirt with the dark machinations of sin—
And tempted with all that perdition could plan
'Gainst the glory of God, the redemption of man!

Dost ask how he loved thee? Go follow him through
Those paths where no flower of happiness grew;
"Rejected," "forsaken," of "mourners the chief"—
A pilgrim of sorrow, "acquainted with grief"—
With the lip of contempt ever curling and cold—
And the taunting official insulting and bold—
And the finger of scorn ever menacing strife—
And the dagger of malice athirst for his life!

Dost ask how he loved thee? Go look on him where
In Gethsemane's garden he struggles in prayer;
O'erwhelmed with the crimes of all ages before,
And the follies of man while the world shall endure.
"Pile Pelion on Ossa," with Himalay's size,
And stern Chimborazo, aspiring the skies
Add leagues to immensity, world upon world,
Till Atlas o'erwhelmed from his office is hurled.
All these in the balance were worthless and light,
To the wrath that was crushing the Saviour that night;
And cruel the chalice, and bitter the drink,
From which even Jesus and mercy could shrink;
See the anguish of soul and the torture of heart—
See the red drops of blood from his brow as they start—
See those lips as they utter that eloquent prayer:
"If possible, Father, this chalice forbear!"

Go stand in that hall where the candles are bright,
And the law is profaned by a trial at night;
See the robes of the priest, from their holy degree,
Profaned at the bar where the ermine should be;
See that prisoner condemned amid insult and scorn,
And the lash as it mangles that heavenly form,
And the knees of false worship that mockingly bow
To the chaplet of thorns that is piercing his brow!

Dost ask how he loved thee? Let Calvary tell
And the cross where he hung to redeem thee from hell—
And the gall which he drank that thy hopes may be sweet—
And the nails that were tearing his hands and his feet—
And the fountain which gushed with its soul-cleansing tide—
Where the spear of the murderer opened his side—
And the rocks which were rent by that torturing cry:—
Why hast thou forsaken me, Father, O why!

Art still undecided? Go look in that tomb
Where he lay, that the grave might be robbed of its gloom;
Thence follow in faith to the throne where he stands,
With the wounds in his feet, and his side, and his hands,
Ever bleeding and fresh in their generous zeal,
And pleading for thee with unceasing appeal.
O, what more could that Saviour have suffered to prove
His goodness and mercy, his kindness and love!

Pretty Prayers.

A modern book, describing a clergyman of no small note in our day, praises the man, not only for his wonderful force of thought, and power of illustration in popular address, but also for his great gifts in public prayer. That the readers may be enabled to judge for themselves, the writer gives some specimens. A few of these we quote:

"We thank Thee for all those budding promises which are yet to burst into flowers."

"How long shall those promises stand as sentinels upon the borders, and not march as armies of the living God."

"We grieve that our days are so inharmonious; our hearts are continually going in and out of eclipse; yesterday jostles to-day; and to-morrow will carry them both away captive."

"As when in summer, we go forth in the pastures, and there is nothing that we may not pluck of flowers, or of fruit, of beauty, so in all the richness of Thy royal nature there is nothing that we may not take; all is ours, and we are God's."

"Bless all those whom we love; gather them into the charmed circle of thine own heart; and love them into joy and purity."

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Can any one conceive anything more strained and stilted than this, or more unsuited to the simplicity, chasteness, gravity and profound reverence, which become a devotional exercise? It is singular how many sensible men forget that mere prettiness, which in a sermon might please, or at least not seriously offend, in a prayer becomes intolerable.—*Christian Intelligencer.*

State of the Pope's Dominions.

"Where Satan's seat is," is a locality not difficult to discover. Infallible wisdom has taught mankind that their great adversary whom their blindness constitutes the Prince of this world, is the father of lies, and a murderer from the beginning. Wherever, therefore, falsehood, treachery, and cruelty prevail—wherever they flow from the laws and their administration, as deadly streams from a poisoned fountain, there is his seat. Many countries might claim the honor of his special sway; but the bad pre-eminence must be assigned to the land where the king and the priest are united in one, and the darkest horrors of injustice are perpetrated by the professed ministers of a God of love.

A letter from Luigi Carlo Farini to Mr. Gladstone, reminds us of his account of the Roman States from 1815 to 1850, which found an accurate and elegant translator in the member for the University of Oxford. What a revelation of misery on the part of the people; and of guilt on the part of their reverend rulers! Were shepherds by some sudden metamorphosis to be changed into wolves, they could not worry and devour the flock with more earnestness of purpose than the Roman people are hunted, torn, and vexed by Cardinals, bishops, police, and Austrians. The whole population of the territories which acknowledge the Pope as their temporal ruler is under three millions; that is to say, not much larger than the population of London alone. Yet of this diminutive amount of subjects there were 13,000 in prison in the year 1854 on the showing of the papal Government itself. And as the progressive increase of prisoners has been terribly regular ever since the Pope returned to his Palace, there can be no question that at the present some 15 000 souls are pining in hopeless bondage. It will be evident from this fact that there can be no deficiency in the existence of authority, or in the energy of the executive. Multitudes must possess power to imprison, and force sufficient to make the power felt.

It is even so. The number and the nature of the legal courts to which the unhappy Roman is subjected are amongst his heaviest misfortunes. The policeman, the bishop, the ordinary judge, the special magistrate, the inquisitor, the cardinals, the Austrian soldier, may each one of them cast into prison any personage whom it is his interest to accuse, and there the victim may be confined for weeks, for months, for years, without knowing either his charge or his accuser. In 1821 the Austrian twitted the Papal Court with weakness in not putting an end to some disorders in Romagna. Cardinal Consalvi, who knew the matter but deliberately chose the worse when his life was endangered, wrote to Cardinal Sanvelo, the Legate at Bologna, that—"In order to change this state of things, his Holiness says that he can find no other way than that of taking the notoriety and wickedness of their deeds as the rule for banishing persons from the State, under pain of immediate imprisonment should they return or refuse to go away; so many must be sent in Forli, others in Cesena." In less than a month, over a hundred persons had been arrested and expelled from the two Legations.

Matters were not improved last year. On the 31st of August 1855, there were in Fort Urbano, in the comune of Bologna, 683 prisoners. Of these two had been condemned by the sacred council, 191 by the military tribunals, and seven by the bishop's courts; 124 had never been tried or condemned, but had been arrested, as the person registers state, "for pre-caution's sake." The highest civil courts are the Segnatura and the Santa Rota. The judges are notoriously ignorant of all the principles of jurisprudence, and the result is dependent on the promptings of an underling called "il Secreto." The Rota has the power of ordering a case to be re-heard as often as it pleases; and the same cause has been decided as many as twenty times. The hope of the suitor is in the corruptability of the judge, and the surest way to win his favour is frequently by bribing his mistress. The criminal courts are if possible, more detestable than the civil. The Sacra Consulta proceeds against the accused criminal without giving him any notice, and men are condemned to imprisonment for ten, or for life, not only without trial, but without any cause assigned. The bishops are princes in their own dioceses. They decide upon all cases in which ecclesiastics are interested even when one of the parties is a layman. The *esprit de corps* naturally leads the judge to favour their own order, and scenes are now transacted such as hundreds of years ago compelled our fathers, good Catholics as they were, to exact from king to priest — the Constitutions of Clarendon. The extent to which the tyranny of these pests reaches renders it still more intolerable. Their spies enter into the houses of the citizen, watch them at taverns, pursue them even in their pic-nics in the woods, and should any presume to eat meat when fish is the prescribed diet, fines and penances must expiate the offence. These frogs of Egypt too have the power of imprisoning or banishing men for limited periods, known only to themselves or their superiors, but concealed from the sufferers.

The Inquisition still lives. Its myrmidons still hail men and women and cast them into their doleful pits, where the eye of the public cannot witness their sufferings. This atrocious court takes political heresy under its charge as well as religious, and woe unto him who has whispered a wish for freedom even in his secret chamber. The vilest treachery is encouraged as a sacred duty. The wife is bound to criminate her husband, the child the parent, and the neighbour his dearest friend, if any word fall in the most confidential intercourse, that suspicion could construe into liberalism.

Even the lowest police commissary has the power of confining any individual he chooses to his house from sunset to sunrise. He cannot go to coffee-house or tavern, and is liable to police inspection at any hour of the day or night. In other respects, the police regulations are vexatious and absurd. No man can leave his home without a letter from his wife signifying her permission that he should go, and if he lives in single blessedness he must procure a certificate from the curate of his parish.

And as if these native courts were not sufficient to oppress and fleece the wretched laity, Austrian military courts are established in the Legations, which exceed the Papal authorities themselves in the severity and injustice of their decrees. Signora Zanardi, a lady living at Bologna, in 1853, openly expressed some liberal opinions, and was immediately denounced and carried to the Austrian military prison, and from thence she was removed to Ferrara, where she was beaten with sticks, and where she may be confined to this day. A college student was asked by a friend whether he was proceeding to the lecture, when he replied, "This is not a day for study, but for mourning." The words were reported, and the Austrian military tribunal sentenced the youth to a year's imprisonment.

Meanwhile positive crime abounds to a fearful extent. A sigh breathed for liberty is heard and punished, while villains fit for the galleys prowl abroad in security. From the 1st of January to the end of June, in 1855, in a population of some 70, 000 persons, 800 robberies had been committed, eighty attacks of violence, twenty burglaries, and other minor crimes too numerous to mention. In the emphatic language of the indignant Italian, "City and country exposed to sack and plunder, life and property not secure in open daylight; seizure of the person and detention until ransom is paid;—these are the principal features of the last restoration of the clerical authority and the Austrian protection."—*London Christian Times*

Education in Turkey.

A special commission has recently been appointed in Turkey to make inquiry as to the best means for promoting public instruction, and to devise a plan therefor. According to the decree the primary and secondary instructions are to be left to the respective communities, and the State is to provide for the higher instructions of all classes, indiscriminately. Many wrong ideas are current respecting education in the Turkish empire, it being supposed that education is entirely neglected there, and that everything has yet to be done. This, however, is not the case, as we learn from the London *Times*. Not a Sultan died, from the conquest of Constantinople till the end of the last century, without founding one or more institutions for public instruction out of his private income. The conqueror Mohammed alone established eight, and this liberal example, given by the Sultan, was largely followed by the wealthy throughout the empire, who preferred perpetuating their names by some foundation of this kind to squandering their riches in oriental luxury. The result of this is that there is scarcely a village in the empire which does not possess a mekteb, or school for primary instruction, and where more than ninety-five per cent. of the Mohammedan youth receive the rudiments of education. Constantinople alone numbered in the last century 1500 of these schools, in which were taught reading, a little arithmetic, and religion.

Besides these primary schools, all the larger towns of the empire were provided with medresses or higher schools, in which grammar, syntax, metaphysics, philology, rhetoric, geometry and astronomy are taught. Stamboul has three hundred of them at the present day. Above these medresses were the colleges of the ulemas, in which jurisprudence and dogmatics were also taught.

Such was the system of education under the old principle. Its chief short-coming was the lack of an intermediate link between the higher and lower schools, which would furnish the youth with a more complete education than the mektebs afforded, without compelling him to make a profession of learning. The medresses did not supply this deficiency, being rather preparatory schools for higher instruction. In 1845 an educational commission changed the principle, which left education to individual exertion, and substituted that of an education given by the State. The commission copied European systems chiefly that of France. It centralized the whole education in the Ottoman university, with a permament council of public instruction, and divided the schools into three classes—elementary, secondary, and high schools. The mektebs were taken as the basis of the elementary schools, and were arranged according to the necessities of the towns. According to the will of their founders, their schools had always been attached to some mosque, which had the direction of them, and the administration of their revenues, and oftentimes some favoured mosque had quite a superfluity. By the new plan many of them were suppressed, and the revenues put under the administration of the State, for educational purposes. In Constantinople they were reduced from 1500 to 400 in number. A former nominal fee of two piastres per month was also abolished, and instruction was declared gratuitous, nay, obligatory for every male or female child past six years of age, and in order to enforce this law no master or tradesman is allowed to accept an apprentice who has not a certificate from some mekteb.

The secondary schools were arranged on the French model, and the course of study lasts four years, in which the students are taught Arab grammar, and syntax, writing, history, geography, arithmetic, and the elements of geometry With these secondary schools the reform ceased. Of the University only the building exists, and the only thing done by the state for higher instructions has been the establishment of institutions for the public functionaries and for the formation of teachers, a school of medicine, and some military schools. It is with this higher education that the new commission will have to deal. If it succeeds, says the *Times*, it will have conferred one of the greatest boons on Turkey, for it is this want of education which creates considerable embarrassment in all spheres of government, and which restricts the number of capable men in Turkey.

Burning of the Steamer Niagara.

In Chicago and Milwaukie papers we find some details of the recent disaster on Lake Michigan; but the most important portions of these accounts have been given by telegraph. The Chicago *Tribune* gives the following account of the disaster:

The Niagara left Collingwood on Monday afternoon at 2 o'clock, in place of the Keystone State the regular steamer for that day. She started with from one hundred and fifty to one hundred and seventy-five passengers, twenty-five to thirty of whom she landed at Sheboygan, the greatest portion of whom were steerage passengers. At about 2 o' clock P. M. of Wednesday the Niagara left Sheboygan, and about two hours afterwards was discovered to be on fire. When the fire was first discovered there was but little sea on and the wind was about southeast and light. At this time the Niagara was from three to four miles off North Point Washington, and some ten miles or more this side of Sheboygan. As soon as the fire was discovered, Captain Miller who was asleep, was called, and the steam pumps set to work.

A few moments after this the passengers became aware that the boat was on fire, and a scene ensued which, said a passenger, "beggars all description"—consternation seized upon almost every one, and men women and children rushed to and fro about the boat shouting and crying. Not half a dozen passengers gave any aid to the crew, and but few attempted to make provision for their own or friends' escape. It was but a short time from the first discovery of the fire until the whole upper cabin was in flames. During this time a large number of passengers had jumped overboard without anything to support in the water and soon sank. Mothers threw their children into the lake and wildly sprang after them. The water was intensely cold, and none but the hardiest persons, could live in it but a few moments. A large number of passengers, before the steamer stopped in spite of the appeals of the mate, got into the stern boat and lowered it, when it instantly swamped, and all in it were drowned. Another portion of the passengers filled the starboard quarter-boat, and lowered that also, and all found a watery grave.

Before the upper cabin was in flames, a portion of the more self-possessed of the passengers wrenched the state room doors off and threw them into the water, together with tables, chairs, stools &c., and upon these many of those in the water saved themselves. After it became useless to remain on board any longer, the second engineer, carpenter, and a portion of the crew, together with a number of passengers, twenty-two persons in all, lowered away the larboard quarter boat and pulled to the shore, where the passengers landed, and the crew returned with the boat to render any assistance they might be able. Capt. Miller, with a number of others, saved themselves by clinging to the wheel, and were picked up by the boats.

The propeller Illinois picked up about thirty and several schooners each rescued a few. It is supposed that from sixty to seventy lives were lost, it cannot be known with certainty how extensive was the sacrifice of life.

The Chicago *Journal* reports an instance of great heroism on the part of a woman, Mrs. Hamilton Chalmers of Gloucester county, New Brunswick. Mr. and Mrs. Chalmers with eight children, the oldest fourteen years of age, were on their way to the west, to settle, with but little money, but with a world of love for their offspring. The account says:

"Mrs. Chalmers says that when the fire broke out she was outside the steerage cabin on the main deck, with her husband and children. She saw the stern boat lowered, and observing in it a woman whom she knew, she thought if the boat reached the shore, and she herself did not, that woman would be like a mother to her children, so she commenced throwing her smaller children into it, intending to keep the baby by her, because she could easier support it in the water than the others. She had thrown two into the boat when it shoved off. She had one in her hands to throw but it was too late to throw so large one to the boat, accordingly she seized the baby, supposing she had strength to throw it to the retreating boat. She had not however, the baby fell into the water a foot from the boat, she screamed to the woman in the boat to save it, and had the satisfaction of seeing her reach out, grasp it and draw it into the boat.

She then directed her efforts to the five children about her. She pushed the oldest boy of twelve years into the water, with directions to swim after the small boat and cling to it if they would not take him in. She thinks he did actually reach it, but cannot be certain. She then put her oldest child, a girl of fourteen into the water, in hopes she could cling to something. She has heard since arriving here that a girl of that age was rescued, and thinks may be it was this one. She then had three small children remaining. Her husband got into the water, and she passed them down to him, and he placed them on one of the capsized boats floating near. She then got down by a rope. On reaching the water she found the waves had washed two of the children off the small boat. She managed to catch them both with one arm and hold them up, still clinging to the rope with the other hand and maintaining her hold in the midst of all the desperate struggles around her. At last the rope burned off above, and she sank down down down, with others who had been clinging to the same rope. When she came up again, she had lost one child. She managed to throw her disengaged arm over a stick and hung on to it, with the child in the other.

She then looked for the child she had lost, but though many heads were around her, and some of them children's heads, they were all so begrimmed with oil, and ashes, and soot on the surface of the water that she could not distinguish their features, and they sunk one after another without her being able to recognize her own. She then directed all her efforts to save the one in her arms, and she feels confident that she could have done so, but some man—she thinks he was an old man—pulled her arm off from the stick which supported her. She regained her hold, and her hand was again pulled off and herself pushed away by the man. Then she sunk down, down, down, again. She struggled to rise and finally did rise, but the last child was gone, though she thought, until she reached the surface and saw to the contrary, that she had it still in her arms.

She was then alone on the water without support. She had floated some distance away from the steamer, but she saw her husband upon the capsized boat, holding one of the children. That sight inspired her with fresh courage. Alas! she knew not at that moment that the little one he held in his arms was already lifeless, but it was even so. At that instant a plank struck her breast, she threw her arms around it and tried to reach her husband, but could not propel herself in the water. She felt her strength now rapidly failing. She was entirely alone; she saw the schooner and the Traveller, but saw also that they were far, far away: she knew she could not hold on to her buoy until they came up, but she remembered having heard that persons in drowning always shut their teeth firm. She therefore seized her dress at the bottom in front, brought it up around the plank, and put it between her teeth, so that it held the plank fast across her breast. She found it would support her thus, and settled calmly back to await the result. She remembered nothing more. She was picked up by the Traveller, and when she

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was restored to consciousness, had the happiness of finding her husband at her side. But her children where were they?

The presence of mind and heroism this poor mother displayed under the circumstances are indeed remarkable. She related the circumstances, to us yesterday, without any apparent conviction that she had done more than others, but with the evident wish that she could have done more for her children. She did not weep; hers was beyond the grief that finds relief in tears, but when the rescued of her little flock are clasped in her arms this morning her eyes will burst or her heart will break."



The Advent Herald.

BOSTON, OCTOBER 11, 1856.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

TROPES.

VI. THE HYPOCATASTASIS.

"A Hypocatastasis is a substitution, without a formal notice, of an act of one kind, with its object or conditions, for another, in order, by a resemblance, to exemplify that for which the substitute is used."

This figure is of very frequent occurrence, and one of the most expressive and beautiful in the Scriptures; but it was never developed until Mr. Lord defined it as above, and pointed out its existence and characteristics as follows:

1. "It is an artificial use of a thing, not of a word."

2. "It is confined to the predicate of the proposition in which it occurs"—i.e., to the words which affirm some thing, or act, of the subject.

3. "The subject or nominative of the figure is always used literally."

4. "The acts and conditions ascribed to agents by the figures are such as are proper to their nature; and not, like the metaphor, incompatible with their nature."

5. The resemblance on which this figure is founded, is not one of nature or kind, like the simile and metaphor, but is one of the ease or difficulty with which an act is done, the advantage or disadvantage under which a thing exists, or similar characteristics.

This figure is of frequent occurrence in common conversation and writing. Thus a man too late to effect his purpose, is said to have "come a day after the fair." And a shrewd and successful calculator, is said to "know how to navigate his ship."

From the great abundance of Scriptural examples, we select the following instances of the use of this figure.

"How oft is the candle of the wicked put out," Job 21:17—the meaning being, "How oft cometh their destruction upon them."

The Psalmist said of his enemy: "He made a pit, and digged it, and is fallen into the ditch which he made," Psa, 7:15—That is, he had suffered by the measures which he had planned for the ruin of others.

"Lo the wicked *bend their bow*, they *make ready their arrow* upon the string, that they may privily *shoot* at the upright in heart," Psa. 11:2—which is put for the ceaseless efforts which the wicked make to injure the righteous.

"Thou puttest my feet also in the stocks, and lookest into all my paths; thou settest a print upon the heels of my feet," Job 13 27—the meaning being that Job was beset with difficulties.

"Cast thy bread upon the waters: for thou shalt find it after many days," Eccl. 11:I—i.e. Do good as you have opportunity, and your reward will surely follow.

"The proud have hid a snare for me, and cords; they have spread a net by the way side; they have set gins for me," Psa. 140:5—i.e., they had sought to destroy him by plans which they thought would effect it.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths," Prov. 3:5, 6—Ways and paths being substituted for course of conduct.

"He must reign, till he hath put all enemies under his feet," 1 Cor. 15:25—See Psa. 7—i.e., till He shall have subjected them.

"They are all gone aside, they are all together become filthy: there is none that doeth good, no not one," Psa. 14:3—turned aside being a departure from the right; and filthy being put for vile.

"Thou wilt light my candle: the Lord my God will enlighten my darkness. For by thee have I run through a troop; and by my God have I leaped over a wall," Psa. 18:28, 29—i.e., God would cheer and encourage him, he having been enabled to overcome great obstacles.

"He maketh me to lie down in green pastures: he leadeth me beside still waters," Psa. 23:2—the meaning being that God gives us quietness, and an abundance of spiritual enjoyments.

"Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness." Prov. 20:20—i.e., he shall be punished without hope of deliverance.

"The slothful man saith, There is a lion in the way; a lion in the streets," Prov. 26:13—i.e., there are obstacles which he has not the energy to encounter.

"Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from from him," Prov. 27:21—the meaning being that no amount of effort to make a wise man of a fool will accomplish the object.

"I have nourished and brought up children, and they have rebelled against me," Isa. 1:2—God had exercised a fatherly care for Israel, and they had not requited his goodness.

"Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the heart faint," *Ib.* v. 5—The nation had been afflicted by judgments without any reformation, till it was useless to make farther effort to reclaim them.

"Your hands are full of blood: wash you, make you clean," vs. 15, 16—i.e., you are guilty of bloodshed; repent &c.

"He will teach us of His ways and we will walk in His paths," *Ib.* 2:3—God will communicate to us His will, and we shall conform to it.

"The Lord of hosts doth take away from Judah the *stay* and the *staff*," *Ib.* 3:1—i.e., the supports on which they relied.

"What mean ye that ye beat my people to pieces, and grind the faces of the poor?" *Ib.* 3:13—i.e., oppress and tyrannize over them.

"Woe unto them . . . that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter," *Ib.* 5:20—light and sweet being put in the place of true views and their enjoyment; and darkness and bitter, in the place of their opposites.

"And I said, woe is me, for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," *Ib.* 6:5—unclean lips being put for wrong judgments they had uttered against the Almighty.

"Make the heart of this people fat, and make their ears heavy, and close up their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed," *Ib.* 6:10—analogous conditions and acts of the mind being the literal import of the sentence.

"The Lord shall hiss for the fly that is in the uttermost part of Egypt, and for the bee," &c., *Ib.* 7:18—i.e., He will so exercise his acts of providence as to cause those insects to desolate the land of Judah.

"In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined," Isa. 25:6—which are put for the blessings in store for the redeemed.

"I will pour water upon him that is thirsty, and floods upon the dry ground," Isa. 44:3—i.e., will bestow blessings.

"O thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones," Isa. 53:11, 12—illustrative of the fuglory of the saints.

"Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended," Isa. 60:20—which illustrates the unending continuance of the glory of the resurrection state.

THE OLD CONNECTICUT CHARTER.—The old original charter, which was deposited in the trunk of the Charter Oak, has been enclosed in a frame of wood of the tree which preserved it one hundred and sixty-nine years ago.

SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.
1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. EARTHQUAKE, at the opening of the sixth seal, Rev. 6:12; and at the slaughter of the witnesses when a tenth part of the city fell, 11:13:—Symbolic of the great revolution in France, at the close of the last, and at the beginning of the present century when the papal hierarchy was subverted in one of the ten Roman kingdoms.
3. EARTHQUAKE, at the casting to the earth of the censer filled with fire, Rev. 8:5; and at the opening of the temple of God in heaven, 13:19:—Symbolic of the civil commotions which will attend the final subversion of all human governments.
3. EAST, or sunrising, from which direction the angel came, having the seal of the living God, Rev. 7:2:—Symbolic of the truthfulness of the position taken by the agency that shall induce the sealed to manifest their relation to Jehovah—the east being the source of light.
3. EAST, from which the kings come for the destruction of Babylon, Rev. 16:12:—Symbolic of the accordance of their acts with God's purposes—The kings of the east which are used as the symbol, being taken from the conquest of old Babylon by the kings of Medo-Persia—from the east.
3. ELDERS, the four and twenty that sat round about the throne, Rev. 4:4, 10; 5:8, 14; 7:11; 11:16; 14:3; and 19:4:—Symbolic of the redeemed of our race; for they unite with the four beasts in the new song, saying, (Rev. 5:9, 10) "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."
2. EPHAH, a Hebrew measure of about one and a half bushels, in which a woman was borne into the land of Shinar, Zech. 5:11:—Symbolic of the hopeless captivity to which the Jews should be subjected, should they prove incorrigible, after being restored from Babylon.
3. EUPHRATES—the great river on which the city of Babylon was situated, which contributed to its support and defense,—near which the four angels were bound, Rev. 9:14:—Symbolic of the inhabitants of the Roman empire, who sustained a relation to the Papal hierarchy, analogous to that of the literal river to the literal city; and into whose European territory the Mahommedans were restrained from entering to conquer it, until the sounding of the sixth angel, in 1453.
3. EUPHRATES, the water of which was dried up that the way of the kings of the East might be prepared, Rev. 16:12:—Symbolic of the Supporters of the Papacy, whose alienation and withdrawal from its support is thus symbolized—their affections being turned into other channels, as the waters of the Euphrates were turned so that the kings of Medo-Persia came in and effected its conquest.
3. EYES, like the eyes of a man, in connection with the Mouth possessed by the Little Horn of Dan. 7:8:—Symbolic of the Ecclesiastical assumptions and polity—the Episcopal functions—connected with the civil power which the Horn symbolized.
3. EYES, the seven upon the stone laid before Joshua, Zech. 3:9; and that The Lamb had that had been slain, Rev. 5:6,—Symbolic of the omniscient Holy Spirit: (Zech. 4:10) "They are the Eyes of the Lord which run to and fro through the whole earth;" (Rev. 5:6) "which are the seven Spirits of God sent forth into all the earth." Seven, is expressive of fulness, and the place occupied by the "Seven Spirits" between the Father and Son, (Rev. 1:4) is conclusive that it is expressive of the Holy Spirit.
3. EYES, with which the living creatures were filled, Rev. 4:6:—Symbolic of the clearness of mental vision, possessed by those thus Symbolized; by which, with vast grasp of thought, they are enabled to comprehend the revealed purposes of Jehovah.
2. FACE, as of a man, the likeness of the living creatures, Ezek. 1:10, and Rev. 4:7:—Symbolic of the order of intelligences to which those symbolized belong,—showing that they are of our race.
2. FACE, or countenance, of the Son of man, "as the sun shineth in his strength," Rev. 1:16:—Symbolic of the resplendent Majesty and exalted dignity of Christ.
3. FACE, as it were of the sun, of the rainbow angel, Rev. 10:1:—Symbolic of the effulgence of light, which was to be disseminated to all nations, by the class of agents symbolized by that Angel,—which see.
2. FALSE PROPHET, that wrought miracles before the beast, Rev. 19:20:—Symbolic of the Mohammedan hierarchy in the eastern division of the Roman Empire;—compare with Rev. 13:13, 14.
3. FEET, part of iron and part of clay, of Nebuchadnezzar's image, Dan. 2:33:—Symbolic of the fourth, or Roman Empire, in its decem-regal form: v. 41, "Whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay . . . the kingdom shall be partly strong and partly broken."

To be continued.

Twisting Texts to suit Theories.

MR. BARNES, in commenting on Rev 20:4, "And I saw the *souls* of them that were beheaded" &c., says:

"This is a very important expression in regard to the meaning of the whole passage. John says he saw the souls—not the bodies. The doctrine which has been held and is held by those who maintain that there will be a literal resurrection of the saints to reign during a thousand years, can receive no support from this passage, for there is no ambiguity respecting the word souls, ψυχας, as used here. *By no possible construction can it mean the bodies of saints.*"

In commenting on the same word, when it occurs in Acts 2:27, "Because thou wilt not leave my *soul* in hell," Mr. Barnes says:

"Instances where the word translated soul (Heb. נפש, Greek ψυχη) is put for the individual himself, meaning 'we,' 'myself,' may be seen in Psa. 11:1, 35:3, 7; Job 9.21. The is no clear instance in which it is applied to the soul in its separate state or disjoined from the body."

Thus it will be seen that Mr Barnes puts an entire different stress on the same Greek word in the two instances—what he says of it in the one place being entirely irreconcilable with what he says of it in the other. In the last place he admits even more than the present truth, when he says that this Greek word is never applied to the soul separate from the body. He had said there is no place where the soul is said "to live," as it is in Rev. 20:4, when it is separate from the body, he would have stated the truth. But with the statement that he makes in Acts 2:27, how can he avoid the charge that he has twisted the meaning of Rev. 20:4, to suit his views, and that he has given an explanation of it to which he would never have resorted had it not been for the exigencies of his theory?

In commenting on Acts 2, he correctly says:

"In the place before us (Acts 2:27) the meaning is simply, *thou wilt not leave among the dead.* This conveys *all* the idea. It does not mean literally the grave, or sepulchre; it relates only to the body. This expression refers only to the deceased Messiah. Thou wilt not leave him among the dead, thou wilt raise him."

But when he comes to Rev. 20:4, he sees no resurrection of the body in the declaration, "And I saw the souls of those who had been beheaded.. *and they lived*;" but here, it will be only "as *if* the martyrs were raised from the dead;"—as "*if* the most eminent saints were raised again from the dead;" as "*if*" they were raised from the dead, or which might be represented by a resurrection from the dead.' But he fails to tell us how it can be "*as if*" they were thus raised, unless they actually *are* thus raised. Nor can the language be thus explained "*as if*," unless it is appropriate language which to affirm the resurrection.

NEW BOOKS.

The Harmony of Ages. Thesis on the relations between the conditions of man and the character of God. By Hiram Parkhurst, D. Boston: Published by John P. Jewett & Co. Cleveland, Ohio. Jewett, Proctor and Worthington. New York: Sheldon, Blakeman & Co.

This is a labored treatise, in reply to Dr. Edward Beecher's "Conflict of Ages." He very thoroughly refutes the hypothesis of Dr. Beecher; but takes some positions of his own which are not in accordance with our understanding of the teachings of inspiration.

The Select Remains of the Rev. John Mason. Boston: John P. Jewett & Co. 1856.

This little volume contains a great variety of

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devout and useful sayings on divers religious subjects, his serious advice to youth, some of his letters, and observations on the means and signs of grace.

This vol. was published in Eng. in 1694, and is now republished, in the same form, style of type &c. It is a valuable pocket companion, and a depository of much valuable wisdom, expressed in short and pithy sentences.

Anthony Burns: A History. By Charles Emery Stevens. Boston: John P. Jewett & Co. 1856.

This is a history of Anthony Burns, whose extradition as a fugitive slave in Boston in 1854, was a cause of great excitement in this community. This volume gives in detail an account of all the interesting incidents connected with his arrest, trial, the efforts to purchase him, his return South, his sale there, and subsequent purchase and return to freedom. It has all the reality of truth, and all the thrilling strangeness of fiction.

"The Theological and Literary Journal. Edited by David N. Lord. New York: published by Franklin Knight, 138 Nassau street. 1856."

The October number of this able journal has been received, and contains the following articles:

The Perpetuity of the Human Race.
The Whitbyan Hypothesis respecting Christ's Second Coming, a Novelty.
The Mystery Revealed to Paul.
The Chronology of the Old Testament.
The Bearing of the Geological Theory of the Age of the World on the Inspiration of the Bible.
Typical Forms and Special Ends in Creation.
Notes on Scripture.
The Parables of the New Testament.
The Prophecies of Daniel and the Revelation of St. John.
A Designation and Exposition of the Figures of Isaiah, chap. 35.
Literary and Critical Notices.

Foreign News.

The mails by the steamship Africa at New York, from Liverpool, reached this city on Saturday. We glean some items of additional intelligence from our files. The Africa left Liverpool on the 20 ult.

The organ of the British Prime Minister deems it proper to give a contradiction to the rumors of "growing coolness between France and England on the subject of foreign policy." It affirms that "the fullest confidence exists at the present moment between the two governments, and that there is nothing to warrant the supposition that they cannot act together, or have any secret design of acting apart upon any European question." The *Post* admits, however, that they may not be united on every small matter of foreign policy, and imputes to Austria a desire to insulate England. On the Italian question, France and England understand each other, and are united; but "although England has no desire to stand alone, she can do so if necessary." That is what Lord Palmerston wishes Austria to understand.

The Sound dues question is pretty much in the same state as it was three months ago, the consent of Lord Clarendon to the capitalization of the dues having been given only in general terms.

New York, Oct. 3. The Africa arrived at her dock at 8 o'clock bringing Liverpool and London dates of 20 of September.

The news by this arrival is very uninteresting.

English papers are filled with descriptions of the coronation at Moscow, and discussions on the questions of specie export.

The chief subject of interest in Paris is the arrest of numerous members of the Societe Marianne, on charges of an intention to assassinate the Emperor, on his return from Biarritz.

Much uneasiness exists in Madrid, and the Queen and O'Donnell are becoming equally unpopular.

The estates of Holland were opened on the 16th.

The Free Trade Congress has opened at Brussels. The business, however, as yet has been preliminary.

In the Swiss Federal Assembly, both chambers pledge themselves to resist all encroachments on the rights of the Republic.

New rumors of coercion against Naples, by France and England are current, but unsubstantiated.

Capt. Penny, commander of the ship Lady Franklin, has returned with her to Aberdeen, from the Arctic regions, and reports that when he was in Hogarth's Sound, he was told by the Esquimaux that some of their companions had seen a long way off in a north Westerly direction, a circular white tent, erected on the ice. The Esquimaux had taken from it on their first visit some bright metal, and on their second visit some spoons. Afterwards they had seen two white men in the tent. It was reported among the natives that these and other white men had perished from hunger. So far as Capt. Penny can judge, he thinks that this may refer to the same party from whom Dr, Rae obtained the silver spoons, &c., which identified the white men with Sir John Franklin and his party.

London, Saturday. The *Post* speaks of a diplomatic rupture with Naples as inevitable. It says:—The whole of our diplomacy will be recalled from the Neapolitan Court, and we shall send, as well as the French, two line-of-battle-ships, and a corresponding force of frigates. Through these alone will the Allies communicate with the King.

Kansas News.

We notice in the *Zion's Herald* for this week a letter written by Mrs. Jones, formerly Miss Jane Kelly of Yarmouth, Mass., and a highly-esteemed member of the Baptist church in that place, but now, with her husband, engaged in missionary labors among the Ottawa Indians of Kansas Territory, under the patronage of the Methodist Foreign Mission Board. The letter details the wanton destruction of Mr. Jones's dwelling by the border ruffians, and a cruel attempt to murder him and a Mr. Parker. The Ottawas live upon the Indian reserve, and hence are entitled to the protection of the General Government, while they are not amenable to the Territorial laws of Kansas The only crime of Mr. Jones is, holding free State opinions.

The writer states that on the last Friday in August the inmates of the house were aroused at midnight by the noise of armed men upon the pavement. The window at the foot of the bed was smashed in, and a stern voice called out, "Surrender and come out, and you shan't be burnt!" The call was several times repeated, and all the lower windows smashed in. At the first alarm Mr. Jones and his wife went up stairs and awoke their children, without stopping to dress. The crowd had now become very vehement, and a gun was fired. Mr. J. went to the door and asked what was wanted, at the same time presenting a double barrel gun. He was told not to shoot, but replied that he would, and then darted out of the door. Five shots were instantly fired, but he escaped. The mob were enraged, and, ignorant of his whereabouts, cried, "fire the house inside; fire the beds; that will bring him out; don't let him escape; shoot him down."

In the mean time Mrs. Jones dressed herself, took what money there was in a bureau and went into the hall, which was full of men, and the floor fired. She passed out of the house, ten of the ruffians following and robbing her of all the money, upwards of five hundred dollars. Mr. N. Parker, who had been staying in the house two weeks, very sick, was dragged from his chamber by the bloodhounds, taken from the house, and horribly cut and beaten until apparently lifeless, when they carried him to the banks of a creek and pitched him over. Luckily the creek was dry, and their expectation that he would float down the stream and not be found, was frustrated. The next morning he returned to his friends in a shocking condition, with a large gash across his nose, one over each eye, and a great many bruises. The dwelling was burnt to the ground, and after completing their work of plunder and destruction, the villains hurried off. They failed to discover the locality of Mr. Jones, who had run four miles to secure help, and had escaped receiving a single wound. Yet his life is not regarded as safe. The Ottawa Indians have rallied around the ruined family, and promise that protection which government fails to afford.

A correspondent of the *Traveller*, writing from Lawrence, Sept. 22, says:

After the last Missouri invasion, which was almost wholly unexpected by the people of Lawrence, the disbanded forces have scattered themselves over the whole country, and are now engaged unmolested in plundering and destroying the property of free State men wherever they can find it. Though Gov. Geary promised to put these parties down, no effectual steps are taken to do so; while on the contrary parties of free State men, who may have combined for mutual protection, are seized upon by the U. S. troops, carried to Lecompton, kept prisoners and examined before the bogus justices, on charges of murder and robbery, whenever any of the Missouri Ruffians, who make that place their headquarters, choose to charge them with being in any of the late battles.

The whole country north-east of Lawrence has been infested with predatory bands, who rendezvous in the various pro-slavery settlements in that neighborhood. Free State men who have settled among them are constantly subject to insult and robbery.

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Capt. Miller and his gang, who made a treaty with Col. Harvey to leave the territory, is still roaming about, and on Wednesday evening, the 16th inst., his party burnt four Free State men's houses on the Stranger Creek. Reports of depredations by bands in the south of the territory, are constantly reaching us, and the inhabitants there, who have hitherto taken no active part, though of free State sympathies, are compelled to leave their homes, and forty-four persons from the Noosha took the northern route to Iowa two days since. A great many persons are leaving, thoroughly disheartened, many of whom have sacrificed their all in the cause of Kansas.

We want food, We have scarcely any flour or meal in Lawrence, but little in the surrounding country, and the roads to Leavenworth city, Kansas city, and Westport, are completely blocked against us. Let provisions be sent in from Iowa. they can be purchased and transported here and sold as cheap as we can now purchase.

St. Louis Oct. 2nd.—A letter to the *Republican*, dated Lecompton 26th ult., gives the following: The armed bands that have been ranging through the territory are dispersed, and citizens are returning to their claims. Business is reviving. confidence is restored, and peace reigns throughout the territory.

Warrants have been issued for the arrest of Jones, Stringfellow, and other pro-slavery agitators.

Gov. Geary has appointed Col. Titus to form a volunteer battalion, to preserve the peace in the neighborhood of Lecompton, and he has awarded the same duty to Capt. Walker, in the vicinity of Lawrence.

Burning of the Niagara— Capt. Miller, of the steamer Niagara burnt on Lake Michigan, has published a letter in the Chicago papers, in which he states that a good deal of dissatisfaction has been created among the passengers, not familiar with steamboat matters, on the Niagara this season in consequence of an arrangement in regard to fares, which gave rise to a suspicion that the officers of the boat were endeavoring to defraud them, but for which there was no true foundation. Cap. Miller says:

"The trip before last, on leaving Collingwood, we had quite a number of those disaffected ones, and while lying at the dock the steward, Mr. Clark, found in his room on his desk the following note, and handed it to me:

Look Out!—Save yourself, the boat will be burned to-night; everything is in readiness, we have made ample preparations to take care of ourselves.

(Signed) A Passenger.

I immediately called the engineer, Mr. Leonard, into my room, showed him the letter, and also Captain Dick, of the lower lake steamer Peerless; when after a consultation, we concluded to set a strict watch, but yet without showing any signs of alarm. My wheelsmen were constantly traveling around the boat, but saw nothing that would lead them to suspect any person. Every fear therefore died away, and we thought nothing further of the matter.

Now, I am confident that the boat did not take fire from the machinery, nor from the boilers, as every portion of her fire-hold was fire-proof. My opinion is that the fire was caused by some combustible material stowed under the shafts, the nature of which we were unable to tell, as packages frequently come so disguised that we cannot tell what they are; but it must have been something of that kind from the fact that it enveloped the boat in flame almost instantly; and when first discovered it was impossible to subdue it."

Brutal Murder.—The St. Albans (Vt.) *Messenger* chronicles the particulars of a shocking murder which occurred in the town of Bakersfield on the night of Saturday, 27th ult. The *Messenger* says.

"It seems that a Mr. Brown and his wife, who were in the habit of living with their married children, had been staying for some time in Bakersfield with their son-in-law, Mr. Locke. On Saturday, Mr. Brown and his daughter, Mrs. Locke. left for Waterville on a visit to some of their friends who were living there. Mrs. Brown and another daughter, who were also stopping at Locke's, went to bed at the accustomed hour, little dreaming that to one it was the bed of death as it proved to be. At about 11 o' clock the daughter awoke and saw Locke standing by the bedside, who, so soon as he found he was discovered, said, "Jane I have done enough to be hung for it," and immediately seizing her choked her in a most violent manner until he thought, undoubtedly, that life was extinct, and then left her. The girl lay in the greatest terror until she heard Locke leave the house. She then arose and found that her mother, who slept in a bed but a few feet from her own, lay a lifeless corpse, from a number of blows about the head and neck evidently made by some sharp edge instrument."

The young lady immediately alarmed the neighbors, who came to the spot,and on examining found that seventeen wounds had been inflicted upon the head, neck, and shoulders of the deceased. The next morning Locke was found dead in the barn, where he had hung himself. No trouble was known to have existed between the parties, and the dreadful tragedy is ascribed to the influence of intoxicating drink, as on his way home that night Locke had a jug of liquor, and offered some of it to others.

Death by Hydrophobia.— The *Journal of Commerce* states that a case of this terrible disease occurred in New York last week. About a month ago, Mr. Daniel Sullivan, an assistant at the dog pound, was bitten by a dog in the right leg, and lunar caustic was applied to the injured part by a physician. The wound soon after festered and discharged freely, but without causing Mr. S. any serious apprehensions, and with the application of the usual remedies, it was hoped would heal over. On the 17th ult., or about three weeks after the bite, however, Mr. Sullivan, in attempting to drink experienced great difficulty in swallowing, and other symptoms of hydrophobia subsequently followed. Medical assistance was called, and several remedies applied, but the patient grew worse. Medicine was administered by soaking a rag in it and applying that to his mouth, when the sufferer sucked in the medicine through his teeth. It was found necessary to bind his legs and arms, to prevent him from injuring himself and others; but through all his sufferings Mr. S. retained the full possession of his mental faculties. A large number of physicians were called, but their methods of relief were unavailing, and Mr. Sullivan died on Friday night.

Suicide at a Gaming Table.— A letter from Wiesbaden of the 1st inst. says —

"About two o'clock to-day, when players and lookers-on were all at the roulette table of the Kursaal, at this place, the report of a firearm was suddenly heard, and one of the persons standing at the table was seen to stagger and fall dead on the ground. It was a melancholy spectacle, and rendered still more so by the gloom and obscurity of the place, caused by a violent thunder storm which was raging at the time. The deceased, who was a man in the prime of life, evidently belonged to the highest ranks of society. His identity has not yet been ascertained, but he is supposed to be a native of Holland, as he wore a decoration of that country. He had recently arrived, and a few minutes beftore the fatal act, he had staked and lost his last five-florin note. Some of the players at the table appeared much affected by the scene and left,while others resumed their play in another room, and in an hour afterwards a military band struck up, and everything was life and gaiety.'

Infidel Reformers.—To the shame of the church it must be confessed that the foremost men in all our philanthropic movements, in the interpretation of the spirit of the age, in the practical application of genuine Christianity; in the reformation of abuses in high and low places; in the vindication of the rights of man; and in practically redeeming his wrongs, in the moral and intellectual regeneration of the race are the so called infidels (!) in our land. The church has pusillanimously left not only the working oar, but the very reins of salutary reform, in the hands of men she denounces inimical to Christianity, and who are practically doing with all their might for humanity's sake, that which the church ought to be doing for Christ's sake; and if they succeed, as succeed they will in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses and elevating the masses, then the recoil upon Christianity will be disastrous in the extreme. Woe, woe woe to Christianity, when Infidels (!) by force of nature or the tendency of the age, get ahead of the church in morals, and in the practical work of Christianity. In some instances, they are already far in advance, in the vindication of truth, righteousness and liberty, they are the pioneers, beckoning to a sluggish church to follow.—*N. Y. Evangelist.*

Elder Himes. Tuesday, Oct. 7.—Elder Himes was expected to have returned from his western tour on Saturday last; but yesterday we received a note stating that he was sick with chills and fever at Laurel, Ind.—but hoping to be well enough to be home immediately. He has not yet returned.

Not a Delinquent.—The P. M. of Moscow, N. Y., sends back the paper sent to Allen Harris, who has paid two dollars and fifty cents in advance, as not taken from the the P. O. The polite, gentlemanly and Christian Post Master of that place, writes on his paper, "Gone West," and "Gone to Hell I guess." As we don't imagine our brother was bound in that direction, we make this note to solicit information as to his present address, that we may know how to direct the paper.

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CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*

THE RESURRECTION OF THE DEAD.

DEAR SIR :—I have been prevented by a pressure of other duties from continuing my articles on the subject of the resurrection of the dead, until the present time. I now purpose examining that long list of texts adduced by you in proof of the priority of the resurrection of the just.

1. Psalms 43:14 is thus translated by Thompson: "They are pent up like sheep in the mansion of the dead. Death shall feed them, and the early watches shall rule over them; and that help of theirs from their glory, shall in the mansion of the dead become obsolete. But God will redeem my soul from the power of that mansion when it receiveth me." But neither in this, nor in the common version can I perceive the least hint that there will be two resurrections. It does not so much as intimate that the righteous will be raised at one time and the wicked at another.

2. The same may be said of Isaiah 26:14–19, in which the prophet is speaking of a national and moral resurrection. If these two texts could be supposed to have any bearing on the subject, they would rather go to show that there are some men who will not be raised at all; for it is said, "They are dead; they shall not live." This might be true morally and politically, but surely it will not be contended that such will literally be the case with any!

3. In order to make Dan. 12:2, favor two separate resurrections, it will be necessary to show that the translation given by you is correct, which is very doubtful. Thompson, whose translation is acknowledged to be very literal, thus renders it, "And many of them who sleep in mounds of earth shall be raised up, some for everlasting life, and some for disgrace and everlasting shame." It clearly teaches the resurrection of the two classes of persons, but not at two separate times.

4. There is, however, some plausibility in the inference drawn from Luke 20:35, 36; not sufficient however, in my judgment, for a foundation to so important a doctrine. It does not follow, because the wicked are not "counted worthy to obtain that world and the resurrection from the dead," and are not "the children of the resurrection," that therefore they will not come forth to condemnation at the same time that the righteous are raised to eternal life. The passage might be so construed if the general tenor of Scripture required such a construction; but it does not. On the contrary, it would be in direct opposition to other plain declarations of Scripture going to show the simultaneous resurrection of both the just and the unjust.

5. 1 Cor. 15:22, 23, and 1 Thess. 4:14–17, do not in my judgment afford the least intimation that there will be two resurrections. It is true they say "They that are Christ's at his coming," and "the dead in Christ" will be raised before those who are alive in Christ will be changed. But whether the rest of the dead will be raised then or at some other time is not so much as hinted at. It was perfectly legitimate for the apostle to speak as he did without implying that the wicked would not be raised at the same time. In 1 Thess. 4:14–17 for instance, he was not discussing the condition or prospects of the wicked, but was only trying to say words of comfort to Christians. In neither text does he say when the wicked will be raised—either expressly or by implication.

6. The only remaining passage quoted by you is Phil. 3:11, which I admit contains some difficulties, and just as many for you as for me. Your new translation "from among the dead," will hardly pass. "From among" is not the primary idea of "*ek*." It will do as a translation in some instances. But we must not predicate arguments on such exceptional translations. Paul's desire was, undoubtedly, to attain to the resurrection to life—the resurrection of the righteous. But he gives neither here or elsewhere any intimation that the righteous would be raised prior to the wicked.

All these passages have been quoted by you to prove the priority of the resurrection of the just. They certainly prove no such thing. They do not even justify such an inference, whether taken singly or conjointly. They will justify the inference that there is some sort of distinction in the resurrection; but they do not contain so much as a hint that this distinction is a distinction of time. In my judgment no person would ever have thought of a distinction of time in the resurrection, in reading these passages, had not that distinction previously been in his mind.

The last passage considered is probably as strong as any one. Let it be an illustration: "If by any means I might attain unto the resurrection of the dead." Taken independently of other scriptures this would seem to imply that none but the righteous would be raised. Yet other scriptures so clearly teach that all shall be raised, that we know at once, this cannot be its true meaning. We are therefore compelled to the conclusion that Paul had some distinction in relation to the resurrection in his mind. So far you and I will agree. Yea, and we will agree that this distinction relates to the righteous and the wicked, and that Paul wished to attain to the resurrection of the righteous. Thus far we are authorized to go by this text, compared with others. But you go still farther and allege that Paul also alluded to a distinction of time, which I deny. What says he in relation to time? Nothing.

The fact is, the idea of two separate resurrections a thousand years apart, is derived from a false interpretation of the 20th of Revelation; and the idea thus obtained is forced into these other passages by the advocates of a distinction of time in the resurrection. "It hath this foundation, no more."

In my next I shall present a series of arguments, going to show that the resurrection of the righteous and of the wicked will be simultaneous.

Yours, in the love of the truth,

E. E. ORVIS.

SHORT SERMONS.

NO. III.

"THE watchman of Ephraim was with my God."—Hos. 9:8.

In the connection of my text the prophet is speaking of the apostate condition of Israel, showing how they had departed from God, and the consequences of their perverse course. They are accused of having "transgressed" the "covenant," and the "law;" of having "cast off the thing that was good;" of having set up "kings" contrary to the pleasure of the Lord; of having "made idols;" of having made "altars to sin;" of eating the sacred offerings, multiplying idol "temples," and forgetting their Maker. As a matter of consequence, the Lord declares, "They shall not dwell in his land," but shall go into captivity to "Egypt," and "Assyria." He declares, "The days of visitation are come, the days of recompense are come; Israel shall know it; the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred." He then refers to the condition of the true prophet's mind, who had taught them better things, and denounced against their wickedness the displeasure of God, by saying, "The watchman was with my God," and points out the effect of their own corrupt state of mind, by saying, "But the prophet is a snare of a fowler in all his ways, and hatred in the house of his God." Every true minister of God is a watchman of God. What is implied by the words, the "watchman with my God."

1. The watchman is not with the world. He is not with the spirit, customs, maxims, vanities, pleasures, sins, or follies of the world. He does not look, act, or speak like the world. He does not preach to please the world. He does not desire to possess an abundance of the world. He does not seek the favors of the world.

2. God's watchman is not bound up in himself. He reckons himself wholly for God—his truth, his cause, and his people. He makes an entire sacrifice of all that he has, is, or ever shall have, and be—his body, soul, spirit, time, talents, passions, feelings, desires, and considerations, to the great work to which he is called. He only calculates on living for the glory of God, and the good of mankind, and dying, if called to it, for the same end. It is a sad mark for a professing minister of Christ to be seeking his own convenience, and pleasure, to the neglect of "his charge," and the welfare of the community. The great watchman "pleased not himself;" and as he was, so must we be. It will be well to rest when the "strife is done, and the victory gained."

3. The true watchman is not with a "party," for party's sake. Circumstances may sometimes place him with a party, or sect, but in reality, he is no sectarian; he knows but one people as his brethren, and those, they who love God, and the truth, any, and anywhere. He is the Lord's free man to receive his word and declare it. He regards the impenitent as one great family of sinners, and the believers in Christ, as one great family of saints; and himself appointed do all the good he can in each of them.

4. The watchman of the Lord is with the truth of God. He may not always understand it all, or many parts of it just right, but he loves it in itself, both the doctrine, spirit and practice of it. He will receive it at any sacrifice, and proclaim it at any hazard. He will pray for it, study for it, and suffer for it. It is the height of his ambition to be with, and in the truth. He does not stop to ask, "where will it lead me," but only to ask and ascertain, "is it truth?" And when he has obtained it, he does not stop to ask, "what will people say and do to me if I preach it," but only, "how shall I proclaim it with the greatest effect?" Truth is his glory and defense.

5. The acceptable watchman is with the Spirit of God, or rather, the Spirit of God is with him. His constant pleading is, in all his goings and comings, "O send me not unless thy Spirit attend me!" He depends upon it to enlighten his understanding, to quicken and animate his soul, and to help his physical infirmities. The more earnestly the minister pleads with God for his Spirit, the more effectually will he plead with his fellow-men for their reformation. O Lord, grant us thy ministers more of thy Spirit!

6. The watchman of God is with the cause of God. The cause of the Lord is his cause. When that prospers, he rejoices, and when that is hindered, his soul drinks in depression and grief. What touches that, touches the tenderest point in all his interests. He sings gladly in adversity when that is in prosperity. His continual desire is let me be of use in thy cause O Lord.

IMPROVEMENT.

There are comparatively but few true watchmen. Let those that are true be sustained. Let us that mean to be true, keep to our work trusting in God.

EDWIN BURNHAM.

Newburyport, Mass.

SIN.

SIN, says the inspired penman, is the transgression of the law. It is the violation of the infallible rule which God has given for the regulation of the universe. The law is contained in the ten commands of the decalogue. Sin is a deviation from the rule of right—it is non-conformity to the will of God. By sin, man's whole nature has become corrupted, and this leads to actual transgression. Sin, is the curse of the world. It drove Adam and Eve from Paradise and the tree of life, murdered Abel, has filled the antediluvian world with violence, deceit, corruption, murders and death; it chained the Israelites in Egyptian bondage, and cruelly oppressed them four hundred years; brought upon the Egyptians direful judgments and the withering curse of God; made a grave for the nation in the midst of the Red Sea; decoyed the Israelites into idolatry and infidelity; drove them into captivity in Assyria and Babylon, and made them the subjects of the kingdoms of the world; led the Jews to stone the prophets, and mock the messengers of God; and killed the infants of Bethlehem; through sin the Son of God was despised, rejected, persecuted, betrayed, insulted, derided and murdered. It slew Stephen, the first Christian martyr, and persecuted to death the apostles of Christ; has murdered, slain, massacred, and burned millions of saints; has made earth one vast battle-field, covered with blood and carnage; and has converted the world into a mighty hospital, filled with the sick, the dying and the dead. Through sin millions of the human race are held in bondage; it has made unnumbered thousands drunkards, widowed wives and mothers, orphaned children, and thus filled many hearts with the bitterest grief. It has dug every grave, made every coffin, wrought every shroud, and filled the tomb with victims. Sin separated man from his Creator, and men from each other; filled the world with strife, war, violence, hate, and envy; and has stirred up the basest passions of the human heart. Sin brought the flood on the old world, burned Sodom and Gomorrah, overthrew Jerusalem and the Jews, and will send into everlasting punishment all whose sins are not washed away in Jesus' blood. O thou enemy of God and man what hast thou done! Look at thy vile work thou fiend of death! Thou art a monster to be feared! And yet who fears thee! A "few" are afraid of thee, and have fled for refuge to lay hold on the hope set before us. But the great mass of earth's sons fear thee not, nor shun thee, but love thee!

Reader, dost thou love sin? beware! For all thy sins thou must give an account at the judgment seat of Christ. There is righteous retribution in reserve for all thy transgressions. Know thou that for all these things God will bring thee into judgment! One refuge alone remains, "The blood of Jesus Christ his Son cleanseth from all sin." Haste then to Christ, accept his pardon, believe in his name, follow his example, that in the day of his appearing you may be found clothed in his all-perfect and glorious righteousness. S.

Letter from N. N. Horton.

BRO. HIMES—SIR:—Though not having a standing in the same branch of the visible Zion of God, and in some respects we differ in opinion, yet in this one thing we agree, that is, the speedy appearing of our Saviour without sin unto salvation.

Allow me to present to the readers of the *Advent Herald*, a query, which if you will answer, it will greatly oblige me and perhaps others who are readers of that paper.

What was our Saviour's meaning in the words found in the last part of Matt. 10:23? I suppose you may think me very ignorant to ask that question, but I am somewhat bothered to give a reason for the opinion I have of it. My opinion is that it refers to the destruction of Jerusalem. If I am right, please give some proof to sustain the position; if it is wrong, please correct it and give proof.

I love to have a man give his belief fearless of man. Go on my brother, and may God speed you with the message that our Saviour is at hand. My mind has been of late much called to the glorious hope advocated in the *Herald*, and the word of truth declares it plainly, that the day of the Lord's receiving his kingdom is at hand, and with you I will let this hope add energy to my preaching, and I will with you proclaim that the King is near at hand, soon to be revealed in the clouds of heaven.

N. N. HORTON.

Leon, Sept. 18th, 1856.

ANSWER.—The words referred to were uttered when the Saviour was about to send forth his twelve disciples into the cities of Israel (as in v. 5); and the remainder of the chapter is occupied with the commands he gave them respecting that journey. A comparison of this chap. with Luke 10, shows that the directions are like those given to the seventy disciples when the Lord (Luke 10:1) "sent them two and two before his face into every city and place whither *he himself would come*."

The idea is that before the disciples should have completed their mission of going over the cities which the Lord would visit he would come after them. And (Matt. 11:1), "It came to pass when Jesus had made an end of commanding his disciples, he departed thence to teach and to preach in their cities." Thus he came over the same ground that they had preceded him in. And this is the coming of the Son of man that we understand reference is made to in the text you refer to.

Letter from Levi Dudley.

BRO. HIMES:—It has been about a year since a word appeared in the *Herald* from me. And as there is some anxiety in the minds of different classes of people to know what position myself and others now occupy in the midst of the conflicting views of the different classes calling themselves Adventists, and as I believe every man ought to have his colors spread to the view of everybody, so that all may know what to expect of him, I would say to all the friends of Zion, that I have never seen any reason why I should exchange the original Advent faith for anything that has started up since 1843, when the Advent doctrine was preached in its purity, so as to make ministers of all denominations see eye to eye, and mind the same thing, and be of the same judgment. For anything that has started up since that time calculated to scatter and divide the people of God, I say to the dear saints everywhere that they will find poor unworthy me occupying the same position I did in '43, in relation to all points of doctrine connected with the Advent cause. My labors have been quite limited for some time past. I have been under the necessity of laboring with my hands the most of the time for some years, for the support of my family. Nevertheless I have been able to visit some of the waste places of Zion. I have visited the friends in Massena once in three months, spend two Sabbaths, and preach on week days in different parts of the town. There is a goodly number of regular Adventists all walking in the unity and love of the gospel of the kingdom of God. I understand brother E. Burnham is to make them a visit. I think he will be a blessing to them and the community in the town of Massena.

There is a large field for Advent labor, extending from Champlain to Ogdensburg, and a great desire to hear on the subject of our faith. I spent four days in Chateguay; had very interesting meetings; some backsliders were reclaimed, sinners trembled under deep conviction. O ye ministers that are free from the cares of the world,

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gird on the armor of God, and feed the hungry flock of God with the sincere milk of the word. And you will soon be called to your reward.

LEVI DUDLEY.

Three Forks, N. Y., Sept. 28th, 1856.

"I AM NOT."

FEW professing Christians would deliberately deny that they are the disciples of Christ. All wonder that Peter could be so affected by fear as to say, "I am not." But there is truth in the common proverb that actions speak louder than words. Many by their actions utter the denial which they would shudder to utter with the lips.

A professed disciple is in a circle where the conversation takes an irreligious turn. Statements are made which he knows are untrue; perhaps reflections are cast on the character of the blessed Jesus. But through fear of being thought obtrusive, or righteous overmuch, he keeps silence. He utters no word of dissent or of reproof. By his silence, he denies that he is a follower of Christ. He would not have heard an earthly friend slandered without repelling the slander: and yet he heard the friend of sinners slandered, and had no word to say!

The late John Jay, the first Chief Justice of the United States, was once in the midst of a distinguished circle in Paris, when infidelity was in the ascendent. The character of the Saviour was especially ridiculed. Men of rank and of science were there, and all treated religion with contempt. Suddenly one turned to the American Ambassador, and with infidel effrontery asked, "Do you believe in Christ?"

"I thank God that I do," was the solemn and emphatic reply of Mr. Jay. He would not deny his Master.

A professed disciple is in the midst of a gay circle. The conversation is of a light and frivolous character. The empty jest is followed by the loud laugh. Our disciple desires not to appear singular. It occurs to him, that there is a time to laugh, and that we are to rejoice with those who rejoice. He joins in the conversation. The vain compliment is paid. The foolish jest is uttered. Meaning looks are exchanged as his laugh is heard following a witticism drawn perhaps from a perversion of the holy word of God. He retires at length from that circle, without having uttered one word tending to edification, without having made the slightest effort to turn the conversation into a profitable channel. By his words, he has denied his Master as plainly as if he said, "I am not."

A professed disciple is travelling. He manifests the utmost solicitude to secure the best seats in the rail-car, the best rooms at the hotel, and the best seats at the table. He manifests an utter disregard of the convenience and comfort of others. He is wholly absorbed in the care of himself and his family.

He says by his conduct that he does not belong to Christ. Christ's followers are courteous, benevolent, self-sacrificing, anxious to promote the happiness of others. The man who exhibits none of these characteristics, says plainly, I am not his disciple.

In view of considerations like these, it appears that Peter is not the only disciple who has denied his Master. Let those who have imitated him in his sin, imitate him in his repentance. Let them go to their closets and weep bitterly over their denial of their Lord, and pray for grace to sin thus no more.—*N. Y. Observer.*

REVERENCE.—Great men honor themselves by honoring God, His Holy name and his word. The following memorial of a departed Statesmen is more to his credit, tells better for his head and his heart, than would all the witty sayings pointed by hallowed words, which he could have left on record: "Mr. Webster never for the sake of a *bon mot*, or to illustrate a conversational topic, quoted from or alluded to the Scriptures, of which, indeed, he never spake but with the greatest reverence; nor did he tolerate in others any jesting reference to them or to sacred matters generally."

MARTIN LUTHER says, "Onec I was bold to prescribe to God, but surely the Lord despised this arrogance of mine, and said, I am God, and not to be ruled by you."

So one of Luther's disciples, Antony Ulrich, Duke of Brunswick-Luenburg, writes:

Trust in God!
Thou forlorn one, cease thy moan;
All thy pain and all thy sorrow
Are to God, the highest, known.
He leaves thee now, but helps to-morrow.
Trust in God!

Hold to God!
The blows he deals in love are given,
That thy soul's health may better fare;
Confide in his paternal care.
So may'st thou know the fear of heaven,
Hold to God!

THE PREACHING OF THE REFORMATION.—Foxe thus describes Bradford's preaching: "Sharply he opened and reproved sin; sweetly he preached Christ crucified; pithily he impugned heresy and error; and earnestly he persuaded to godly life."

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, very suddenly, in Baltimore, Coy, Md., May 29th, 1856, AMANDA M. wife of Joseph P. MITCHELL, aged 38 years.

Sister M. was subject to epilepsy. She was taken suddenly very ill on Tuesday night, and died on Wednesday about noon, leaving her husband and two children in the deepest vale of affliction. She was an exemplary Christian, a firm and consistent believer in the speedy coming of the Saviour, and the resurrection of the dead. The loss is great, but thank God, we mourn not as those without hope. "Them that sleep in Jesus will God bring with him." Amen. Come quickly. The funeral was attended by the Rev. Mr. Seiss, of Baltimore.

She sleeps in hope that soon the Lord
Will bid her body rise,
To reign with Jesus here on earth
To enjoy his lovely smiles.

DIED, in Baltimore, Coy, Md., Aug. 18th, 1856, brother JOSEPH LITSINGER, aged 43 years.

Brother Litsinger left his family in his usual health on Monday morning, to attend to his business (raising iron ore). While preparing the chamber for a slide, the crest gave way bringing down several tons of ore and clay, which caught him and caused his death in a few moments. He was brought home a corpse, about 10 o'clock to his distressed family, a wife and thirteen children. Brother S. was a devoted Christian, an ardent, devoted and consistent believer in the Advent faith, of sterling integrity and honesty, acknowledged by all who knew him. The best panegyric a man can have is due him. A great man and a good man is gone.

(*Expositor* please copy.)

By Joseph Litsinger, on the death of his beloved sister, Amanda M. Mitchell, who died May 29th, 1856.

Amanda, how I miss your counsel,
Which you always so freely gave,
Your kind words, my dearest sister,
Often cheered my heart when grieved.

My dearest dear I love you still,
Though you are in death's cold embrace;
I hope that I may very soon
Behold your smiling face.

But, Oh, the hand of God is in it,
He both sees and knows the end;
I must submit to his desire,
His word declares he'll be my friend.

She sleeps in hope that soon the Lord
Will bid her body rise,
To reign with Jesus here on earth,
To enjoy his lovely smiles.

Yes, to think we'll meet in glory
Counteracts our sorrows here;
Then I'll wait and look expecting
Till my Saviour doth appear.

Methinks I see the dead arising—
Among them is thy lovely form—
You're free from sorrow and affliction,
Praising God for what he has done.

See that dear, afflicted body
That was often wrapt in gloom,
Now new lungs, new life, new vigor,
To remain in eternal bloom.

SISTER CHURCH, wife of John Church, departed this life July 3d, 1856, aged 45 years.

Sister Church was converted in the year 1843, under the labors of Elder D. F. Reed and the writer, to the Lord and the hope of his church; which hope she continued to cherish till her death. She expressed herself fully ready. This is a loud call to her husband, and children, and friends. I hope this voice from the dead may prove a motive for watchfulness and prayer, that they may be ready to meet her in the resurrection of the just. She has left a husband and seven children; also an aged father, and brothers and sisters to mourn her loss; also the branch of the church to which she belonged. As our loss is her gain, we say, The Lord giveth, and the Lord taketh, blessed be the Lord. The writer preached the funeral sermon from Col. 3:3, 4. DANIEL CAMPBELL.

Southworld, C. E., 1856.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting thd skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours, JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs, -- I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear sirs, yours truly, HENRY LUNT.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully, A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmaceutists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed) THOMAS A. DEXTER,
S.H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

march 8 t f

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues.

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,
Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the interior, Washington, D. C., Feb., 1856.

Sir; I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, Alonzo Ball, M.D.,
Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. co, Mich., Nov. 16, 1855.

Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bad, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo. J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston.

Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 24, '55.

Dear sir; I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood. John G. Meacham, M. D.

Erysipelas, Scrofula, King's Evil, Tetter, Tumors, and Salt Rheum.

From a Forwarding Merchant of St Louis, Feb. 4, 1856.

Dr. Ayer: Your pills are the paragon of all that is great in medicine They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her. Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev Dr. Hawkes, of the Methodist Epis. church.
Pulaski House, Savannah. Ga., Jan. 6, 1856.

Honored sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills Their effects were slow, but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured by your pills of rheumatic gout—a painful disease that had afflicted me for years
Vincent Slidell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J.C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere. aug 16 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen JAR for preserving fresh fruits tomatoes, &c? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

july 1—3 m

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ALBANY, N.Y. ..... W. Nicholls, 185 Lydius-street.
BURLINGTON, IOWA ..... James S. Brandaburg.
BASCOM, Hancock county, Ill. ..... Wm. S. Moore.
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BRISTOL, Vt. ..... D. Bosworth.
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NEW YORK CITY ..... Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. ..... J. Litch, No. 47 North 11th street.
PORTLAND, Me. ..... Alex. Edmonds.
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WATERLOO, Shefford, C. E. ..... R. Hutchinson, M. D.
WORCESTER, Mass. ..... J. J. Bigelow.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, OCT. 11, 1856.

THE GENERAL CONVENTION.

At the Conference of Adventists in Boston in May last, the following was adopted:

Whereas, in our opinion, the condition and wants of Adventists in the United States and British Provinces requires a special general convention of all friends of the advent cause to consult together respecting the principle and course of action that will best advance its interests by a more general and hearty co-operation; therefore,

Resolved, that a committee of seven be appointed and empowered to call such a convention, at such a time and place as they judge best, and that the committee also be empowered to prepare an address, in which they will set forth the specific objects of the convention and give suitable notice of the same.

Resolved, That a fund be raised by contributions in our churches, and from private individuals, for the purpose of assisting those who may attend from a distance, who are not able to bear the expense.

The following were appointed on this committee: J. V. Himes, J. Litch, J. Pearson, jr. L. Osler, S. Bliss, A. Hale, D. I. Robinson.

The church in Providence have invited that this Convention be held there on the 11th of Nov., at which time and place it will be held.

All the ministers who propose attending, will so inform Elder Osler by letter, that he may appoint each his place before he comes and avoid confusion. All are cordially invited.

The General Convention.

"It having been thought advisable to issue no circular," setting forth the specific object of the contemplated Convention of Adventists, and feeling a deep solicitude as to the consequences of this Conference, I should deem it a privilege to offer some remarks touching this matter, on my own individual responsibility.

The chief obstacle to the successful prosecution of the important mission to which, by divine Providence, we have been called, has been the want of general union and co-operation. It cannot be denied that much of our brief history, as a people, has been marked by internal dissensions of various kinds, and as a legitimate result, the most of our time, efforts and pecuniary means have been shamefully squandered.

I cannot believe that simply entertaining non-essential sentiments, or their advocacy at proper times, and *these* in a judicious and modest manner, would have caused discord, divisions, and violent sectional interests. The difficulty may be clearly traced to that dogmatic, arrogant, extravagant and side-taking disposition in which they have been introduced, promulgated, or have been repelled; hence, bitter words, personal prejudices and disruption; hence, numberless little distinct bodies, all bearing the name of Adventists have sprung into being, and the fate of Christianity in the world seemingly hanging upon the existence of each,—a standing reproach to the cause they profess to love.

For nine years I have sustained the relation of pastor to this church, and during that time we have lived in peace, as becoming saints. There has existed from the first, a difference in opinion, on the very questions so fruitful in distraction to the cause generally, yet the first angry word is to be spoken, and the first unbrotherly feeling is to be manifested on account of that dissimilarity in religious sentiment. Now, if a body of fifty or sixty believers can entertain opposite, non-essential doctrines, and still love and labor together without a discordant note to disturb the harmony, why, I ask, on the same principle of forbearance and consideration, may not a thousand, or ten thousand, or even an innumerable company, maintain a like and an indissoluble union of heart and effort? We have no hesitancy in welcoming to our communion a brother however he may believe as regards the intermediate condition of the dead, or the final disposition of the wicked, or the future destiny of the Jewish race, *if* he will also bring with him a heart of love, a tongue of kindness, and lips of peace; such an one would be an addition to our moral strength, and serve to make stronger the bond of union,—"the bond of perfection." Such kindred souls know no envies, no resentments, are not foolishly suspicious, neither will they harbor little contemptible jealousies, but will be "knit together in love," as in no other relation among men.

Upon the many distinct interests into which we have been broken, time and events have exerted a wonderful influence; obliterating not a few, changing the theoretical position of others, and evidently modifying and mellowing the prejudices, the self-sufficiency and the intemperate zeal of very many, and begetting a deep, earnest desire among those who can with any propriety be called Adventists, for a reunion, and to this Christian sentiment I respond with hearty cheerfulness. The hand of Christian sympathy, and true brotherly affection, will I extend to every sincere follower of the meek and lowly Jesus, and am prepared to labor with all of "like precious faith," in the publication by every lawful and available means of the glorious and life-giving doctrines intimately connected with the event of Christ's speedy advent. With this determination, and spirit, and hope, I shall endeavor to be present at the coming general Convention. If after this extra effort to unite and build up on some understood (either by writing or otherwise) basis of future labor, this division continues, let the blame of its fearful consequence fall where it justly belongs. But to secure this union, my conscience, my sense of right and wrong, truth and error, shall not be in one iota violated, for not a single letter of any one truth shall be surrendered—no principle of justice will be abandoned, or sound policy of personal or church action be cast away.

Now, if I comprehend the object of this Convention, it is to effect, if possible, a union of all who believe in the speedy return of the great Head of the church, on some foundation which shall be perfectly satisfactory to all, yet without demanding the surrender of any rights or privileges, belonging to us in our individual or associated capacity. It is to

1. Discuss doctrinal points on which there is a diversity of opinion, in order to ascertain the real difference existing. Not for a party defence of those doctrnes—to convince of error, and gain the mastery, but to discover the actual length and breadth of the division in sentiment on certain subjects.

2. To determine if the difference is of sufficient importance to warrant the continuance of separate and conflicting interests.

3. To consider and establish a basis upon which we can unite in the great work of disseminating the truths which first called us together, and which still distinguishes us as a sect.

If we go to the Convention with the suspicion that some darling of ours is to be attacked, and with the resolution to defend our dearly beloved, and take our seat in the Conference to watch with jealous eye, every word and look and gesture, it will not need a prophet's gift to foretell the result:—the elements of hatred, variance and strife, slander and detraction, those fire-brands of dissension, will be ready to do their hellish work. But on the other hand, if we attend, in the mild disposition of the Prince of peace, in obedience to the injunction, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," then will our presence add to the harmony of the meeting, be conducive to its best interests, and help secure such important results, as will carry gladness to many a desponding heart, cause rejoicing among the angels of heaven, and carry dismay among the enemies of this holy cause.

This Convention should be regarded by all Adventists in the United States and the British Provinces, as a meeting of the highest interest. All who love Christ and look for his revelation, should be there, even if it cost considerable sacrifice. Every church should not only desire the presence and influence of their pastor, but *send* him, in order that he may *do* something for union and brotherly love. Every body of believers destitute of an under-shepherd, should do something towards defraying the expense of evangelists. Every isolated saint looking for redemption, and the speedy gathering of the hosts of spiritual Israel, should do what he can towards the object of this Convention; if poor, pray; if able, both pray and help. And thus let us assemble in Convention, with an eye single to God's glory, and having at heart the welfare of our Redeemer's cause. J. P. JR.

Newburyport, Mass.

LITHOGRAPHS.—The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likeness of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by Mail at 50 cts. each,—or the three together for $2. 00.

HINTS.

To persons quick of apprehension, a hint is said to be as efficient as some more feeling remedy. We would therefore hint,

1st. That this office is really in need of what is due to it for books and papers.

2d. That there are several hundreds of our subscribers who are in arrears for their paper, which ought not to be.

3d. That in a few weeks it will be incumbent on us to send bills to all in arrears.

4th. That those who make immediate payment will save us the unpleasant duty of notifying them of their indebtedness; and it will relieve them of the unpleasant necessity of receiving such intimation.

5. That it is with much more satisfaction we look at the names on our books, against which no indebtedness is marked, than we do at some names we find there.

6. That we feel inward gratitude towards every one who pays up his dues, feeling that we shall have to send *him* no bill. And

7. That it is a well determined fact that a man will live much longer who enjoys a delicious and quiet sleep, to which nothing is more conducive than a clear conscience; and it has been long remarked that the man who takes a paper and pays for it promptly, can lay his head on his pillow with a self-satisfaction that others are ignorant of. As we wish for the happiness of all our readers, we would advise all who are disquieted because they fail to make all right with the printer, to try the following simple remedy, viz.,

PRESCRIPTION:

Paper,—half a sheet.

Envelope—one.

Post-office stamp—one three cent one.

Contents.—"Dear Bro.:—I hasten to send you the enclosed (one, two, three, or more dollars as the case may be) the amount of my indebtedness, Yours, &c.—not omitting to put in the amount named, and to give name and post-office, as the success of the remedy depends on that. And then direct the whole to this office.

The good result of this prescription will be realized on the receipt of the paper — then the subscriber's own—with the money acknowledged.

But some never take a hint!

True; but we won't believe that of any of the subscribers of the *Herald*, till we find it so to our sorrow. Reader, Are you one who needs a hint? If so forgive us, and try our remedy.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
Memoir of William Miller	$1,00.	,19.
" " " " *gilt*	1,50.	"
Bliss on the Apocalypse	,60.	,12.
Bliss' Sacred Chronology	,38.	,08.
Hill's Inheritance of the Saints,	1,00	,16.
" " " " *gilt*	1,37.	"
Fassett's Discourses on the Jews and Millennium	,33.	,05
Hymns of the Old Harp	,38.	,06.
Preble's 200 Stories	,38.	,07.
Life of Chrysostom	,75.	,13.
Lord's Ex. of the Apocalypse	2,00.	,33.
Memoir of P. A. Carter	,31.	,05.
Litch's *Messiah's Throne, &c.*	,75.	.12
Miss Johnson's Poems	,50	,08.
Army of the Great King	,40	,07.
Taylor's *Voice of the Church,*	1,00	,18.
Lord's Geognosy	1.25	.19.
E. H. Derby on Catholicism	.75	.17.
Daniels on Spiritualism	1.00	.16.
The New Harp (Pew Ed.)	.80	.16.
" " " *gilt*	1.50	.16.
" " *(Pocket Ed.)*	.70	.12.
" " " *gilt*	1.25	.12.
The World's Jubilee. By Mrs. Silliman	1.00	.17.
Wellcome on Matt. 24, 25	.33.	,06.
Time of the End	1.00.	,21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, CROWN COURT, London, viz.:

On Romanism	1,00.	,24.
" *the Apocalypse* (1st Series)	,75	,21.
" " " (2d ")	"	,22.
" " *Seven Churches*	"	,21
" *Daniel*	"	,20.
" *Genesis*	"	,16.
" *Exodus*	"	,18.
" *Leviticus*	"	,16.
" *Matthew*	"	,19.
" *Mark*	"	,14.
" *Luke*	"	,20.
" *John*	"	,20.
" *Miracles*	"	,19.
" *Parables*	"	"
The Daily Life	"	,14.
Benedictions	"	,15.
Church before the Flood	"	,17.
Voices of the Night	"	,13.
" *of the Day*	"	,15.
" *of the Dead*	"	"
Tent and the Altar	"	,16.
Minor Works (1st series)	"	,20.
" " (2d ")	"	,19.
" " (3d ")	"	,19.
Evidences of Christianity	"	,12.
Signs of the Times	"	,18.
Family Prayers (1st series)	"	'19
" (2d series)	"	"
Twelve Urgent Questions	"	,18
The End	"	,18

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

Morning of Joy	,40	,08.
Eternal Day	,50	,10.
Night of Weeping	,30	,07.
Story of Grace	,30	,06.

TRACTS FOR THE TIMES—VIZ:

1. *The Hope of the Church*	$1,50	per 100.
2. *The Kingdom of God*	"	"
3. *The Glory of God filling the Earth*	"	"
4. *The Return of the Jews*	2,00	"
5. *The World's Conversion*	1,50	"
Advent Tracts, bound. Vol. 1	,25.	,05
" " " " 2	,33,	,07.
Facts on Romanism	,15.	,03.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

Appointments, &c.

The Central Illinois Conference will be held with the Walker Neck church, Brown Co., Ill., Friday before the third Sabbath in October next. LARKIN SCOTT.

I will preach, if the Lord will, at Lake Village, N. H., the last Sabbath in Oct. PS. I was prevented attending my appointment at Lake Village last month by sickness. J. COTCH.

Elder Edwin Burnham is expected to preach in Massena, St. Lawrence Co., N. Y., on the third and 4th Sabbaths in Oct JAS. DANFORTH.

Providence permitting, I will preach at Albany, N. Y., Sabbath, October 19, Waterford 21st, Greenfield 22d (will the friends from Middlegrove and elsewhere be present? Low Hampton 23d (will Elder Farrar please arrange?); Bristol, Vt., 24th, Addison, Sabbath 26th (will some one call for me at the Vergennes depot, on the arrival of the first train from Bristol, Saturday the 25th?) Burlington 28th, North Fairfield 30th and 31st, and Sabbath 2 of November (will Elder Rockwell arrange?) Montgomery 4th and 5th, Richford 6th. Evening meetings at early candle light. N. BILLINGS.

PS. My P. O. address is Westboro', Mass. N.B.

If Providence permit, I will preach in Odeltown stone school house, Oct. 26, at half-past 10 o'clock; in the Marting school house in the evening same day; Stanbridge Lower Falls, 27th; Richford Mills, 29th and 30th; Montgomery 31st and over the Sabbath; Nov 4th, Black erick in Fairfield; Underhill 5th; Essex 7th; Burlington 9th; Colchester 10th; Georgia 11th. L. DUDLEY.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Wm Riley—You were cr. $3 in Feb last, to No 815—ending Jan 1, 1857.

Wm S Moore—Cr. you $22·55 to balance acc't.

Eld H Buckley—Sent you books to Augusta, Ill, on the 4th inst.

C P D, $5 on acc't—bal. due, $39 15. The paper referred to has been directed to Philipsburge, C E. We have added St. Armands West, and sent back Nos.

RECEIPTS

UP TO OCT. 7TH, 1856.

The No. appended to each name is that of the HERALD *to which the money credited pa s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.*

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his *post-office address*—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even *to sign their names!* Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

G. N Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P O address?

David Carter—To what P O is your paper sent? The best way to send money is by mail.

A. S. W M'Causland—You do not give us the address to which your paper is sent, and so we don't find your name. It is not at Sandwich, where you date your letter.

Oct. 3. G. W. Sanderson—We have entered your name, and send the paper to Haverhill; but as you do not say where it has been sent, we do not know where to look for it, so that it will still go there until you inform us.

L Howe 833; C Smith 820; H Buckley 861; H. Simmons 815; J. Matthews 828; T W Fry 828; J Pomeroy 828; S Marion 828; S. M. Case 815; D Wheeler 815; G W Mitchell 812; S. Atkinson 820; E. Ford 815; M Getta sent book the 7th; R. Smalley, 822; D. Tenney 841—pd to July 1, '57—each $1.

E Hoyt 837; E Henderson 841; J. Cuddleback 794—81 cts. will pay to Jan 1st. E P Burdett 841—from July 1st; M. M. Christy 854; J Shelby 859; N. Mayo 854; E. Sabin 846—sent the Nos. you name, and will send other if you give their Nos: F. A. Collier 841; Mrs M Niles 854; I Carpenter 848; N Perkins 848—each $2.

J Graham 815—$3——J A Knott 841—$4——Mrs G. W. Brown 815—50 cts; E Renshaw 918 and on G to 126—$1.75; S S Remick, 847—$2.25; M D Everett 805—$2.25; D W Sornberger 776—50 cts

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ADVENT HERALD.



Luke 9:28-30

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO 805. BOSTON, SATURDAY, OCTOBER 18, 1856. VOLUME XVII. NO. 42.

For the Herald.

A PRAYER.

Blessed Saviour, great Redeemer,
To thy throne I lift my cry,
Pleading for the faith that brings thee
To my spirit's vision nigh;
All's a blank, my God, without thee,
All on earth, in air, or sea.

Dim the light whose radiant glory
On my thorned-lined pathway lies,
Cold the stars that shed their lustre
Nightly from still colder skies;—
Till the "Light of life" shall gladden
Once again these longing eyes.

Pale the beauty round me blooming,
Sad the songs I've loved so well:
Joyless each inviting prospect—
Vine-clad hill or rosy dell;
Vain their charms till their Creator
In this heart shall deign to dwell.

Back again, O Holy Spirit,
To this troubled spirit come;
I have grieved thee, or thou ever
Would'st have made this heart thy home:
Fold, O, fold again thy pinion
In this heart that bids thee come.

Then shall flee these fearful night-shades,
Scattered by my rising Sun;
Then shall wake again, in gladness,
Lays of praise long since begun—
Ere the daylight closed in darkness,
Ere the cross I learned to shun.

Caroline.

Forgiveness of Sins.

By John Cumming, D.D.

Continued from our last.

And let me add, as this forgiveness is free and sovereign, it is without any condition attached to it whatever; it is, I say, without any condition attached to it whatever. No man has a right to come and say, "I am a priest, and therefore I must stand between Christ the Mediator." Mo man has a right to say, "You shall only obtain this forgiveness if you seek it within the limits of my church or within the walls of my chapel." It is through Christ, who is neither confined in presence or power to cathedrals, churches, chapels, sects or denominations; but through Christ, in any tongue, in any nation or anywhere, everywhere, always, for all men, there is preached, and prepared, and offered perfect forgiveness of sins. The poorest beggar on the wayside is as near it as the highest prince upon the throne. Those distinctions which are dutiful and even beautiful in this world are nonentities in God's sight. The glad offer is addressed as earnestly, as affectionately, to the poorest widow in the lane of the great city as it is addressed to the greatest monarch that sways the greatest sceptre in earth's first palace. When we look from a distance at mountain and valley, they equally seem perfectly smooth. An inhabitant a mile or two miles above the earth, looking down upon it, or some miles higher than that, would see it probably, if his sight could pierce the distance, a smooth round globe. When God looks down at all the social inequalities of our world they all seem to him one dead level, men having only two grand leading distinctions: sinners by nature and saints by grace. Which are you? In which category are you found? In which of the two you may be found, rests with yourselves, but, found in either, to you is "preached through this man forgiveness of sins." Only one limit there is, it is "through this man." Ask the forgiveness of the least sin beside this or out of this man, and you will never have it; but ask the forgiveness of the very greatest sin through this man, and in his availing Name; and God would be untrue to himself, were he to withhold it.

Let me illustrate this. If a person said to me, "I am very rich: draw upon me, and there is no amount that you shall not have; but draw upon any one connected with me, and there is not a sixpence that you can have."

So God says, "Seek the forgiveness of the greatest sin through Him who is set forth the Mediator for this, and there is no sin I will not forgive;" "but seek forgiveness in the name of Mary, or of saint, or of angel, or of cherubim, or of your own merits, or of priest, or of prelate, or of pope; and the least sin will not be forgiven."

All that God requires is, that you will seek forgiveness in such a way that his name shall be glorified and your sins shall be pardoned. And it is forgiveness not only complete, irrevocable, but it is forgiveness also of all your sins. The poor Romanist believes sincerely enough, I dare say, but very mistakenly indeed, that Christ's blood does blot out mortal sins, but that venial sins have to be pardoned as paid for, or have to be expiated by penance, or have to be burned out by purgatorial torment hereafter. It is a very sad faith; the victim of it is not to be called by nicknames, but to be pitied, to be prayed for and to be better taught; he believes all this, and he believes it sorrowfully and sadly enough. But we know that "the blood of Christ cleanseth from," not mortal sins only, but from "all sins." "Through this man is preached unto you the forgiveness of sins"—the plural number; past, present, mortal, venial.

But the distinction mortal and venial is absurd. They say in their Catechism, "What is venial sin? A venial sin is that which does not break charity between man and man, much less between man and God; as the stealing of a pin, an apple, &c." I have quoted the question and answer in the Catechism exactly; but how absurd! The sin of theft does not lie in the quantity of the thing stolen, but in the breach of the law of the holy and the just Lawgiver. There may be greater guilt in the stealing of a penny than in the stealing of a pound; because the temptation in the former may be greater than in the latter. The answer in that Catechism contains a most unfortunate illustration: "the stealing of a pin or the stealing of an apple." Why, it was eating the forbidden fruit, whatever that fruit was, that "brought death into the world and all our woe."

It is not the magnitude of the thing stolen, but it is the state of the heart, the infraction of a holy law of a holy Lawgiver, that constitutes guilt in the sight of God. But for all sin, being confessed and presented to God in Christ for forgiveness, there is an instant pardon through this man. And then, says the apostle, "Through this man is preached unto you the forgiveness of sins"—"is *preached* unto you the forgiveness of sins." Not sought for, in order to be found out as a discovery, but preached with authority. Forgiveness of sin is not a discovery we may reach, but a revelation that God makes known. You see, then, what is the burden of all preaching—the forgiveness of sins. This is not only a doctrine, but it is the doctrine. This is just what sinners want, what we need to press upon them most, and to urge upon them by every motive, hope, and prospect, instantly to accept forgiveness of sin.

But, how strange, men are unwilling to accept forgiveness of sin! A condemned criminal unwilling to accept a reprieve; a poor man refusing to accept wealth; a hungry man refusing to accept bread! The thing seems so monstrous that one can scarcely credit it. It may be our fault, as teachers perhaps we hamper this blessed Gospel with conditions that do not belong to it. There is not preached forgiveness of sins on condition that you promise a holy life, nor on condition that you promise to serve God all your life hereafter. There is preached unto you the forgiveness of sins without any bargain or condition; and depend upon it the reception of so great a grace will necessarily and naturally be followed by whatsoever things are pure, and just, and honest, and lovely, and of good report.

Do not think of the future, but fix your mind upon the duties and responsibilities of the present; only take forgiveness as it is offered, take it in the only way it is found, through him by whom it is offered; and then God will ask you, after you have done it, "How much owest thou me?" and your glad and instant answer will be the rest of your life hereafter: "I owe thee obedience to all that will give glory to thy name, and spread thy saving health among all nations." And hence the apostle brings in here, "forgiveness of sins, so that all who believe are justified." But, is not faith necessary? I answer, of course; but that does not mean that something is necessary that you from yourself and of yourself have to give God in exchange. For what is faith? It is simply the confession that we need forgiveness or we never can be saved; and the belief that through this man it is given to them that need it. Such is faith. Faith is not a metaphysical, mystical, abstraction, about which you have to think and ponder, and which you have to analyze and search out for yourselves before you can understand or exercise it. It is simply a message which you accept, a statement which you hear, an offer and a testimony which you believe, upon the authority of Him that makes it. And you can easily see that is no music to him who does not hear it, that is no medicine to him who does not receive it, that is no wealth to him who refuses to take it; and there can be no forgiveness to him who says, "I do not want it, and I do not choose to accept of it." Faith is bringing the empty heart, the dependent empty soul, the ignorant mind, to "this man," to receive all that this man is and has promised to bestow—the forgiveness of sins, and the hopes of an inheritance among all them that are sanctified.

To be continued.

Syria and the Holy Land.

[The following is a portion of a Lecture delivered by Mr. Wortabet, the Syrian Lecturer, in Halifax, N. S., and reported in the Halifax *Chronicle*:

"I go into your room and ask you to give me a Bible I see there. You say no! I cannot give you that Bible, it is my dead son's Bible. You will not part with it, because it is a memorial of love. So with Syria. It is a memorial of Him who was born there, who worked miracles there, who died there. Now we come to the claims of Syria upon the Christian mind. In Syria you can never be an infidel. She shows you in every mountain, and in every river the fulfilment of God's own word. When the prophecies came upon the land, Syria was a great, rich, and powerful country. Syria was then a great city. So was Jerusalem. Solomon then reigned there in all his glory. The prophecies foretold the destruction of the country. Who believed them? This is the age of Railways and Telegraphs. If our fathers were raised up and put on a Railway Station, and heard the steam car whizzling by, they would suppose themselves in another world, they would not believe they were on this earth. Suppose you take them to the telegraph station, and you ask them if they would like to send a message to New Orleans. They say yes, and you send the message on. You ask them how soon they expect to have an answer. They say, oh, in about three months. You tell them the answer is here already—they will not believe you. Now let us compare this very advanced age with Syria. Go and view the mighty ruins of Balbec which lies between Lebanon and Anti Lebanon. That town was built by Solomon, and is so wonderful that your architects are struck dumb with astonishment on viewing it. Its buildings are wonderful for their conception. Some of the stones in those buildings are 64 feet long, (one in particular, 69 ft.) 16 feet high and 16 feet wide. They were all cut out of a quarry half a mile distant, and all polished before they were put into the buildings. They are fitted so closely to one another that you cannot find the seam between them. It seems as if the city could not have been the work of man. Gaze for a while on its columns 90 feet in height, with the entablature surmounting them. What do you think of it? You cannot think any longer.

A person asked me what I thought of that mighty cataract Niagara. I told him that when I saw it I did not think at all. I could do nothing but just gaze. So it is with the beholder of these magnificent ruins. And, why is it that Syria's architecture is unequalled.

It was said by a mouth that cannot lie, that there never had been and never should be any one like unto Solomon. The great Queen of Sheba said that the half of Solomon's wisdom and prosperity had not been told her, and this Anglo Saxon age is not equal to Solomon's although it is 3000 years in advance of it. Syria's Architecture is unrivalled yet—Solomon is unequalled yet,—and God's truth remains true.

* * * * * *

We will now leave Balbec and come to Tyre that merchant city. What is Tyre now? What said the word of her? Tyre shall no longer be, she shall be like the top of a rock. I spent a night in Tyre a twelvemonth ago last March. The old town is entirely lost, no one can tell exactly where the olden city stood. I rode out of town at seven in the morning, and saw thirteen nets drying on the rocks as I left. The modern town is situated on a tongue of land which juts out into the sea. The word said, "it shall be a place for the spreading of nets in the midst of the sea." Keith was so struck on viewing Tyre, with the fulfilment of the prophecies regarding her, that it led him to write his great work on that subject. Suppose that I told you that in ten years' time this whole city would be under water—that where this fine building stands, fishermen would anchor their boats; you would tell me, "what a fool you are." You would probably say, "take that man to the Asylum, put a waistcoat on him; he is crazy, poor fellow!" But if what I foretold actually took place, you would then say what a wise a man he was! You speak of the merchant princes of London. Where did you get that term? From Syria! You speak of Liverpool as the modern Tyre. It is said that Ireland was peopled from Phœnicia, and it is evident that she colonized other countries, for she is called in the Bible the mother of nations. The siege of Tyre is the the most wonderful thing in history

It was foretold of Tyre that an army should be brought against her—that a mount should be built over against her, and that the dust of her walls should be scraped. Tyre was a great and flourishing city when the edict went forth against her. "I will make thee like the top of a rock, thou shalt be a place to spread nets upon, thou shalt be built no more." Tyre was twice besieged the first time by Nebuchadnezzar. The Tyrians fearful that their city would be taken, cut a channel all round the outer wall, and brought the sea around it. Nebuchadnezzar was therefore obliged to build a mount over against it, higher than the walls of the city, but still he could not get near enough to make the battering rams play upon the walls; his soldiers therefore, scraped the walls with horses' hoofs. The walls of Tyre were made of mud, just like those of Sebastopol. (People are just beginning to find out that mud walls are superior to stone for resisting cannonade.) Is this all fiction? Was it by mere chance that these prophecies were so literally and remarkably fulfilled?

Come with me to Jerusalem. Jerusalem being surrounded with high hills, cannot be seen until you are close upon it. It is 40 miles distant from the sea, and as you leave the city a little before sunset, your first idea of that crowning city is, where is the first, the second, the third wall?—where is the tower of Antonia?—where is Zion?—where is Mount Moriah? You search for even fallen ruins, but you can find none. The scene is one which really brings your hearts down. I have often gazed with pleasure on the ivy covered ruins of England. I love that dear little fond, affectionate ivy. It seems to say to the ruin, "Never mind I will be your friend throughout; though all forsake you, yet will I cling to you."

But in looking on Jerusalem you can see no ruins, not even a single sprig of ivy to cheer you. It is a small town covered with hovels. As you gaze sadly upon it, the infidel says to you surely this is not Jerusalem. But yes, it is Jerusalem, for there is mount Olivet, where our Saviour retired to pray, there is the brook Cedron, there is the pool of Siloam, there is Mount Zion,

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there is Mount Moriah. It is Jerusalem, but oh how changed! When we see a rich man reduced to poverty, we feel sorry for him, and that is generally the feeling one has on viewing a decayed city. But that is not the feeling which you have on seeing Jerusalem. The idea that fills your mind is, that Jehovah has passed over the country. An awful feeling creeps over you. When I first saw Jerusalem, I felt as if I stood before a dead body; in fact, I cannot tell you what I felt, or how I felt. Even the infidel experiences the same feeling. Is this Jermsalem, where Christ lived and died, where he was mocked, scourged and crucified? Is this the birthplace of Christianity? You pause and think. You feel as if you were following some dear friend to the grave.

Let me now speak to you of the church of the Holy Sepulchre at Jerusalem. It was about the dome of that Church that the late war commenced. It became dilapidated, and France and Russia quarrelled about which of them should repair it. It is still unrepaired. (The lecturer then proceeded to describe the relative position of the several places of interest within the church—the stone of unction, the pillar of flagellation, where our Saviour was scourged just before his crucifixtion—the place where his garments were divided—the cave where the cross was found, &c.; but as it is impossible to explain this without a diagram, we are obliged to omit it.) This is the place where thousands of pilgrims come yearly to visit. It is impossible to describe one's feeling, on falling on your knees, (you do so involuntarily,) on the stone of unction. You feel as if you were in the immediate presence of the Saviour of mankind. You do not stop to think whether the localities pointed out to you are really the places where the events described took place. It was foretold of Jerusalem, that she should be a city of heaps, and it is literally fulfilled. Immense heaps of rubbish meet you every where. The church of England people, when laying the foundation of the church had to dig through a heap of rubbish 50 feet in depth before they came to the rock. It is peculiarly a city of heaps.

Suppose you enter a large town, and go into one house and find nobody there, then into another, and another, and so on, finding all empty. You go to the markets, to the halls, to the churches, and find them quite deserted, nobody to be seen. Will you not be astonished. There is a town in Syria with its houses, and theatres, columns, and gateways all there, but without a single inhabitant. That town is the wonderful Petra, the capital of Edom. It is built at the foot of a hill, on a slope rising up from the valley. It was foretold of Edom that she should be made bare, that no man should live in her. Can the fulfilment of this be all fiction? Can it be mere chance?

We come now to a point still more striking. It is quite a common saying among you to tell one another to go to Jericho. Well, you need not tell me that, as I have been there. (Laughter.) The town no longer exists. Where Jericho once stood, the wild Bedouin encamps. It is an excellent site for a town, for business, for commerce, for agriculture, yet no body lives there. You have read of the cluster of grapes, which the spies, which Joshua sent forth, brought from the brook Eshcol. You talk of your grapes here. Why, we would not call them grapes at all, in Syria we would not give them even to pigs. Our grapes are the size of a walnut, very juicy, and grow in great abundance. I remember my brother John and myself bringing home a bunch, one day on our way from school, which was so large that we were obliged to carry it on a stick between us. Thousands of pilgrims visit Jericho every year, and it would, therefore be an excellent place for a hotel. If a large hotel were built, other houses and buildings would necessarily follow, and a town would soon rise up, but notwithstanding this, and all the natural advantages of the place, no hotel is built. Two American farmers went to Syria, some two years ago, to settle. They went over the whole country, and visited Jericho, but finally settled, one of them at Etum, and the other at Jaffa. I asked them, why they did not settle in Jericho. They said they did not know. I asked them if it was not a good place for business, if they could not have made money there. Oh yes, they said, plenty of money could be made there—excellent stand for business. I asked them again, why they did not settle there. Their answer was, "sir, we cannot tell you why we did not settle there." But I can tell you friends. The Lord says "Cursed is the man that rebuilds Jericho," and no man dares to rebuild it.

You have heard of Sodom and Gomorrah. They were destroyed by fire, and the Dead Sea now occupies the place where they stood. The infidel says when you tell him this "do you think I am a fool, can fire become water? No, fire cannot become water, nor water fire." Well, no matter, you say, go into this Sea and have a bathe, you need not be afraid, you cannot sink in it. Well, he goes in, comes out again and begins to scratch himself. You say "what is the matter, sir, why do you scratch yourself, water cannot become fire, water cannot burn." But he says "I am burning, I am burning." "Nonsense," you say, "who ever heard of water burning." But friends he is really burning. Stephens says that long after coming out of the water, after bathing in the Dead Sea he felt like a lamb roasting over a slow fire.

Let us now come to the people of Syria. They are still more interesting than the country itself. There ought to be three races of people in Syria — the Canaanites, the Hebrews, and the Ishmaelites.

One of our most remarkable races is the Bedouins or Ishmaelites. They will rob you wherever they meet you. but still will indignantly repel the charge of being robbers. They consider that they are merely taking back the share in the property of Abraham, of which their father Ishmael, as they think was unjustly deprived by his brother Isaac. Still with all his faults the Bedouin is an honorable man. If you put your hand on the pole of his tent he will do everything in his power to serve you. If you have eaten bread and salt with him (their term for taking a meal with you) he will fight for you, and if need be, die for you.

We come now to the Jews. Their history is the most interesting of any. Syria was ancientlly the land of the Jews. But where is Israel now? What says the Bible? "His feet shall carry hin far off, he shall sojourn in a strange land, he shall be called forsaken, he shall be a servant to his brethren." The Israelite used to be like Englishmen of the present day. The Englishman, when he is on the continent and has nothing particular to do amuses himself by strutting up and down half a dozen times a day calling out "I am an Englishman, I am an Englishman." So the ancient Israelite used to exclaim, "I am of Israel, I am of Israel." There are very few Jews now in Syria. The few that are there are old men who have come from other countries to die there. You ask me where are they? I answer, their feet have carried them far off, they are sojourning in strange lands. Mark the word *sojourning*. You will meet a Jew in Austria and ask him about the political state of the country. He will tell you, sir, I am a stranger, I know nothing about it. You ask him where he was born. He will tell you in Austria. You ask the same question about his father, grandfather, great grandfather.—They were all born in Austria, and yet he is a *stranger*. He is *sojourning* in a strange land. It is only in Christianized England that the Jew is beginning to feel himself not a stranger, and that only a late occurrence.

This is a money loving age. Money will make the the fool pass current in society. Gild the mad man over with gold and nobody will believe that he is mad. If a man has plenty of gold he does not want brains. In this age

Copper pence are above common sense.

But if a man be ever so wealthy, the moment that you say he is a Jew, it is felt to be something against him. I remember once in a steamer in the Mediterranean, there was a gentleman in whom from his agreeable and gentlemanly manners, we all beeame very much interested. We went to the captain to find out who he was, and discovered he was a Jew. One repeated to the other with an expression of disgust on his face, "sir he is a Jew," and elegant and gentlemanly though he was we all kept aloof from him as much as possible. The Bedouin says he would rather be a hog than a Jew. The Mussulman says he would rather be a dog. I met a Bedouin driving an obstinate pig into Jerusalem. The Bedouin called out to him, cursed be thy father the son of a Jew, then with another blow, cursed be thy mother the daughter of a Jew. Observe, it was the Jew whom he cursed all the time. It was foretold that Israel should be a servant to his brethren, and so he is, even as an usurer, what does he do but serve you. Provided you give him goot security and goot interest, he will give you the monish. (Laughter.) He will serve you.

The bible is indeed true. Your bible is built on every rock in Syria.

The Bible.

Concluded.

But the redemption from sin, and its contingents sorrow and death, is meant to minister towards the preparation for the inheritance of the kingdom of God of those who are called to a participation in its honour and glory. Be it remembered that that kingdom of which we have spoken is to be resuscitated, under a new and better covenant, in great splendor and with undying progress. Even the promise to Abraham included a perpetual feature in the constitution of the kingdom, —"To thee will I give this land, and to thy seed *for ever*."—Gen. 13:15. As Abraham and all his descendants have proved mortal, there must of necessity be a resurrection to inhert the land and possess the kingdom. Evidently the fathers of the Hebrew nation had such an expectation, for so the Apostle argues in Heb. 9:9, 10 13-16. In accordance with this necessity, Paul says,—"Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. In a moment in the twinkling of an eye, at the last trump . . . 1 Cor. 15:50 52. Again, this resurrection is not a mere bringing to life it is more,—"sown in corruption, it is raised in incorruption; sown in dishonor, it is raised in glory; sown in weakness, it is raised in power; sown a natural body it is raised spiritual body.—verses, 42:44. Such a resurrection will completely undo the direful effects of the curse pronounced on the first man for his transgression.

"The first man is of the earth, earthy; the second man is the Lord from heaven; as is the earthy such are they also that are earthy; and as is the heavenly, such are they also that are heavenly."—verses 47. 48. Not alone on man but on all nature, shall the blessing be diffused —Isa. I:. 6-9; 65: 17-25.

At the head of this family of new born, spiritual sons is the Lord Jesus, the Christ, "the first-begotten from the dead," and who shall be king over all the earth when he returns to it, according to the prophecy of the angels—Acts I:II, and according to his own teaching—Matth. 24:31. While matters are pending, that is while he, seated at the right hand of God awaits the proper time; and while he acts as the High Priest of the christian profession, through whom all offerings and adorations are accepted by God the Father (Heb. 10:12 13, ; Ps. cx.) the message of love called the good news or gospel (embracing "the things concerning the kingdom of God and the name of Jesus the Christ," Acts 8:12,) is preached, first by the living voice of the apostles, and now by their writings, for the obedience of faith. This gospel includes the knowledge of all those blessings of which we have spoken—the pardon of sin, the redemption from death, the inheritance of the kingdom of God. By being adopted into the family of God through Christ, we become Christ's "and if we are Christ's then are we Abraham's seed, and heirs according to the promise." This arrangement recognises, the unity of the human race, by treating Jew and Gentile as one; for "the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe,"—Gal. 3:22; Rom. 11:32 This is good news or gospel to those who were formerly reckoned strangers and foreigners, (Eph. 2:11, 19) and indeed the dawn of hope to that elect people, the Jews, themselves.—Acts 13:32-41; Rom. 2:6-11. Here however some discrimination must be exercised. The Jews in their national character (because they are 'the house of Jacob') have a reasonable ground of hope to be again subjects of the divine kingdom in which the saints in Christ Jesus, whether Jew or Gentile, are to be *kings and priests* with him.

The teaching of scripture would not lead us to expect that the present dispensation will be characterised by anything like a complete conversion of the world to God, by the preaching of the gospel. It would appear on the contrary that God is at present "visiting the Gentiles to take out of them a people for his name;" for which purpose the gospel of the kingdom is being preached as a witness.—Acts 15:14; Matth 24:14. Thus the apostle—"The grace of God that bringeth salvation to all men, hath appeared, teaching us that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present age; looking for that blessed hope, and the appearing of the glory of the great God, even our Saviour Jesus Christ who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2:11-14

The occupation of this selected people in this present age is therefore that of "perfecting holiness in the fear of the Lord;" and thus preparing themselves for being "kings and priests to God" in the administration of affairs in the age to come: for "the kingdom and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High."—Dan.7:27.—To this end even the vicissitudes of life—the persecutions of sufferings, and deaths—brought under the consecrating influence of this heaven-born institution, minister good to the faithful.—Rom. 5:1-5 "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life."—James 1:12. "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory."—2 Cor. 4:17. "God will render eternal life to them who, by patient continuance in well doing, seek for glory, honour, and immortality."—Rom. 2:6 7.

A careful perusal of accounts of primitive doings and experiences (in the Acts of the Apostles for instance) and the comparison of these with that aspect of religious life and practice most familiar to us in our day, displays a manifest corruption of Christianity as now obtaining: a state of things evidently foreseen and foretold by the apostles—See Act 22:29-30; 2 Thess. 2:3-12; I Tim. 4:1-3; 2 Pet. 2:1-3; 3:3, 4. It is suggested that the best means now available for the restoration of that virtue and excellence which characterised the early christians, is a cordial reception of their faith, and an unsophisticated imitation of their usages. Now the narrative of the apostles' sayings and doings on three prominent occasions,—to the Jews (Acts 2.), to the Samaritans (Acts 8.), and to the Gentiles (Acts 10.) shows that their uniform practice was to announce the gospel, testifying to the people and reasoning with them for its reception, and then to command those who received their words with willing hearts to be baptized. Thus picked out, the company of those that, in a particular place, believed, were organised in to a society called *the church*, whose object was the maintenance of mutual instruction encouragement, and help.—Acts 3:41-47; 4:23-35; Rom. 12:48; 1 Cor 12:13,14; 1 Thess. 1: 13, 14. By such means was fulfilled the mandate of the Lord,—"Go ye therefore and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I command you."—Math. 28:19 20; Mark 24: 15, Luke 24:46, 47.

On these points however—the fashion of divine worship and the spirit of christian life—the unprejudiced reader will find tne whole New Testament instructive: in the first five books is displayed the breadth of its historic basis, in the rise and general progress of the christian faith; in the succeeding epistles of the apostles, the extent and depth of its character, in the defence of its purity and correction of its abuses; and in the Apocalypse, its sublimer hopes, invested with all the brilliance of poetic symbols and ecstatic vision. The terrors of this latter book hang over the unrighteous and impenitent, its glories bespeak bliss for the faithful and persevering, and its voice of pleading, with which the divine record closes, is addressed to all.—"The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely."—Rev, 22:17.

Through Death to Life.

"It is sown in dishonor, it is raised in glory."
—1 Cor. 15:43.

The star is not extinguished when it sets
Upon the dull horizon: but it goes
To shine in other skies, then re-appear
In ours, as fresh as when it first arose.

The river is not lost, when o'er the rock
It pours its flood into the abyss below:
Its scattering force re-gathering from the shock,
It hastens onward, with yet fuller flow.

The bright sun dies not, when the shadowing orb,
Of the eclipsing moon obscures its ray:
It still is shining on; and soon to us
Will burst undimm'd into the joy of day.

The lily dies not, when both flower and leaf
Fade, and are strew'd upon the chill, sad ground;
Gone for shelter to its mother earth,
Twill rise, re-bloom, and shed its fragrance round.

The dew drop dies not, when it leaves the flower,
And passes upward on the beam of morn;
It does hide itself in light on high,
To its loved flower at twilight to return.

The fine gold has not perished, when the flame
Seizes upon it with consuming glow:
In freshen'd splendor it comes forth anew,
To sparkle on the monarch's throne or brow.

Thus nothing dies, or only dies to live:—
Star, stream, sun, flower, the dewdrop, and the gold;
Each goodly thing, instinct with buoyant hope,
Hastes to put on its purer, finer mould.

So in the quiet joy of kindly trust,
We bid each parting saint a brief farewell:
Weeping, yet smiling, we commit their dust
To the safe keeping of the silent cell.

Softly within that peaceful resting place
We place their wearied limbs; and bid the clay
Press lightly on them, till the night be past,
And the far east give note of coming day.

The day of re-appearing! how it speeds!
He who is true and faithful speaks the word;
Then shall we ever be with those we love—
Then shall we be for ever with the Lord.

The shout is heard; the archangel's voice goes forth;
The trumpet sounds; the dead awake and sing;
The living put on glory; one glad band,
They hasten up to meet their coming King.

Short death and darkness! Endless life and light!
Short dimming, endless shining, in yon sphere,
Where all is incorruptible and pure—
The joy without the pain, the smile without the tear.

Rev Dr. Bonar of Scotland.

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Sources of Protestant Prejudices against Catholicism.

This is the heading of a Lecture recently delivered in the Tabernacle by Dr. Ives, who was once a Bishop of the Episcopal Church, but now a devoted son of the Holy Mother. According to the reporter of the "*Times*" of the 25th inst. the lecturer said:

"The mere statement of these sources was enough to arrest the attention of thinking Protestants, and set them upon a course of careful inquiry. In reflecting upon this matter some fifteen years ago, when he was yet a Protestant, it occurred to him that there were two considerations, or rather circumstances, connected with the origin of most of the Protestant charges against Catholics, well calculated to make one doubt and hesitate as to their truth; and those were, first, that the charges seem to be made by those who started them, in the heat of passion, or under a kiud of blinding excitement, little calculated to elicit sober truth on a great and difficult question: and second, that they had an air of special pleading about them—of having been gotten up in self-justification, as a kind of after-thought, to account for some false and unreasonable step. The more deeply he had examined into the history of those charges, the more reason he had to think his supposition on that score well founded, and the more anxiety had he felt to induce his friends and countrymen to look into this matter for themselves. [Applause.]

The two sources of "Protestant prejudice" then, are the alleged facts, that "the charges against Catholicism proceed from passion," and that "they have an air of special pleading about them!" Absurd premises must of course produce absurd conclusions. The lecture of Ives proves nothing but weakcess of intellect, and a miserably lame attempt to apologize for a system, which bears upon its brazen front the justly merited execrations of God and man. The "sources of Protestant prejudice" are found in the Bible, which has come under the bulls and bans of Popes; in the records of History, which is prescribed by the Index Expurgatorius of Rome; and in Roman Catholic authors, standards, and acknowledged books of doctrinal teaching, practical piety, and controlling authority among the ecclesiastics and adherents of so-called religion, whose main object is proven by themselves to be politcal ascendency.

The *Pontificale Romanum* is a high authority of the Romish Church, and that contains the oaths of their Ecclesiastics which they are all bound to take, and which are utterly inconsistent with the oath of allegiance to our Government, being expres and solemn promises to betray governments, and obligations to commit high treason.

The Jesuits' Oath contains the following clauses: "By virtue of the keys of binding and loosing given to his Holiness by Jesus Christ, he hath power to depose heretical kings, princes states, common-wealths, and governments, all being illegal without his sacred confirmation, and that they may be safely destroyed." I do further declare, that I will help, assist, and advise all or any of his Holiness's agents in any place wherever I shall be; and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended powers, legal or otherwise."

The Jesuits are true to their oath, and it is consequently an indisputable fact, that this body guard of Rome, has been expelled by the various governments of Europe for political intrigue about fifty times—a fact unequalled in the history of any band of traitors since the world began. Now the Order of the Jesuits is the most popular, the most active, the most influential among the Catholics in our country, and they are the sworn enemies of our Government. The designs of Romanism as a political operator is no longer concealed. They come out boldly in their prints, and avow their intention to subjugate our whole country to their murderous sway. Piles of their books approved by Popes and prelates might be quoted, to sustain the infallibility of Romanism in this one particular—it is an organized system of high treason against all governments not under its political dictation; and we name the infallible Bulfarium Magnum Romanum; The Creed of Pius IV., The Decrees of the Council of Trent; The Pontificale Romanum, with the works of Bellarmin, Dens, and Ligori, as the overwhelming proof of what we declare to be the fact, and also refer to the bloody history of Romanism as the red-lettered commentary upon these authorities. Such is the true "source of Protestant prejudice." Let not then any imbecile, like Ives, pretend to assign other sources, when these standards of Romish faith are open before us. We know what Romanism is, and the drivelling whimperings of those who have become recreant to the principles of civil and religious liberty.—*Ex.*

EVERY one that keeps a good conscience, cannot keep a good name.

The Death Penalty in Turkey.

The Rev. Mr. Lansing, American Missionary at Damascus, now on a visit to this country, delivered an address a few days since, which we had the opportunity of hearing, in which he stated that the firman of the Sultan, granting the free exercise of religion in his dominions, was very incorrectly understood in this country, that in the East it is well known that it does *not* grant to the Moslem the right to renounce his religion and become a Christian, but on the contrary it has respect to the existing sects of Christians, while the old despotic law to prevent apostasy, with its death-penalty, still hangs *in terrorem* over the heads of all the Mahometans.

This view is taken of it by others who are confident that the wishes of American and English Christians have led them to anticipate more from this new firman, than the facts in the case will justify But the missionaries at Constantinople have publicly expressed their opinion that the new legislation is as great an advance upon the past, as is safe and desirable at the present, and we may hope that the work of reform now inaugurated will be pressed forward with as much expedition as is consistent with the safety of the cause itself.

It is not probable that the penalty of death will be inflicted again for the crime of Moslem apostasy. In whatever part of the empire the offence is committed, capital punishment cannot be inflicted for this or any other offence, until the sentence has been reviewed and approved by the Sultan's government at the capitol. The Sultan has now become so identified with Western politics, and the integrity of his empire made so dependent on the sympathies of Western powers, he will be slow to inflict such another outrage on public sentiment, as he did so lately as in 1853 when he put a subject to death for confessing Christ to be a greater prophet than Mahomet.

The merit of that firman of imperial indulgence, is the protection it secures to the protestant missionaries and their disciples in the Turkish Empire. The mass of Moslem mind is yet unaffected by the gospel, but there is a mighty work now going on around this inert and sunken people, which will eventually act upon them for their elevation and conversion, if their existence as a nation is preserved. We must not anticipate Providence. God is working wonderfully in the East, but thus far the way into the Moslem heart has not been found. It will be, and the gate be opened.—*New York Observer.*

The Praying Preacher.

The godly Welsh preacher, Mr. Williams, of Wern, said, "The old ministers were not much better preachers than we are, and in many respects they were inferior; but there was an unction about their ministry, and success attendant upon it, now but seldom seen. And what is the cause of the difference? They prayed more than we do. If we would prevail and 'have power with men,' we must first prevail and 'have power with God.' It was on his knees that Jacob became a prince; and if we would become princes, we must be oftener and more importunate, upon our knees."

He loved to tell an anecdote of Rev. M. Griffith, of Cærnavon, who was to preach one night in a farm-house, and some time before the service began, wished to retire to a private room. He remained there some time after the congregation assembled. As there was no sign of the preacher making his appearance, the good man of the house sent the servant to request him to come, as the people had been some time waiting. On approaching the door, she heard what she supposed to be a conversation carried on between two persons in a rather subdued tone of voice. She stood listening at the door, and heard one say to the other, "I will not go, unless thou come with me." The girl returned to her master, and said, "There is some one with Mr. Griffith, and he tells him that he will not come unless the other accompany him. I did not hear the other make a reply, so I conclude he will not come from there to-night." "Yes, yes, he will," said the good man; "and the other will come with him, if matters are as you represent them.—We shall begin the service by singing and reading till the two come." At length Mr. Griffith came, and the "other" with him, and they had an extraordinary meeting that night. It proved the commencement of a powerful revival in the neighborhood, and many were converted to God. "Nothing brethren," Mr. Williams would say, "is necessary to render our ministry as efficient and successful as that of our fathers, but that we should be brought to the same spirit and mind."

Religious Liberty in Danger.

Under this heading the London *Christian Times* has an editorial of singular ability and acuteness on the recent suppression of open air preaching in Victoria Park, London, by Sir Benjamin Hall, who (as Chief Commissioner of the Board of Works, we believe) has charge of the public grounds. The facts in this case are these:—Sometime since the Government authorised the playing of public bands in the Parks on the Sabbath which called forth a remonstrance from the religious portion of the people of London, and the Government withdrew their sanction. Private parties on their own responsibility and at their own expense, continue after this to supply bands in the eastern and western parks of the metropolis. But as this did not have governmental sanction the friends of the Sabbath did not remonstrate any further. They determined now to try the power of the Gospel on the masses who might assemble in the Parks. The consent of Sir B. Hall was obtained to the movement, and the work of open air preaching was commenced. It indicated the fullest success, when suddenly an edict is issued from Sir Benjamin, prohibiting its practice any longer. The excuse for this is that infidels and atheists take advantage of the liberty thus given, to blaspheme and ridicule sacred truths, and therefore it became necessary to suppress the former in order to prevent the latter. The article referred to in the *Christian Times* says that this act, and still more the grounds assigned for it, strikes directly at the root of religious freedom in England. Hitherto it has been understood that every man has a right to proclaim what he would and where he would, on two conditions, the first, that he did not preach blasphemy or sedition, and the second, that he did not obstruct the public thoroughfares. To these Sir Benjamin Hall has added a third, and that is —*that he does not provoke oppositions.*! Now we ask—how will the Gospel be preached anywhere if the recurrence of opposition is the signal for its suppression? Rome will ask no more than this to keep it out of Ireland. Preaching under cover provokes oppositions, as well as in the open air, and the principles which act against the latter, will also prevent the former. Now we say if the Gospel cannot be preached (only in secret) because infidels and antichrist oppose it—if morality cannot be taught because a portion of the community wish to be immoral, if wholesome laws cannot be executed but must be *repealed*, because they are offensive to the lawless and seditious; then we say, the Lord deliver us from the future. Opposition to any work of truth or benevolence has only to be sounded, and suppression follows. Such is the principle officially announced by Sir Benjamin Hall—such is the principle eagerly grasped for, by every opposer of religion and good Government, and such has been the principle practically carried out by those highest in church and State in New Brunswick, in relation to the late Prohibitory Law. More we need not say at present. We agree to the following utterance of the *Christian Times*:—"The truth is in this act there lurks a principle which is fatal to all free discussion; and we call all who are friendly to liberty, whether in church or State, to combine for its repudiation." — *Rel. Int.*

A MATRIMONIAL HINT.—We all remember somewhere to have read a story of a youth, who, hesitating in his choice between two young ladies, by both of whom he was beloved, was brought to a decision by means of a rose. It appeared one day, as all three were wandering in a garden, that one of the girls, in attempting to pluck a new born rose wounded her fingers with a thorn. It bled freely; and applying the petals of a white rose to the wound, she said smiling "I am a second Venus; I have dyed the white rose red." At the moment they heard a scream, and fearing the other lady who loitered behind had met with an accident, hastened back to assist her. The fair one's scream had been called forth by no worse an accident than had befallen her companion. She had angrily thrown away the offending flower, and made so pertinacious and fretful a lamentation over her wounded finger, that the youth, after a little reflection, resolved on a speedy union with the least handsome, bnt more amiable of the two friends. Happy would it be for many a kind hearted woman did she know by what seeming trifles the affection of those whom she loves may be confirmed or alienated for ever.

Rumors of Wars.

If we are to credit the hints thrown out from time to time in the Journals that affect to be in the confidence of Government, Europe is on the eve of a new convulsion. The elements of discontent have long been in existence, from one end of the Italian Peninsula to the other, and they have at length arrived at a point which threatens immediate explosion. We have often dwelt upon the complication of evils, both of a political and religious character, which afflict the inhabitants of that unfortunate country, and we wish now, in a few words, to direct attention to the new and ominous phase into which they have at last entered.

Austria and Piedmont have long been facing each other in a menacing attitude—each as it were with their hands on their swords. It is probable they would have come to blows even now but for the late war and the gallant manner in which the little Italian State threw her weight into the fortunes of the Allies. There was then gallantry in the act. There was consummate policy also. Her army in the Crimea averted for the time the descent of the Austrian sword in Italy; but, now that the war is over, and Austria is relieved from the obligations to good behaviour under which it bound her, she has cast about for pretexts to carry iuto effect her original policy of hostility to Sardinia in truly Austrian fashion—that is, with falsehood, insolence, and wrong. Ever since the defeat of the revolutionary movements in Lombardy, when RADETZSKY marched triumphant to Milan in 1849, a considerable body of Austrian subjects, natives of Lombardy, took refuge in the Sardinian territory. By a treaty concluded between the two countries, it was stipulated that all these exiles should be released from their allegiance to the Austrian Emperor while they continued to hold their Lombard property. It is of the violation of this treaty that Piedmont now complains. It is said that her representatives at the congress of Paris would have there made the complaint in form; but just at that time Austria cunningly contrived to have it circulated that a full measure of amnesty was about to be promulgated for all political offences. The complaint was therefore abandoned; and so was the amnesty; for from that day to this no one has seen it. But whatever may have come of it, other measures, conceived in a different spirit, have not been allowed to sleep in obscurity. An edict was issued, some time ago, requiring all Austrian subjects to return to their country, and to resume their allegiance on pain of having their property confiscated. This is in fact the breach of the treaty of which Piedmont complaints; and for which Austria deigns no redress, while, adding menace to insult, she heaps up her forces on the Piedmontese frontier—as if to say, we meant to affront you, and now resent it at your peril.

While these things take place in the north of Italy, matters are little better in the south. The King of Naples, we are told, has taken fright at the insolent tone of his first reply to the remonstrance against his misgovernment, addressed to him by the Governments of Great Britain and France, and has already sent—so it is stated—a retractation and an apology; but as to the main ground of remonstrance he continues as obdurate as ever. He will give no redress, consent to no mitigation, open no prison-doors. He persists in maintaining his right to do what he will in his own kingdom, and refuses to hold himself accountable to any one for his acts. Now it was to be supposed that when France and England took the unusual step of remonstrating with a monarch on the misgovernment of his own territories, they did not mean to content themselves with mere remonstrance. A nation's words are acts, or they are worse than ridiculous. So we are now told that the allied Governments have addressed, or are about to address, a second despatch to the besotted monarch, intimating that though he has a right to do as he will with his own, he must not expect to obtain the approbation and good-will of his brother monarchs while pursuing his career of cruelty and oppression; that his conduct has become a scandal to monarchy throughout Europe; and that, for the sake of their own characters, they must withdraw from all diplomatic intercourse with him. As it is probable that his subjects will not much longer tolerate such a hideous burlesque upon all settled Government, they can only anticipate a revolution, at no great distance; and as in this case they owe a duty to their own subjects now resident in Naples, they will, without delay, send a fleet for their protection, so that in any event their interests and property might be secure.

It is impossible to deny these are grave complications of affairs, and that they bode no good to the future peace of Europe. It is easy to begin a war in Italy, but it cannot be confined there. All the elements of dissatisfaction now existing over Europe — and they are many—will be brought within its reach, and will supply new fuel to its all-devouring flame. Compared with such a war as Italy would give rise to, the late conflict, with all its losses and all its suffering, would prove but as the few drops before the thunder shower. It behoves our countrymen, therefore to weigh well the part which England may be called to take in it—to have some definite policy before them, some explicit end in view. Whatever else may come of it, let us be spared the humiliating confession made on the eve of the late contest, that we are "drifting" into war. It is a misfortune that, while all this is taking place, the recess of Parliament prevents that communication between our Ministers and the people which, at the present moment, would be so desirable. We do not doubt the sincerity of our Minister's desire for peace, if peace can be maintained consistent with the country's honor; but we are not so sure of the simplicity and

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directness of his meaus. He is too fond of the subtle, the fine, the diplomatic, in his policy to to be altogether safe.

"A daring pilot is extremity;
Pleased with the danger, when the waves ran high
He sought the storms; but for a calm unfit,
Would steer too nigh the sands to show his wit."

There is something too much of this for our taste in this very intercourse with Naples. As for the dispute between Piedmont and Austria, it concerns themselves; and between themselves must the great question of peace or war be decided. We can only stand by as spectators, and throw in our wishes and our prayers—for liberty first, peace after liberty. But as regards the tone said to be held by England and France towards Naples, we cannot help regarding it as unworthy of two great nations. There is an unction of jesuitry in it. Whatever the pretext may be, there can be no doubt that the presence of an allied squadron in the Bay of Naples will be the signal for revolution. It will be so understood throughout the whole Peninsula. It would be far better, if there must be interference—and we do not deny that the time for that may have come—to interfere openly, directly, and efficiently. It may not perhaps be reconcilable with the ordinary rules of international relations; but neither are the steps now contemplated. If an exception must be made, let it be broad and marked, and, above all, decided. It may save Italy from the horrors of an internecine war.—*London Christian Times.*



The Advent Herald.

BOSTON, OCTOBER 18, 1856.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

TROPES.

VII. THE APOSTROPHE.

AN Apostrophe is a direct address to the person or object that is the subject of the speech, argument, or narrative in which it occurs; or to one who hears and is to judge respecting it. It gives emphasis and force to an argument, and brings it home to the conscience, judgment, or affections of the one addressed, or gives expression to the emotions of the speaker.

The following will illustrate its use:

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah," Isa. I:10.

"Enter into the rock, and hide thee in the dust, for fear of the Lord and for the glory of his majesty," *Ib.* 2:10.

"And now, O inhabitant of Jerusalem and men of Judah, judge I pray you, betwixt me and my vineyard," 5:3.

"The stretching out of his wings shall fill the breadth of thy land, O Immanuel." 8:8.

"Associate yourselves, O ye people, and ye shall be broken in pieces," 8:9.

"Thou hast multiplied the nation and not increased the joy," 9:3.

"What will ye do in the day of visitation, and desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" 10:3.

"Though thy people Israel be as the sand of the sea, yet a remnant of them shall return," 10:22.

"O my people, that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against them," 10:24.

"Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee," 12:6.

"Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand," 13:3.

"Howl ye, for the day of the Lord is at hand," 13:6.

"Howl O gate; cry, O city; thou whole Palestina art dissolved," 14:31.

"Send ye the lamb to the ruler of the land," 16:I.

"Take counsel, execute judgment, make thy shadow as the night, in the midst of the noon-day; hide the outcasts; bewray not him that wandereth; Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler," 16:3, 4.

"Ho (woe) to the land shadowing with wings," 18:1.

"Go ye swift messengers, to a nation scattered and peeled," 18:2.

"All ye inhabitants of the world, and dwellers on the earth, see ye." 1:3.

"Go up O Edom; besiege, O Media," 21:2

"Go, set a watchman; let him declare what he seeth," 21:6.

"What aileth thee now, that thou art wholly gone up to the housetops? Thou art full of stirs, a tumultuous city," &c., 22:2–4.

"Thy dead men shall live, together with my dead body shall they arise. Awake, and sing, ye that dwell in the dust," 26:19.

"Come my people, enter thou into thy chambers, and shut thy doors about thee," 26:20.

"In that day, sing ye unto her," 27:2.

"Give ye ear, and hear my voice, hearken, and hear my speech," 28:23.

"Tremble ye women that are at ease; be troubled ye careless ones," 32:11.

"Blessed are ye that sow beside all waters," 32:20.

"O Lord, be gracious unto us; we have waited for thee: be Thou their arm every morning, our salvation also in the time of trouble," 33:2.

"Thine eyes shall behold the King in his beauty," 33:17.

"Look upon Zion, the city of thy solemnities," 33:20.

SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. FIRE, as a color, of the breastplates worn by the horseman of Rev. 9:17:—Symbolic of the spirit and disposition of those desperate invaders.
3. FIRE, as a wasting and devouring agent into which the prophet cast a third part of his hair, Ezek. 5:4:—Symbolic of pestilence and famine, (v. 12) "A third part of thee shall die with the pestilence, and with the famine shall they be consumed in the midst of thee."
2. FIRE, the stream of which came forth from before the Ancient of Days, and into the burning flame of which the body of the beast was cast, Dan. 7:10, 11:—Symbolic of that which shall accomplish the destruction of the last forms of the Roman governments; when (2 Thess. 1:7, 10,) "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe;"—the same that shall cause the elements to melt with fervent heat (2 Pet. 3:12), and into which the Beast and false prophet will be cast alive, Rev. 19:20.
3. FIRE, from the altar of incense in heaven cast to the earth, when the seventh seal was opened, Rev. 8:5:—Symbolic of the acceptance in heaven, of the prayers of saints offered on earth which should cease at that epoch,—the time having arrived for the purification of the earth by fire.
3. FIRE, that burnt up the trees and grass, when the first angel had sounded, Rev. 8:7; which killed the third part of men under the sixth trumpet, 9:17, 18; which the two horned beast caused to come from heaven in the sight of men, 13:13; with which men were to be scorched under the fourth vial, 16:8; with which, the flesh of the women was to be burned, 17:16; and which shall destroy great Babylon, 8:8:—Symbolic of the destruction effected by or upon the several agents, thus symbolized.
3. FIRE, which would proceed out of the mouth of the two witnesses, to devour those who should hurt them, Rev. 11:5:—Symbolic of the fiery judgments predicted in the Scriptures, which should be denounced against all blasphemers of the Word, and persecutors of the church.
3. FIRE, and brimstone, with which shall be tormented those who who worship the beast, or his image, or receive his mark, Rev. 14:10; and which comes down from God and devours the subjects of the second resurrection, when gathered together by Satan, 20:9:—Symbolic of the everlasting punishment (Matt. 25:46) to be inflicted on the finally impenitent, when, (Rev. 14:11), "the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night."
2. FITCHES,—See food.
2. FOOD, all kinds used as such, viz., Barley, Beans, Lentiles, Millet, and Fitches, Ezek. 4:9:—Symbolic of such articles used in such manner.
2. FORT, portrayed on a tile, as built against Jerusalem, Ezek. 4:2:—Symbolic of the forts which the enemy should erect in its siege.
3. FOUNDATIONS, of the wall of the city of the New Jerusalem, twelve, and containing the names of the twelve apostles of the Lamb, Rev. 21:14, 19, 20:—Symbolic of the truths preached by the apostles, their faith which they sealed with their blood, and on which the redeemed church rests for its eternal existence: it being (Eph. 2:20) "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."
3. FOUNTAINS, of waters, upon which the star fell so that they became bitter under the third trumpet, Rev. 8:10:—Symbolic of the small communities and people remote from the Roman empire, who descended in bitter streams into that political sea, under Attila the king of the Huns, who invaded Gaul A.D. 451, and who massacred alike their hostages and captives, with exquisite torture and relentless rage.
3. FOUNTAINS of waters, which became blood, when the vial of the third angel was poured upon them, Rev. 15:4.—Symbolic of the countries of Europe outside of France, which were deluged with war, and bloodshed, with little interruption, for twenty years from 1792.
3. GATES, of the New Jerusalem, twelve on which are written the names of the tribes of Israel, and which are open continually, Rev. 21;12,13, 15, 21, 25,—Symbolic of the way of access to that glorious company, which is by the blood of the Lamb shed for the remission of sins, and which will be eternal in its efficacy to those who once shall receive admission there.
3. Garments, filthy ones in which Joshua was clothed, Zech. 3:3,—Symbolic of the iniquity of Israel whom Joshua represented—the passing away of which was symbolized by his change of raiment.
3. GARMENTS, "as white as snow," of the Ancient of Days, Dan. 7:9; the white raiment of the elders before the throne, Rev. 4:4; and the clean and white fine linen in which it was given that the bride should be arrayed, 19:8:—Symbolic of righteousness; "The fine linen is the righteousness of saints."
3. GARMENTS, for which a blessing is pronounced on those who watch and keep them, when the spirits of demons, under the sixth trumpet, are working miracles, to gather their infidel hosts to the battle of the great day of God Almighty, Rev. 16:14,—Symbolic of the imputed righteousness of Christ to which they are exhorted to adhere by faith, lest He come and find them destitute of such covering.
3. GARMENTS, of a scarlet color, with which the woman was arrayed, Rev. 17:4,—Symbolic of the bloody character of the papal hierarchy thus symbolized; (18:24) "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth."
3. GARMENTS, a vesture dipped in blood, which clothed the Word of God, Rev. 19:13,—Symbolic of the nature of the mission on which Christ will then come, (19:15), to tread "the winepress of the fierceness and wrath of Almighty God," when He shall "smite the nations," and "rule them with a rod of iron,"—See also Isa. 63·1–6.
3. GENTILES, to whom the outer court of the temple was given, and who were to tread underfoot the holy city, forty and two months, Rev. 11:2,—Symbolic of the unconverted who are permitted to mingle with the true worshippers in the outer courts of the gospel temple; and to whose civil power the church was to be thus long subjected.

(To be continued.)

RELIGION IN NEW ENGLAND.

THE *N. Y. Observer* gives the following description of the cause of Christianity in the New England States—the most Christian section of this entire globe.

"It is sad to hear of such spiritual wants as are reported from year to year in the rural districts of our land. It would seem as if the candlestick was being removed out of its place in regions which have enjoyed the highest religious privileges. We read of decreasing churches and increasing ungodliness where we have been wont to expect the brightest examples of virtue and religion. We are aware of what some of our New England States have suffered by emigration. Their young men, their talent, their enterprize, their rare materials of character, whether good or bad, have been withdrawn to build up western cities. But that there should be a deterioration in the tone of morals or piety of those who remain, is at once painful and startling. We wonder if the garden of religion in this land is to be removed to new regions, leaving a comparative wilderness behind: whether the history of the Seven Churches of the Apocalypse is to be repeated in any of our old religious societies. Most confidently we think not. But there are facts brought out from time to time which are worthy of sober reflection.

"These remarks have been suggested by the recent reports of the state of religion in some of the New Hampshire churches. It appears that 'the number of church members is in many places decreasing, while the number of persons who neglect public worship, and care nothing for religious institutions, is constantly on the increase. The young in large numbers are growing up in ignorance of the Bible. Of ninety thousand children and youth in the State, not more than thirty thousand are connected with all the evangelical Sabbath schools. These children and youth are seldom seen in the sanctuary, and great multitudes of them are as entirely destitute of religious instruction as the nature of the case admits.'

"There is surely something appalling in facts like these. They suggest the solemn question, to what degree of ungodliness these things may grow, unless a remedy is applied."

If the foregoing statement be correct, and it doubtless is, it would seem that those who admit it, should pause and ask themselves the question, whether, after all, their theory of a gradual conversion of the whole world by human instrumentality, is sustained by the Scriptures? Would they do this, and there learn that the gospel is to be preached that it may *gather out* of all nations a people to the praise of Jehovah, they would feel no discouragement at any apparent want of success. They would see that the sole duty of the church is to proclaim Jehovah's teachings, and to leave results with Him. With the belief that the world is to be converted, the following from the *Observer* must present a discouraging view of the speedy realization of that hope.

"HOW MUCH IS TO BE DONE.

"We know that in every age, the Saviour's genuine disciples have been, compared with the world among whom they dwell, 'a little flock.' But it is only when, putting aside heathen countries, on one hand, and Mohammedan and Popish countries on the other, coming to Protestant lands, the most favored, civilized, and highly endowed; the seats of missions and all philanthropic associations; and reading the statements of men who have investigated the condition of the inhabitants of their crowded towns, and mining and manufacturing districts, with a view to their social and spiritual amelioration, such as Beane's on 'The Rookeries of London,' or Hills' on 'Crime and its Remedies,' or another on 'The Social Condition of England,' that one gets an oppressive and overpowering idea of the utter inadequacy of the means now in operation to the moral and spiritual wants of the population.

"It is not in the money-provision, but in its distribution. By far the largest portion is allotted to those who are only expected 'to lift their lordly, mitred heads in courts and palaces,' or to those who 'perform service' so many times in cathedrals and other churches at which nobody attends; or who, as the 'incumbents,'—not an ill bestowed name—have rich 'livings,' on which they luxuriate, starve curates who merely read prayers, and leave the masses to go to perdition, each man in his own way unmolested.

"What is true of England, holds in a measure regarding Scotland and Ireland. Without going into the revolting details, with which tractates abound, such as those I have mentioned with which the press teems; of the thousands trained by their parents and others, from their infancy, to wickedness: of whole families that never enter a church or see a clergyman; of scenes of intoxication and nameless abominations reeking in close contiguity to churches and the abodes of opulence it is quite evident that there is a mistake in the provision made for Christianizing the outlying multitudes."

THE wickedness that has been most secretly committed, and most industriously concealed, yet sometimes is most strangely brought to light, to the shame and confusion of those who have said, No eye sees. The day draweth nigh when all will be discovered.

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FIRST SETTLEMENT OF CONNECTICUT.

In one of the first ships that arrived in the year in which Boston was settled, there came the first settlers of Windsor, the first settled town in Conn. In the same year (1630) the Rev. Thomas Hooker, the first pastor of the first church in Hartford, Conn. was silenced in England for non-conformity. He was a famous preacher at Chelmsford in the county of Essex, (England); and to escape fines and imprisonment he fled to Holland. He was a man of great ability, and was so universally esteemed, that forty-seven conformist divines in his vicinity, petitioned the Bishop of London in his favor, testifying that they knew him "to be, for doctrine orthodox, for life and conversation honest, for disposition peaceable, and no wise turbulent or factious."

This availed nothing; and his people so esteemed him as a preacher, that they professed their willingness to emigrate to any part of the world to enjoy the happiness of such a pastor. They looked to New England, and in 1632 a large body of them came over and settled at Newtown, which is now Cambridge in Massachusetts. A few of their number had come over earlier and settled in Weymouth; but in that year all removed to New town. At their request, Mr. Hooker left Holland and came over in the ship Giffin, in company with the famous John Cotton, and two hundred other passengers, and arrived at Boston Sept. 4, 1633. He found himself, in Newtown, in the midst of his own people, and organized them into a church on the 11th of Oct. following.

The towns of Dorchester, Watertown, and Cambridge, (then Newtown) had now become so populated, that they felt straitened for want of room. And the church of Mr. Hooker, having heard of fertile lands on the banks of Connecticut river, determined, in 1634, to remove there. To effect this, it was necessary to obtain the consent of the General Court of the colony Massachusetts. They made application, and leave was obtained; but it was revoked when it was ascertained to be the purpose of this church to plant a new colony. Mr. Hooker debated the matter with the Court; the Governor, two assistants, and a majority of the representatives again voted in favor of it, but the deputy-governor and six assistants were against it and so permission was not granted. This made such a ferment, that Mr. Hooker had to preach on the subject to quiet the court and people. In May, however, of the next year, 1635, application was again made to the court for liberty to remove to the Connecticut, and liberty was obtained, with the proviso that they will continue under the government of Massachusetts; and the church of Mr. Hooker began their arrangements for removal the following spring.

As early as 1631, Wahquimacut, a Sachem on the Connecticut river, had visited Plymouth and Boston to solicit the governors of the two colonies to commence settlements on that river— which request originated in the distressed condition of the Indians. Gov. Winthrop of Massachusetts, paid no attention to the propasal, but Gov, Winslow of Plymouth, soon after went to the Connecticut and discovered that river, by virtue of which it was claimed against the Dutch, who effected a settlement at Hartford in 1633. In this year William Holmes of Plymouth, with a company of men and materials for a house, sailed for the Connecticut, and made a settlement at Windsor. As he sailed up the river, he found that the Dutch were in before him; and as he passed their settlement at Hartford, they threatened to fire on him, if he did not strike his colors; but he passed on without their exicutiug their threats, and erected his trading house.

In 1635, a number of people removed from Dorchester, and located near Plymouth trading house in Windsor; and a colony from Watertown Mass. gradually removed and settled at Wethersfield on the Connecticut. Such preparations for permament settlement had been made, that on the 15th of Oct. of the same year, about sixty men, women, and children, anticipating the emigration of the following spring, commenced their journey, with their horses, cattle and swine. They had a tedious journey, and arrived so late in the season that they suffered much the following winter. The portion of this company who designed settlement in Hartford, was under the guidance of Mr. John Steele, who was afterwards the first Secretary of the Connecticut colony; but the most of them returned to Boston.

In 1636, about the first of June, Mr. Hooker and about one hundred men, women and children, took their departure from Cambridge for Hartford.—Their route led them more than one hundred miles through a pathless wilderness. They had no guide but the compass, and made their way over hills, and through swamps and thickets, with no shelter but the forests, and no bed but the ground. They drove with them one hundred and sixty head of cattle, were nearly a fortnight on their journey, and subsisted by the way on the milk of their cows. This adventure is spoken of by the historian as "the more remarkable," because "many of this company were persons of figure, who had lived in England in honor, affluence, and delicacy, and were strangers to fatigue and danger." Mrs. Hooker being an invalid, was borne through the wilderness on a litter.

Dr. Tyng.—At a Methodist missionary jubilee at Williamstown, Mass., several weeks since, the chairman introduced one of the speakers, Dr. Stephen H. Tyng, with the remark, that they "were most happy to have a representative from that ancient Church, at whose altars our ancestors were baptized."

Dr Tyng replied. "I am much obliged to you, sir, for your friendly notice of the Episcopal Church. as the 'ancient Church.' But I do not appear in any sense before you as the representative of that Church. I much doubt whether I should be generally considered by them as a suitable representative of their body at any time, and particularly now. The Tyngs are rather at a discount there just now. But I trust I may come as a member and representative of that much more ancient Church, the elect, spiritual Church of the Lord Jesus, established in the ancient settlements of his own covenant; that church which excludes none who love the Lord Jesus Christ in sincerity; that church which embraces all in every nation who fear God and work righteousness."

True.—In the humblest congregation the minister will find enough to do to task his best powers. The greatness of his work consists more in the themes on which he speaks that in anything springing from the varying ranks of human society. Whatever the condition in life of those whom he addresses, his great work is to bring the Gospel into efficient contact with their hearts and lives, and if he has attained true notions of that work, he will find in it enough to stimulate him on every occasion to do his best. And even though his congregation may be small, he will still find enough to task his powers, remembering that one of the most beautiful and instructive of our Lord's discourses was delivered to a single hearer at the well of Samaria. The young minister who falls into the fatal error of contempt for his congregation, either as humble and unlearned, or small and unimportant, need not be surprised if they indicate their opinion of that complimentary estimate by contempt in return.—*Examiner*.

Interesting Archæological Discovery.—The director of the Museum at Kertch, and the well known Russian antiquarian Suelyeff, have recently discovered, in a tumulus close to Alexandrovsk, in the Government of Jekaterinoslav, in Southern Russia, not far from the frontiers of the Crimea, the burial place of the ancient Scythian Kings. Hitherto the archæological student only knew that the catacomb of the Scythian monarchs was situated somewhere in this district, close to the Dnieper; but the precise spot was not ascertained. Many curious articles of gold, silver and earthenware were discovered within the tomb, which are to be transferred to Kertch, to enrich the museum there.

Egypt, or Mummy Corn.—Perhaps the most wonderful and interesting specimen of the fruits of the earth in the Horticultural Exhibition recently closed, was some Egyptian corn, raised in the garden of Gen. William H. Sumner, of Jamaica Plain, and kindly sent by him for exhibition, thus giving thousands an opportunity of seeing one of the greatest curiosities within our knowledge. The seed from which this corn was raised, was taken from the folds of cloth wrapped round a mummy three or four thousand years ago, and wonderful as it may seem, after being entombed for so many centuries, like a resurrection from the dead, it springs up in new life and vigor. It is undoubtedly the kind of grain for which Joseph's brethren went into the land of Egypt—the same "corn" of which the Bible speaks. It is luxuriant in its growth, and the heads resemble wheat, but are very much larger, forming in inverted clusters as large as the closed hand; the kernels are large and very sweet to the taste, and the stock and leaves are similar to our Indian Corn. There seems to be no reason why it may not become a valuable addition to our cereal productions, and thanks are due to the gentlemen who are multiplying it and bringing it into notice.

Three Kinds of Religion.—The different religions of the world may be divided into three classes, the Sacramental, the Sentimental, and the Experimental; in other words the religion of Forms, the religion of Feeling, and the religion of the Heart. The first is founded in Superstition, the second in Nature, the third in Grace. The first relies for acceptance on Ritual Observances, the second on Morality, the third on Faith. Their respective teachers are Tradition, Reason, and Revelation. The first is swayed by Selfishness, the second by Sympathy, the third by Principle. The appropriate emotion of the first is Complacency, of the second Admiration, of the third, Love.

An Intelligent Echo.—What must be done to conduct a newspaper right? Write. What is necessary for a farmer to assist him? System. What would give a blind man the greatest delight? Light. What is the best counsel given by a justice of peace? Peace. Who commit the greatest abominations? Nations. What cry is the greatest terrifier? Fire.

In a case of sudden death, recently in Warren the county, Miss., a coroner's iuquest was held, and verdict was, that the "deceased died, by the will of God, or some other disease unknown to the jury."

A coroner's jury in New York has returned a verdict that a child, on which an inquest was held, came to its death by receiving a teaspoonful of "Godfrey's Cordial."

The New York *Herald* asserts that from thirty to forty children are stolen every year in that city and are never heard of more.

Late Discoveries in Pathology show that very many of the diseases which afflict mankind arise from impurity of the blood. This has long been suspected, but is only lately known. In consumption, tubercles are found to be a sedimentary deposit from the blood. Dropsy, Gout, Cancer, Ulcers and Eruptions, all rise in disordered deposites from the blood. Bilious diseases and fevers are caused solely by its deranged unhealthy state, and even the decline of life follows a want of vitality in the blood. In view of these facts Dr. Ayer designed his Catharic Pill especially to purify and invigorate the blood, and hence we believe to arise its unparalleled success in controlling and curing disease.

A Diabolical Attempt.—On Thursday evening of last week, when an extra train of cars went to Warren, from this city to attend a political meeting, after the train had gone down, and before its return, the draw of the railroad bridge was raised, and but for its accidental discovery, the whole train, with over three hundred people from Providence, would have been precipitated into the water.—*Providence Journal.*

Frightened to Death.—In New York on Wednesday morning, October first, an apple-woman crossing the Harlem Railroad track, while a train of cars was backing into the depot, by some means became frightened and fell across the track. The cars were stopped just as the woman was taken up and found to be dead. It is supposed the sudden fright caused a rupture of a blood vessel.

Taking a Hint.—Some people find it very difficult to take a hint. There are a few hints in another column which we very much wish some of our subscribers would take, as our own happiness would be *materially* affected by their so doing.—Some few have taken them, and will accept our thanks. Will the others try them?

The Youth's Guide.

This little sheet deserves the more liberal patronage of our friends. Its cost is trifling, being only 25 cts. a year. Some of our friends, we hear, think they sometimes get 25 cts. worth in a single number. We hope those whose subscriptions have run out, will re-subscribe, as it is conducted on the cash system. The following are the contents of the October number, just issued.

The Rescued Boy (poetry).
William Atherton (chap. iv.)
To young men.
Osceola.
Great Love.
A Charmed Life.
The Two Boys
Perils of the Arctic Sea.
Don't dread your Duty, but do It.
A Slave Family United.
Ascent of Mt. Ararat.
Kate Careless.
Evil Speaking.
Varieties.
Franklin (ed.)
Enigmas, &c.

Elder Himes' health is so far improved that he had come as far as Buffalo on the 11th, and is daily expected home.

Foreign News.

The steamers sailing on the 24th from Liverpool carried out intelligence that the Spanish Constitution had been promulgated; that O'Donnell had tendered his resignation—which however, was incorrect; that an Anglo-French fleet is really destined for the Bay of Naples; that Russia remains firm in her intention to retain the Isle of Serpents; and that the British fleet remain in the Black Sea—all of which created anxiety and depressed the funds.

Since the sailing of these steamers, Italian affairs have continued to excite attention, but beyond the intention to send a fleet to Naples nothing definite has transpired—the Anglo-French ultimatum being retained a few days in Paris to allow opportunity for the Neapolitan Government to make the required concessions. The contemplated expedition is of a formidable character. Eight steamers are provisioning at Spithead, and the Cæsar, Colossus, Dauntless, Gorgon, Perseverance and Urgent, all British auxiliary steamers are ready to sail. The French ships are Bretagne, Ulm, Algesiras and Napoleon. The expedition is said to be very unpopular in France. Sardinia takes part in the expedition, and will send ships for the protection of the Sardinians in Naples. A Vienna letter states that the English and French Ministers had notified Austria of the intended expedition against Naples, to which the Vienna Cabinet interposes no obstacles This, however is doubtful.

It is understood that immediately M. Brenier, the French Minister, leaves Naples, the Marquis Antonini, Neapolitan Minister, will withdraw from Paris to Brussels. Meantime, hopes were entertained of receiving during the present week, by telegraph, such an answer from Naples as would supercede the necessity of the fleet sailing.

The London *Star* of the 25th says: "Something serious has certainly occurred to stay the Anglo-French mission to Naples, for it has not yet sailed." There is a statement that King Ferdinand has fortified his coast, and is likely to secure the enthusiasm of his army. Another report is, that if compelled to yield, he will proclaim the Constitution of 1848, and thereby present his compliments to Palmerston and Napoleon. It may be that the eventualities are foreseen by the two men who rule France and England, or they may have heard that Naples would be supported by Austria and Russia. At all events, the game, whatever it may be, does not go on well.

The Paris correspondent of the *Times* alludes to the report of its being the intention of the United States to form an alliance with those European powers who may be disposed to adopt as an article the immunity of merchant vessels and merchandise from capture in time of war, even by men-of-war.

Espano announces that the Council of Ministers on the entreaty of the Queen have stopped the sale of church property, consequently the ministerial crisis has ceased.

Marshal Serrano, the new Spanish Minister to France, has gone to St. Petersburg on a secret mission, and will return to Paris in a month.

The vintage in Italy is generally satisfactory.

There is a good crop of Maize, and Rice is abundant, but unfavorable accounts are given of the Silk crop.

Berlin letters state that Napoleon has entered into communication with the Swiss Federal Government respecting affairs at Neufchatel. Napoleon leans towards the Russian side of the question.

The frontier commission was at Belgrade on the 8th of September, and it was expected the survey would be completed by October. The frontier line is marked off by a furrow with a plough.

The Turks are fortifying both sides of the Danube with, it is said, the approbation of Austria.

The Turkish troops have also moved from Widin to Kalafat, on the left bank of the river.

Athens letters say the English and French ministers had drawn up a new list of Ministers, which they demanded should be appointed. The Queen refused to accede, alleging the absence of the King.

Russia.—Letters from Moscow state that the Czar has signalized his coronation by making public a most important ukase, which lays the foundation for great reforms. The following points are contained in it:

"A civic and military medal for all who took part, directly or indirectly, in the war. Freedom from military service for four years throughout the empire. A most equitable assessment of the poll-tax. The Emperor accords an annesty to the political offenders of 1831. All the Jews of the Empire are freed from the special burdens of the recruitment that still oppressed them. The children of soldiers that were brought up by the State, and as such formed part hitherto of the army, in which they were bound to serve as soldiers, are all restored to their relatives."

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CORRESPONDENCE.



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THE DISSATISFIED ONE.

BY J. M. ORROCK.

"As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."—Psa. 17:15.

Many voices are heard in the valley of tears: some of them indicate hopeful and happy hearts, others, broken and contrite spirits, and all a longing after something not yet attained, but ardently desired. In this passage we have

1. *An expression of dissatisfaction on the part of the child of God.*

These words may be understood as implying that the Psalmist was dissatisfied, either with his experience in the things of this world, or with his attainments in the things of God, or both. There is a three-fold vanity associated with all earthly things: there is a vanity in *obtaining* them,—many try to climb the hill of science, and thus get themselves a name among men, but never reach its dazzling heights,—many seek the honors of this world, but sink in oblivion,—and many stretch out their hands towards riches, but they elude their grasp. Others, however, are more successful, the treasures of earth are poured out at their feet—their names are enrolled among the literati of the world—and their fame is borne upon the wings of the wind to distant lands, but while riches, honor and distinction are theirs, they find there is vanity in the *enjoyment* thereof. Solomon, the wisest of Israel's kings, gave the world a fair trial; in his apostasy he sought to enjoy its pleasures, and to indulge in laughter, he gave himself unto wine, yet acquainted himself with wisdom, he builded palaces and planted vineyards, he made gardens and orchards, and had therein trees and plants of most choice kinds,—great and small cattle were his, and silver and gold in abundance—in short, it seems as though he had everything this world could give to make him happy, yet from his throne of state he exclaims, "all is vanity and vexation of spirit."—See Eccl. 2:1–11. Whether the world can give genuine pleasure and lasting happiness, is now no longer a matter of experiment,—the experience of nearly sixty centuries shows that it always leaves behind an aching void.

There is also a vanity in *retaining* the world's goods; to this David refers in the words preceding our text, verses 8 to 14 inclusive. If they do not leave us we must leave them. The rich man clothed in fine linen and faring sumptuously every day must die and be buried, as well as Lazarus in rags. Go out of the world we must, and as "we brought nothing into this world, it is certain we can carry nothing out." It can be but a little while ere the shores of time will recede from our view, and the scenes of eternity burst upon our vision. It is recorded of the oldest man whose name is on the tombstone of the patriarchs (Gen. 5th chap.) that "he died." The world and the worldling must part, however long they may have dwelt together.

While such is the transitoriness of all sublunary happiness that no man is really satisfied therewith, it is the child of God especially who feels the vanity of "the present evil world;" he is not satisfied even with his attainments in the divine life. He "hungers and thirsts after righteousness," but expects to "be filled" only in that land of which it is said, "they shall hunger no more, neither thirst any more."—Rev. 7:13–17. Here he has "tasted that the Lord is gracious," and the taste of the bread of heaven is so sweet that he wants to get at the entire loaf. Here he has to forget the things that are behind, and reach forth unto those that are before, that he may obtain the prize which God has promised him. This leads us to observe

2. *The believer will be satisfied when he awakes in the resurrection morn.*

When saints die they are said to fall asleep: "Our friend Lazarus sleepeth;"—"and when he had said this, he fell asleep;"—"I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." As in sleep the body is at rest and quiet, this was one reason, undoubtedly, why the term came to be applied to the state of man in death. This beautiful similitude does not, however, necessarily denote unconsciousness, for "in a dream, in a vision of the night, when *deep sleep* falleth upon man, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction."—Job 33:15, 16. And another has said, "In thoughts from the visions of the night, when deep sleep falleth upon men, fear came upon me, and trembling which made all my bones to shake, then a spirit passed before my face . . . and I heard a voice."—Job 4:12–17. Eliphaz was in a deep sleep, yet in a state of consciousness; such too was the condition of Abraham and Daniel, when important instruction was communicated to them. (See Gen. 15:12–17; Dan. 10.9.) People generally are subject to dreams in sleep, hence it does not typify a state of unconsciousness, but rather a state in which the mind is active when the bodily senses are closed.

We read that "David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."—Acts 13:36. Estius observes on 1 Cor. 7:39, that "sleeping is thus applied only to *men* that are dead, and this because of the hope of the resurrection; for we read no such thing of brutes." "This is an excellent remark," adds Parkhurst, "for sleeping implies *waking;* of which the heathen poets were so sensible, that when they describe death as a sleep, we find them adding the epithets *perpetual, eternal,* or the like, in order to express their own gloomy notion, and to exclude the idea of waking from this sleep of death."

The hope of a resurrection, or of an awakening from this death-sleep, which heathen writers did not entertain, is made a fundamental article of the Christian faith. Paul would comfort his bereaved brethren in Thessalonica, with these words, "for this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent" [outstrip, or go before] "them who are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first," that is, not only before the wicked dead are raised, but before the righteous living are taken from the earth; "then we which are alive and remain shall be caught up" [by the angels, Matt. 24:31] "together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. 4:15–17. This is the hope which David expresses in our text, "I shall be satisfied when I awake in thy likeness." But

3. *The saints will then obtain the likeness of God.*

Man at creation was made in the image and likeness of his Creator. (Gen. 1:26, 27.) Different opinions are entertained as to wherein this likeness consisted. It will no doubt be generally conceded, however, that a moral likeness is at least implied. The three grand characteristics of God are wisdom, holiness and happiness; these man had in the beginning: for "God made man upright," hence he must have been holy,—he pleased him in the garden of Eden, or of delight, hence he must have been happy,—he brought the animals and fowls before him, and whatsoever Adam called every living thing that was the name thereof, hence he must have possessed intuitive wisdom; now in the resurrection, when the saints are made equal unto the angels, man will again in these things be like his Maker, for Christ hath loved the church and given himself for it; "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."—5:25–27. "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."—Rev. 19:8.

While therefore every saint will awake with the moral likeness of Christ, it is also true that they will then be physically like him; "for our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glortous body, according to the working whereby he is able, even to subdue all things unto himself."—Phil. 3:20, 21. This text teaches that Christ will come again bodily, or personally, and that his glorious body will be a model for the bodies of the redeemed, "and as we have borne the image of the earthy," Adam the first,—"we shall also bear the image of the heavenly," or of the second Adam, the Lord from heaven."—1 Cor. 15:49. The apostle declares in Heb. 1:3, that Christ is "the brightness of" the Father's "glory, and the express image of his person;" to be made like Christ then, is to be made, in some sense at least, like the Father! O what an eternal weight of glory is in reserve for the poor saints! Well might the Psalmist be satisfied when he gets such a likeness as this. Only think of being made morally and physically like the Son of God, and all through the riches of his grace! And can we refuse to bear the cross, deny ourselves, and watch with him one hour? Christian think of what thy Lord has endured for thee, and be patient; think of his poverty, and do not murmur; think of his obedience to the Father's requirements, and be submissive; think of his trials, and do not repine; think of him as he went about doing good, and learn to walk in his steps. Be like him in humility and obedience, and (if such be the will of God) in sufferings also, and thou wilt hereafter be like him in glory everlasting.

4. *The saints will enter into the presence and kingdom of the Lord.*

"As for me, I will behold thy face." When Moses said, "I beseech thee, show me thy glory," Jehovah replied, "Thou canst not see my face; for there shall no man see me and live."—Ex. 33:18–23. Mortal man could not bear to look upon the full glory of the face and presence of the Lord without a "dimming veil between." Hence when He appeared to the patriarchs and the prophets, he assumed the appearance of humanity, robed himself in a cloud, or otherwise veiled his glory, so that he could communicate with them; and even under these circumstances the common impression on the minds of the Jews was, "we shall surely die, because we have seen God." Judges 13:22. When this dispensation commenced, "God was manifested in the flesh," he "took upon him the form of a servant, was made in the likeness of men," and thus could dwell personally among them, and when he shall come the second time with power and great glory, though the wicked flee before him and seek to hide themselves in the dens and rocks of the mountains, yet the glorified saints will be ushered into his presence and be able to endure the sight.

This was the expectation of Job, hence he exclaimed, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin" ["is broken and become loathsome," chap. 7:5,] "worms shall destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins are consumed within me."—Job 19:25–27. Isaiah predicted of the righteous man (chap. 33:17) "Thine eyes shall see the King in his beauty." And when we come to the New Testament the same light still shineth. Jesus said in his sermon on the mount, "Blessed are the pure in heart, for they shall see God." John writes, "when He shall appear, we shall be like him, for we shall see him as he is."—1 epistle 3:2. And of the saved in the new Jerusalem it is said, "they shall see his face; and his name shall be in their foreheads."—Rev. 22:4. Thus the predictions and hopes presented in the Old and New Testament are alike on this point. But we hasten to notice

5. *The qualification for this glorious state is righteousness.*

"I will behold thy face in righteousness." This righteousness is two-fold. First, The righteousness of Christ imputed to us, which we receive by faith, "for Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man who doeth those things shall live by them." The voice of the law was, Do and live, and "cursed is every one that continueth not in all things which are written in the book of the law, to do them." "But the righteousness which is of faith speaketh on this wise . . . The word is nigh thee, even in thy mouth and in thy heart: that is the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:4–10. This is God's revealed plan of salvation.

Secondly. The righteousness of Christ wrought in us by the Spirit of God is also needed. We are to work out our own salvation with fear and trembling, for it is God who worketh in us, both to will and to do of his own good pleasure. Phil. 2:12, 13. Our sins must be pardoned, our hearts must be regenerated. God offers a free and full pardon, if we will but repent and believe the gospel. He offers the Holy Spirit to sanctify us, if we will but ask him for it. The terms of salvation are easy, the inheritance is glorious. Weak believer, meditate on the exceedingly great and precious promises that are given thee, and is think of the joys that are set before thee. He faithful who has promised, be thou faithful also and the end of the journey will soon be reached. Think often of the land whither thou art going—it is the place where thou wilt see the King in his beauty, and dwell in his presence forever. Thou art journeying unto a good land, concerning which the Lord hath said, I will give it thee, then be not discouraged.

Let faith your shield and cable be,
And love o'er all your actions reign;
Make hope your anchor on the sea,—
Your helmet on the battle plain.
With these three graces thus combined
And all in lively exercise,
A home in glory you will find
When earth shall from her ashes rise.

MESMERISM.

IT is often affirmed by the devotees of Mesmerism, Psychology, and Spiritualism, that the prophets of the Old Testament, and Christ and his apostles of the New, wrought their miracles by the agency of mesmerism, psychology, &c.

I have long waited for an attempt at proof of the above positions, but have waited in vain. In the absence of evidence I cannot receive the mere assumption of any one, especially on a subject of such vital importance. Before we can adopt these naked assumptive allegations as truthful, we will inquire somewhat into the history of the miracles wrought by those specified above; and also into the claims set up in favor of mesmerism.

Mesmerism is the doctrine of sympathy—of mind influencing mind. "In mesmerism there is a sympathy so perfect between the magnetizer and the subject, that what he sees, the subject sees; what he hears, the subject hears; what he feels, the subject feels: what he tastes, the subject tastes; what he smells, the subject smells; and what he wills, the subject also wills." Psychology is the doctrine of impressions—mental impressions. The sight, hearing, feeling, taste, and smell of the subject in the Psychological state are entirely independent of the operator. (See Dodd's Electrical Psychology, pp. 30, 31.) Let us keep these definitions in view.

It is confidently asserted by the followers of Mesmer, that man is a progressive being, that the age in which we live is far in advance of any previous age in the sciences, moral refinement, &c. If this is true, it follows that the present age has greater proficients in the sciences, &c., than were the ancient prophets. Is this position a tenable one? If Moses and the prophets wrought those mighty wonders through mesmerism, can any one now living, equal their exploits? This age being in advance of any previous one, ought to outdo them in performing mesmeric feats and wonders, as it has had thousands of years to enlarge its discoveries in, and to cluster around its primeval nucleus the constant addition of newly discovered truths and principles. Who among the present age of spiritualists, or mesmerizers, dare pretend to imitate the acts of Moses? And yet, they claim that he first discovered its wonderful principles. Why this retrograde in regard to its doctrines, while all other sciences are so rapidly advancing? But there may be some lone imbecile who really thinks that the wonders of modern times have never been excelled. I would ask such, Is the doctrine of mental sympathy so well understood, that by its agency an entire nation may now be fed forty consecutive years, and their thirst quenched at an isolated rock the same length of time? I challenge the whole host of spiritualists, mediums, mesmerizers and psychologists of modern mushroom growth, simply to feed one ten consecutive days, as did Moses the Israelites, by all the powers of mesmerism, table tippings, or any other supernatural agency whatever. Or let some one of these strong ones bring their powers to bear upon some lone raven as he passes over his head, and will him to fetch a morsel of meat to some of the hungry poor, then they can make their premature avowals with more grace, forsooth.

It is in vain that mesmerisers boast of the progress of the age—of man, until they have something better to offset against the mighty acts of the holy men of olden time, wrought through faith in God, than the tipping of tables, and the raising of those who claim to be dead, as did the witch of Endor whom God commanded to be put to death, together with all necromancers—the mummeries of mesmerism, and the fooleries of psychology.

But we will leave this doctrine of man's progression and the advance of the age, enlightened by the discrepant, stultified tales of the spirit land, of some purporting to be devils, others dead men's souls,—in the main, saying all manner of contradictory nonsense to suit the audience, and the radiant halo of mesmerism, to inquire, Did the Saviour of the world and his apostles resort to mesmerism to perform their miracles? And here we are met, on the very threshold of our inquiries with a flat denial of the charge assumed. Christ informs us again and again that those miracles

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were performed through faith in God as we shall see as we proceed.

But aside from this pointed testimony of Jesus, we will inquire, Is there any analogy existing between the works of Christ and anything that these modern wonder workers are capable of doing? I have been, perhaps, as successful in performing mesmeric feats as any other—have taught its principles to many—yet I am compelled to say I can discover no analogy between the two whatever. Where, in all candor, is the analogy between the causing a man to think he is catching fish from the purling brook when he is not, and the power that calls back to life the vital forces after the decomposition of the body has commenced?

But in pursuing our investigations, we will call the testimony of St. Mark. In relating the baptism of Christ, he says, "And coming up out of the water he saw the heavens opened and the spirit like a dove descending upon him; and there came a voice from heaven saying, Thou art my beloved son, in whom I am well pleased." Mark 9: 10. Now this transaction does not to my mind convey any idea of Mesmeric sympathy. If so, who is the subject of it? God?—Christ?—the Spirit? or the narrator? In this account there are three particulars, each having the appearance of being supernatural, viz., 1, the heavens being opened, 2 the Spirit being seen, and 3, an audible voice was heard. Now these things were heard and seen, or they were not; if not, then Christ the Son, became, with God the Father, a party to one of the most contemptible tricks of charlatanism that ever was played off upon a credulous world—the belief of which would evince that man loves darkness rather than light.

Luke says, "And a certain centurion's servant who was dear unto him was sick, and ready to die. And when he heard of Jesus he sent unto him the elders of the Jews beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he is worthy for whom he should do this; for he loveth our nation, and he has built us a synagogne. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends unto him, saying unto him, Lord trouble not thyself; for I am not worthy that thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto thee, but say in a word, and my servant shall be healed; for I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things he marvelled at him, and turning about he said unto the people that followed him, I have not found so great faith, no, not in Israel."—Luke 7:2-9.

When Mesmerisers shall have performed such a notable case of healing the sick, at a distance from them, whom they have not seen, and who are nigh unto death, and in so short a period, we will then grant more plausibility to their avowals than we can now do. In the meantime we deny the power of Mesmerism to do any such cure. Is there any analogy between this case and anything done by these modern wizards? When and where has any Mesmeriser ever influenced the mind of any one whom they have not seen and with whom they have had no correspondence?

"Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier. And they that bear him stood still. And he said, Young man, I say unto thee arise! And he that was dead sat up, and began to speak. And he delivered him to his mother."

If the assumption of the wise ones be true, and they have given us a true definition of Mesmerism, then it follows of stern necessity that this dead man either saw or heard or smelt or tasted or willed what Christ did, and thereby arose to life But it may be urged that the young man was not dead. Then you deny the record. Which shall we believe—the Bible history of the fact, or a bare ipse dixit?

(To be continued.)

THE HERALD AND POLITICS.

Bro. Himes:—I abominate the political wrangling of the present time, in our country. I do not think a Christian can meddle with such unholy strife and not spot his garments. Indeed, it seems to me that a Christian has no gospel right, at any time, to dabble with these matters of Cæsar's household. It appears to me that men of the fifth kingdom have better work on hand than to be canvassing for "iron and pottery," or the "chaff of the summer threshing-floor." But when I notice the paper you conduct accused of turning aside to politics, simply because you have spoken against a domestic system, I cannot well withhold my testimony in your favor. I have never seen a single political article in your paper; and I do not think any one of your readers can point to one. You have, however, like a man, spoken in strong language of condemnation of the recent outrages of Capitol and Territory, which have shamed humanity, made Christianity to groan in agony, and blotted the moral honor of our nation with uncommon blackness. And shall we, as the advocates of virtue, truth, righteousness, and the rights of God, and mankind, be silent in such a time as this? This is a moral matter. The most sacred furniture of the Almighty is recklessly handled with unholy hands, and dashed into the mire and dirt; and the dearest rights of "the sons of God" are promiscuously trampled into the earth; and are our mouths to be kept closed, and our pens to be kept still? Never. God has put into our hands moral power. That moral power must be used. If we do not use it we are criminal. We must use it for all right, and against all wrong. If we see wickedness in high places we must openly rebuke and condemn it. There are channels under our control through which we can bring our moral power to bear against wrong. Those channels are consistent action, speaking and writing. Speaking and writing are action, of course, but I mean action in the general and moral sense of that word. Let me be distinctly understood; we must act, speak, and write as moral beings, and not as martial or political beings. And as moral agents, we cannot act with too much energy or zeal, if we act under the direction of Divine Wisdom. Away with this crippling notion that we shall speak too plainly and pointedly of the God-provoking sins of our country. Let every Christian speak out long, loud, and with earthquake effect; and let every minister of Jesus Christ charge his messages with divine lightning, and hurl tempests of thunder on the enemy.

Edwin Burnham.

Letter from C. P. Dow.

Bro. Himes:—I wish to say through the *Herald*, to the brethren at my several appointments, that for the last four weeks, I have been confined to my bed with inflammatory rheumatism, and am still so confined. It is with great pain and effort that I write this. I have realized what Pollock described as, "joint racking rheums," hardly a joint has escaped. This affliction has prepared me to sympathize with the suffering; and also to look for the "restitution," the suffering saints' bright Eden home, where disease will not waste, nor pain afflict, "where the inhabitants shall not say I am sick." But Jesus is coming to remove the heavy curse, and deliver a now "groaning creation," wipe out our tears, and make all things new. I expect through Jesus' merit to be there. I have consecrated myself anew to God, and trust that "these light afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory."

Brethren, pray for me, that I may be restored to my field of labor. I shall see you again as soon as health will permit. C. P. Dow.

East Chazy, Oct 1st, 1856.

Letter from I. H. Shipman.

Bro. Himes:—I have the pleasure of announcing to you and our brethren generally, that Doctor Hutchinson of Waterloo, C. E., is now on a tour among the churches in New England. Yesterday he was with us, and preached two discourses, and is evidently enduring it very well. He feels a deep interest in the cause of Christ, and preaches with his usual clear and forcible manner, to the comfort and edification of those that hear, and love the appearing of Christ.

The churches will appreciate his labors, and give him a hearty welcome, as it is certain, that brother Hutchinson cannot follow the practice of medicine for a livelihood longer, since his health is partially recovered, without an injury to his spiritual enjoyment, and a great deprivation to the church; and it becomes us as a body to thank our heavenly Father for this accession of strength and valuable service to the church of God. As ever, yours, I. H. Shipman.

Sugar Hill, Oct. 6th, 1856.

We are very unapt scholars if we have not learned by experience, the treachery of our own hearts, and the evil of sin. Those who keep in the good way have always a good guard. Angels themselves are ministering spirits for their safety.

There are many who are more solicitous to preserve their reputation with men, than to secure the favor of God, and a good conscience.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quité troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting thd skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours, John Pierpont.

Boston, 10th Oct., '55.

Dear Sirs, -- I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear sirs, yours truly, Henry Lunt.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respect'ly, A. S. Kellogg.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmaceutists. Respectfully,

A. A. Hayes, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed) Thomas A. Dexter, S.H. Kendall, Samuel May, Thomas C. Amory.

march 8 tf

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues.

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,

Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the Interior, Washington, D. C., Feb., 1856.

Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, Alonzo Ball, M.D.,

Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. co, Mich., Nov. 16, 1855.

Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bad, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston.

Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 24. '55.

Dear sir; I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood. John G. Meacham, M. D.

Erysipelas, Scrofula, King's Evil, Tetter, Tumors, and Salt Rheum.

From a Forwarding Merchant of St Louis, Feb. 4, 1856.

Dr. Ayer: Your pills are the paragon of all that is great in medicine They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her. Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev Dr. Hawkes, of the Methodist Epis. church.

Pulaski House, Savannah. Ga., Jan. 6, 1856.

Honored sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills Their effects were slow, but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured by your pills of rheumatic gout—a painful disease that had afflicted me for years

Vincent Slidell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be. We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J.C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere. aug 16 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N, Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price. 37 1-2 cents a bottle.

Dr. Litch's Pain Curer. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

Oriental Ointment, good for inflammation in the eyes, cysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen Jar for preserving fresh fruits, tomatoes, &c? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

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Agents.

Albany, N.Y.	W. Nicholls, 185 Lydius-street.
Burlington, Iowa	James S. Brandaburg.
Bascom, Hancock county, Ill.	Wm. S. Moore.
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Waterloo, Shefford, C. E.	R. Hutchinson, M. D.
Worcester, Mass.	J. J. Bigelow.

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BY JOSHUA V. HIMES.

Terms—1 dollar for six months, or 2 dollars per year, in advance.
$1.13 do., or $2.25 per year, *at its close.*
5 dollars in advance will pay for six copies for six months to one person: and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers or $2.50 per year.

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English Subscribers have to pre-pay 2 cents postage on each copy, or $1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

Postage.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre-paid, it will be half a cent a number in the State, and one cent out of it.

Digitized by the Center for Adventist Research

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ADVENT HERALD.

BOSTON, OCT. 18, 1856.

THE GENERAL CONVENTION.

At the Conference of Adventists in Boston in May last, the following was adopted:

Whereas, in our opinion, the condition and wants of Adventists in the United States and British Provinces requires a special general convention of all friends of the advent cause to consult together respecting the principle and course of action that will best advance its interests by a more general and hearty co-operation; therefore,

Resolved, that a committee of seven be appointed and empowered to call such a convention, at such a time and place as they judge best, and that the committee also be empowered to prepare an address, in which they will set forth the specific objects of the convention and give suitable notice of the same.

Resolved, That a fund be raised by contributions in our churches, and from private individuals, for the purpose of assisting those who may attend from a distance, who are not able to bear the expense.

The following were appointed on this committee: J. V. Himes, J. Litch, J. Pearson, jr. L. Osler, S. Bliss, A. Hale, D. I. Robinson.

The church in Providence have invited that this Convention be held there on the 11th of Nov., at which time and place it will be held.

The ministers attending the Convention will please make arrangements to be absent over the Sabbath, as the convention will hold over a week.

All the ministers who propose attending, will so inform Elder Osler by letter, that he may appoint each his place before he comes and avoid confusion. All are cordially invited.

Our friends coming to the Convention will call at New Market Hall, at the junction of Broad and High streets, entrance on High street. Those coming by way of New York city, will save $1.50 by taking the *Hero*, whose place, time of starting, and fare are thus given.

The steamer *Hero* Captain Smith, navigated by Captain Potter of Providence, will leave Smith's Wharf, Providence, every Monday, Wednesday and Friday, at 6 o'clock P.M. Returning, leave New York, from the foot of Robinson street, Tuesday, Thursday and Sunday, at 4 P.M. Cabin fare, $2, Deck $1.50. Berths free.

"The Time of the End:

"A Prophetic Period, developing, as predicted, an increase of knowledge respecting the prophecies and Periods that Foretell the End."

Published by John P. Jewett & Co., and for sale at this office. Price $1. Postage 21 cts.—pp. 412.

This volume, which has now been issued a few months, and had a good sale for the time it has been issued, is worthy of a wide circulation. It should be in the hands of every Christian family, and particularly of every Adventist.

It is a compendium, or encyclopædia, showing what has been the voice of the church on the subject of the Second Advent—giving the testimony of more than One Hundred Witnesses on the subject, all the various computations that have been made on Prophetic Time, and copious extracts from distinguished divines, showing our present position in the Prophetic Calendar. Those who have not supplied themselves with the work, would find in it a mine of information; and it would be doing a good deed to call attention to it, and extend its circulation.

OPINIONS OF THE PRESS.

This work presents a group of highly interesting themes, that are now engaging the attention of many of the people of God, both in this country and Great Britain, and will well repay readers of all classes for a perusal.—*Theological and Literary Journal.*

It will be a remarkable treat for the disciples of Second Adventism.—*Nashua Oasis.*

A compendium of millenarian views from the early ages of the church to the present time.—*Religious Int.*

This volume may be relied on as giving, no doubt, the latest discoveries on the subject, and, as such, may safely be consulted by those who are watching for "the coming of the Son of man."—*N. Y. Chron.*

We like his work, and therefore commend it to our readers.—*Niagara Democrat.*

It contains a great number of opinions, by various divines, bearing on the time of the end.—*Ch Int.*

It is an extensive and curious collection of opinions on a subject that is attracting much attention in the Christian world.—*Due West, S. C., Telescope.*

He quotes from most of the authors who have written and fixed dates for the expected event, during the past two hundred years, and has manifested throughout a desire to represent them accurately.—*Hartford Christian Sec.*

Not only are the opinions of living men given, but a condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods which have attracted the attention of any considerable portion of the church.—*Miss. Rep.*

It furnishes a mass of information on questions which have within a few years employed the pens and thinking powers of many eminent persons in the religious world.—*Rel. Herald*, Richmond, Va.

This is more comprehensive than the works generally published on the great controversial questions of theology. It is almost an encyclopædia upon the doctrine. We know of no book which contains in so little space so much interesting matter on this subject.—*St. Johnsbury, Vt.,, Caledonian.*

It will be found an interesting and instructive work even to those who do not adopt its leading interpretations, as it gives the views of so many prominent writers on the prophecies.—*Boston Ch Wit. and Adv.*

It cannot but awaken in the church a new interest in the predictions, relative to which she now displays so great and alarming an indifference.—*Albany Spec.*

We can cheerfully recommend it to all who desire to know what has been said and can be said on the subject.—*Concord Ind. Dem.*

On so momentous a subject, and an array of such distinguished writers, this work will command attention.—*Prov. Daily Jour.*

Those who are curious in such matters, will find an ample fund of interesting relics in this book.—*Star of the West.*

A compendious collection of Second Advent essays.—*N. Y. Evang.*

We commend it to those whose inquiries lie in this direction.—*Haverhill Gazette.*

This is a remarkable volume.—*Inter. Jour.*

This is one of the most elaborate books ever issued on the subject of the Second Advent of Christ—making upwards of 400 pages, 8vo, and quoting the opinions of almost every eminent divine who has treated on the sudject.—*Boston Trav.*

This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy.—*Hartford Relig. Her.*

It teaches essentially the same important doctrines so ably advocated in the *Advent Herabd*, the pre-millennial coming of Christ, resurrection of the righteous dead, &c.—*Utica Am. Bapt.*

It is a publication curious, interesting, and attesting the indefatigable investigations and researches of its compiler.—*Boston Atlas.*

We are bound in honor as well as justice and gratitude, not in anything, to injure those who have a good opinion of us, and place a trust in us, how secretly soever it may be done.

In attestation of the excellence of the character of Andrew Joyner, Esq., who recently died in North Carolina, the *National Intelligencer* states that he had been a continuous and punctually paying subscriber to that paper for fifty-one years.

The Voice of the Church.—"This is an interesting work for those who wish to know what many Millenarians have taught respecting the second coming of Christ. It contains the result of extensive reading upon the subject, in extracts giving the views of the doctrine held by the ancient Rabbins, Greeks, and Romans, and by many Christian writers from the time of Hermas to the present day. We cannot endorse the peculiar views advocated in this volume, but we commend the great industry of the compiler, in collecting the scattered testimonials of a long list of writers upon the question."—*Philadelphia Christian Observer.*

Published by H. L. Hastings, Peacedale, R. I., and for sale at this office.

HINTS.

To persons quick of apprehension, a hint is said to be as efficient as some more feeling remedy. We would therefore hint,

1st. That this office is really in need of what is due to it for books and papers.

2d. That there are several hundreds of our subscribers who are in arrears for their paper, which ought not to be.

3d. That in a few weeks it will be incumbent on us to send bills to all in arrears.

4th. That those who make immediate payment will save us the unpleasant duty of notifying them of their indebtedness; and it will relieve them of the unpleasant necessity of receiving such intimation.

5. That it is with much more satisfaction we look at the names on our books, against which no indebtedness is marked, than we do at some names we find there.

6. That we feel inward gratitude towards every one who pays up his dues, feeling that we shall have to send *him* no bill. And

7. That it is a well determined fact that a man will live much longer who enjoys a delicious and quiet sleep, to which nothing is more conducive than a clear conscience; and it has been long remarked that the man who takes a paper and pays for it promptly, can lay his head on his pillow with a self-satisfaction that others are ignorant of. As we wish for the happiness of all our readers, we would advise all who are disquieted because they fail to make all right with the printer, to try the following simple remedy, viz.,

Prescription:

Paper,—half a sheet.

Envelope—one.

Post-office stamp—one three cent one.

Contents.—"Dear Bro.:—I hasten to send you the enclosed (one, two, three, or more dollars as the case may be) the amount of my indebtedness, Yours, &c.—not omitting to put in the amount named, and to give name and post-office, as the success of the remedy depends on that. And then direct the whole to this office.

The good result of this prescription will be realized on the receipt of the paper — then the subscriber's own—with the money acknowledged.

But some never take a hint!

True; but we won't believe that of any of the subscribers of the *Herald*, till we find it so to our sorrow. Reader, Are you one who needs a hint? If so forgive us, and try our remedy.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
Memoir of William Miller	$1,00.	,19.
" " " " *gilt*	1,50.	"
Bliss on the Apocalypse	,60.	,12.
Bliss' Sacred Chronology	,38.	,08.
Hill's Inheritance of the Saints,	1,00	,16.
" " " " *gilt*	1,37.	"
Fassett's Discourses on the Jews and Millennium	,33.	,05
Hymns of the Old Harp	,38.	,06.
Preble's 200 Stories	,38.	,07.
Life of Chrysostom	,75.	,13.
Lord's Ex. of the Apocalypse	2,00.	,33.
Memoir of P. A. Carter	,31.	,05.
Litch's *Messiah's Throne, &c.*	,75.	.12
Miss Johnson's Poems	,50	,08.
Army of the Great King	,40	,07.
Taylor's *Voice of the Church,*	1,00	,18.
Lord's Geognosy	1.25	.19.
E. H. Derby on Catholicism	.75	.17.
Daniels on Spiritualism	1.00	.16.
The New Harp (Pew Ed.)	.80	.16.
" " " *gilt*	1.50	.16.
" " *(Pocket Ed.)*	.70	.12.
" " " *gilt*	1.25	.12.
The World's Jubilee. By Mrs. Silliman	1.00	.17.
Wellcome on Matt. 24, 25	.33.	,06.
Time of the End	1.00.	,21.

Works by Rev. John Cumming, d.d., minister of the Scottish Church, Crown Court, London, viz.:

On Romanism	1,00.	,24.
" *the Apocalypse* (1st Series)	,75	,21.
" " " (2d ")	"	,22.
" " *Seven Churches*	"	,21
" *Daniel*	"	,20.
" *Genesis*	"	,16,
" *Exodus*	"	,18.
" *Leviticus*	"	,16.
" *Matthew*	"	,19.
" *Mark*	"	,14.
" *Luke*	"	,20.
" *John*	"	,20.
" *Miracles*	"	,19.
" *Parables*	"	"
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The Personal Coming of Christ at the Door—Are you Ready? Price, $1 50 per 100, 3 cts. single.

The postage on the above tracts is one cent each

Appointments, &c.

I will preach, if the Lord will, at Lake Village, N. H., the last Sabbath in Oct. PS. I was prevented attending my appointment at Lake Village last month by sickness. J. Couch.

Elder Edwin Burnham is expected to preach in Massena, St. Lawrence Co., N. Y., on the third and 4th Sabbaths in Oct Jas. Danforth.

Providence permitting, I will preach at Albany, N. Y., Sabbath, October 19, Waterford 21st, Greenfield 22d (will the friends from Middlegrove and elsewhere be present? Low Hampton 23d (will Elder Farrar please arrange?); Bristol, Vt., 24th, Addison, Sabbath 26th (will some one call for me at the Vergennes depot, on the arrival of the first train from Bristol, Saturday the 25th?) Burlington 28th, North Fairfield 30th and 31st, and Sabbath 2 of November (will Elder Rockwell arrange?) Montgomery 4th and 5th, Richford 6th. Evening meetings at early candle light. N. Billings.

Ps. My P. O. address is Westboro', Mass. N.B.

If Providence permit, I will preach in Odeltown stone school house, Oct. 26, at half-past 10 o'clock; in the Marting school house in the evening same day; Stanbridge Lower Falls, 27th; Richford Mills, 29th and 30th; Montgomery 31st and over the Sabbath; Nov 4th, Black erick in Fairfield; Underhill 6th; Essex 7th; Burlington 9th; Colchester 10th; Georgia 11th. L. Dudley.

My Post office address is No. 76 Front street, Worcester, Mass., and I wish all communications directed accordingly.

L. Kimball.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

"A Friend."—The G. was stopped to M. A. Meredeth in May, when her subscription expired. As you say she sent them, though it was not rec'd, we have cr. her to No 120 and sent back Nos. As you say that J C Grover rec'd but three of last year's Gs, we have cr him to 120.

D T Taylor—There was no charge. D Bosworth has a spare copy of Whiting's Test., and will send it as you direct him, or bring to the Convention.

G. Locke, $6—Seven copies from 795 to 803, and then for 6 from that to 825. We made no minutes on the books when the 7th No. begun, but simply cr. so far as the money paid.

I C Wellcome $7 on acc't—Sent books the 14th.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

Note.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P. M. of Weathersfield, Ill., returns the Herald sent to SIMEON A. HAWLEY, who owes $5.50, with the endorsement on the paper that 'he ran away a year ago." We hope that he will run in the right direction.

The P. M. of Lowell, Mass., returns the Herald sent to E L DAVIS, giving as a reason, "No call." Said Davis owes....$12 50.

RECEIPTS
up to Oct. 14th, 1856.

The No. appended to each name is that of the Herald *to which the money credited pa s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.*

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his *post-office address*—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even *to sign their names!* Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

G. N Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P O. address?

David Carter—To what P O is your paper sent? The best way to send money is by mail.

A. S. W. M'Causland—You do not give us the address to which your paper is sent, and so we do n't find your name. It is not at Sandwich, where you date your letter.

Oct. 3. G. W. Sanderson—We have entered your name, and send the paper to Haverhill; but as you do not say where it has been sent, we do not know where to look for it, so that it will still go there until you inform us.

A Nelson 828; G Phillips 4 Gs. The extract you send is the same that we gave in the Her. a few weeks since; you do not say who do not receive their Gs, nor where; H. Hansinger on old acc't; S. S. Mooney 841; M Corlis 834; E Davis 830; E. Davis 835; C. Barstow 815; E Shepherd 820; S Hodgdon 800; S Mitchell 794; Mrs S. Hayden 815—each $1.

J Haskell 815; S M Wootan 815; Alexander Weldon 842; Is not the name of Andrew Weldon to whom we send at "Fingal," a mistake? Please inform. D Hogarth 830; Miss S S Fenn from 767 to 819 and changed from T. to A. Is the change correct? Wm Richardson 855; O H Russell 911; L Barker 843; S Hubbard 841; J Umberhind 867; E Rich jr. 815—each $2.

A Sister 685—$3, and $5 due; H R Gray 845; R S Tibbetts 638—$6.81 due—each $5.

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ADVENT HERALD.



Luke 9:28–36.

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO 806. BOSTON, SATURDAY, OCTOBER 25, 1856. VOLUME XVII. NO. 43.

From the German of Uhland.

THE LAND.

There is a land where beauty will not fade,
Nor sorrow dim the eye;
Where true hearts will not sink nor be dismayed,
And love will never die.
Tell me—I fain would go
For I am burdened with a heavy woe;
The beautiful have left me all alone;
The true, the tender from my path have gone;
And I am weak and fainting with despair;
Where is it? Tell me, where!

Friend, thou must trust in Him who trod before
The desolate paths of life;
Must bear in meekness, as He meekly bore,
Sorrow and toil and strife.
Think how the Son of God
These thorny paths had trod;
Think how He longed to go,
Yet tarried out for thee th' appointed woe;
Think of His loneliness in places dim,
When no man comforted nor cared for Him;
Think how He prayed, unaided and alone,
In that dread agony, "Thy will be done!"
Friend, do not thou despair,
Christ, in His heaven of heavens, will hear thy prayer.

Forgiveness of Sins.

BY JOHN CUMMING, D.D.

Concluded.

If you have accepted this forgiveness—and the acceptance of it is not climbing up to heaven to grasp something with the hand there, but just saying, "Amen, even so, Lord; through thee and from thee, and in thee, I, a ruined, lost, blind, ignorant, sinner, accept what thou hast purchased by thy blood and bestowed from thy throne—forgiveness of sins." Now, the man that can say so from the very heart is a forgiven man; there is no doubt about it. And he is forgiven that moment; he is not to be forgiven, but he is actually forgiven; and then, says God, "Blessed is the man whose transgression is forgiven, whose sin is covered; unto whom the Lord imputeth not iniquity!" Do not keep always saying, "I wonder if after all I am forgiven;" do not keep always higgling, as it were, with God; suspecting, doubting, fearing, hoping to-day, despairing to-morrow, afraid to-day, confident to-morrow; but assume that you have what is offered freely—forgiveness; and, on the basis of having it, "run the race that is set before you, looking unto Jesus, the author and the finisher of your faith." I do solemnly believe that one reason why there are so many sceptics is, that we ministers often mystify what is most plain, and that we throw often stumbling blocks by our reasoning, where God has laid his testimony down so clear that a wayfaring man cannot err therein. The Gospel is good news of forgiveness "through this man" unto every human being, and every human being, without exception and without limitation, is welcome to receive forgiveness "through this man." And if this be true, what an awful guilt is his who hears such glad tidings, and yet despises, or, in the more awful language of the apostle, "neglects." "How shall we escape if we," not reject so great salvation, but if we do what is far more common, "neglect" it. The man that rejects Christianity, and says it is an imposture, and sincerely does so,—I pity, but respect; but the man who signing the creed repeats it, who has his children baptized, who is married in the church, and expects to be buried according to Christian rites, and yet neglects the Gospel—has neither the consistency of the sceptic nor the piety of the Christian, though his lot must necessarily be where the sceptic's is. "How shall we escape if we neglect so great salvation?" For, adds the same apostle, "if they that despised Moses' law died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Not one soul that reads these words will be lost for having broken God's holy law; but if he perish it will be for having rejected the remedy provided in Christ for the breach of that law. It is not because we have broken God's law that our guilt comes to be so tremendous, but because we have trodden under foot the remedy, the provision, for the breach of that law. It is this that makes it our condemnation, that light is come into the world, and that we have loved darkness rather than light, because our deeds are evil.

And to those who have accepted this forgiveness let me say, it is your duty to preach it, each in the way that God's providence enables him. Remember that beautiful expression at the communion table: "Ye do show forth Christ's death till he come." That literally translated is, "Ye do evangelize or give forth" these tidings; or "preach" if you like, Christ's death till he come." At a communion table you preach this, in your homes, in your walks, in your converse with the world, you may preach this. Through the missionary you have assisted, through the Bible you transmit, through the tract you circulate, you may preach this! And above all by your joyous life—by your happy feelings, by your cheerful conformity to every requirement of a just and holy law; by your evermore doing justly, loving mercy, and walking humbly with God; by your undoing the heavy burden, by your letting the oppressed go free, by dealing your bread to the hungry, and clothing the naked, by showing or rather letting it be seen that you are wiser, holier, happier, than the rest of mankind, you eloquently preach through this man forgiveness of sins to all who believe.

Nor ought we to omit what is so instant an obligation on all that receive the knowledge of the truth, the importance of spreading this blessed truth by those channels of beneficence—our various home and foreign missionary societies. With all their imperfections—and there is no perfect machinery in this world—these associations are steadily deepening and spreading over all the earth the knowledge of the everlasting gospel. What are or may be the ultimate limits of their success it is not necessary to discuss; but that they are winning souls to Christ, and building up churches in the deserts and solitary places of heathendom, is what no impartial witness can deny, and no true Christian well disparage. While a guinea a-year is not to be the limit of our beneficence, it is surely the very least that, in this sacred matter, we can bestow. At home our personal character is and acts as a missionary contributor. Abroad, and beyond the reach of our personal influence, it is our duty to act through those channels which have been made ready by various sociaties in the good providence of God. Our prayer is, "God be merciful to us and bless us, and cause His face to shine upon us;" for the great missionary end specified in the next clause, "that thy ways may be known on earth, and thy saving health among all nations." We thus receive the character of Christians, that we may Christianize. We are made saints by grace, in order that we may become servants by office. To be constant receivers, and never, or rarely, to become givers, is inconsistency and ingratitude. Besides, if the forgiveness of sin freely in the Name and through the mercy of Christ be so inestimable a boon, so rich a grace, so precious, so priceless; and if it is as sufficient for millions as for me, as free to all as to me, it is surely an instinctive impulse to diffuse it to the ends of the earth. This has been more or less exemplified in every age and in every department of the Church of Christ. Her times of greatest life and purity have been her times of greatest missionary success at home and abroad. It is an honor to be even a hewer of wood and drawer of water in the courts of Christ. We are resplendent with the glory of the enterprise. We derive dignity from Christian duty. Success, with or without our instrumentality, is sure. He whose promises are all Yea and Amen, has predicted it. His promise is the flower into which prophecy ceaselessly unfolds itself. Paradise ends a world which Paradise began. The route is through Gethsemane, but the attainment of the end is sure. It is a blessed thought, that we neither pray nor labor in vain. His name shall endure for ever, it shall last as the sun. All nations shall bless Him and be blessed in Him.

"With anthems of devotion,
Ships from the Isles shall meet,
And pour the wealth of ocean
In tribute at His feet.

For He shall have dominion
O'er river, sea, and shore,
Far as the eagle's pinion,
Or dove's light wing can soar."

De Mora in the Spanish Inquisition.

Reiterated appeals from the family of M. de Mora, who is in prison for Christ's sake, in Madrid, have called our attention to the legal aspect of his case. That a gentleman of good standing in society and of unspotted reputation, when walking abroad without any apprehension of danger, and happy in the *mens conscia recti* even amidst the terrors of a counter-revolution,—that this honest and unoffending citizen should be smitten instantaneously with the rod of priestly vengeance, and beaten, arrested, imprisoned, interrogated, and handed over to an ecclesiastical tribunal for further examination and penalty—is a procedure calculated to awaken general inquiry. But when we read that M. de Mora was conveyed into the custody of no less a personage than the Civil Governor of the city, a functionary of more than civil importance, since he is always understood to be in the confidence of the Cabinet for the time being, we must necessarily infer that his case was not considered one of ordinary occurrence. But when the uncle of the man who brutally attacked this gentleman on the Prado, turns out to be no less a personage than the Pope's Vicar-General, who had gone to the Governor's house to be ready to claim the custody of his old school-mate, dragged into his presence bruised and stunned, we perceive that priestly fury must have directed this proceeding.

Soon it becomes apparent that poor Mora is neither a political nor a civil culprit, but that he has been taken up for heresy, and must expect to suffer the appointed penalty. This apprehension sends us to search out the law of the country where such an outrage seems to pass as a matter of course, and where people can only stand aloof and bite their lips in silence.

It may startle some of our readers when we tell them that, although General O'Donnell, who turns a deaf ear to the lamentations of Madame de Mora, ought to dismiss the governor and suspend the Vicar, for violating the last few Constitutions, by prostituting the civil authority to act as the familiar of a modern Inquisition, and for stretching the ecclesiastical authority to assault and imprison the Queen's unoffending subjects, we find that any Spanish lawyer, selecting the law that suits his present purpose, could actually demonstrate and demand that this prisoner ought now to be burnt for heresy. Can the reader bear with us while we quote authorities to show what is the present perilous position of the Christian man whose tale has been so fully told in the published letters?

We find that the Cortes of Cadiz, dated Feb. 22, 1813, ordaining—1, that the Catholic, Apostolic, Roman religion shall be protected by the laws; 2, that the Inquisition is incompatible with the constitution of 1812; 3, but that, consequently, a certain law of the *pardidas* is re-established in its primitive vigor, to provide a substitute, inasmuch as it leaves free the faculties of bishops and vicars to take cognisance in causes of faith, according to the sacred canons and common right, and those of the secular judges to declare and impose on heretics the penalties which the laws point out.

In short, although the Tribunal of the Inquisition was abolished by this decree, it was virtually perpetuated in the "Tribunals Protective of the Faith," every bishop or vicar being free to set up a court of his own whenever he pleased. Then the authors of the Decree refer to a special statute, and on turning to the proper place, find the following very plain direction as to what shall be done with heretics: "The law 2. Tit. 26. says, that any one of the people may accuse heretics before the bishops, who must examine whether they are such, and if they are found to be, and are willing to be reconciled, they must be pardoned; but if they resist, the bishop must declare them heretics, and then give them over to the secular judges that they may punish them. And as to penalties *the law established that they be burnt.*"

Now this decree, which revives the ancient episcopal "Tribunal of the Faith," also empowers and directs those courts to try for heresy, and requires "the secular judges to declare and impose on heretics the penalties which the laws point out."

There are the lesser penalties, of perpetual imprisonment, banishment, confiscation, and infamy, which are pointed out for lesser heretics, and perhaps M. de Mora will be indulged, if the friends of Christian liberty cannot have him plucked out of their hands, with the lesser penalty of slow death in prison, by way of commutation for the greater penalty of being burnt to death in a slow fire. This is not merely probable, but certain.

This confessor has incurred the legal penalty,—for now anything those in power choose is legal in Spain,—by one of the noblest declarations that history has yet furnished. On Saturday, the 13th inst., he stood before the Vicar-General Pindo, his old school-mate! The Vicar's Notary took down his words, and if ever the Notary's record meets the public eye it will read nearly thus:

"I will never retract. You may lay me on the rack if you please, but I will protest, even unto death, against the church of Rome. I am a Christian, and so long as I have breath, I will labor in the great work of evangelising Spain. So far as the will and perseverance which I have received from God permit, I will give the poor Spanish people the Holy Scriptures, the antidote to the false doctrines of Church of Rome."

Here, then, is the case of Mora desperate, if his hope were in man alone. There are many circumstances on which it would be easy to dwell, but the letter elsewhere given in our present number exhibits them with sufficient clearness to demonstrate the atrocious cruelty and the contemptible iniquity of the whole affair.

The relative who wrote this letter, could not transfer to paper any impression of the anguish of her own soul. Much less could she, or Don Angel himself, unfold in language the sorrows, the fears, the pangs of death, that now get hold upon him. None can tell us how deep is the despair of that stricken, desolate, wife, whom they want, Protestant as she is, wife of the most eminent Protestant in Spain, to get into a convent, and to bereave at once of her husband and her child. The horrors of the darkness that may be felt, the death-like solitude of sufferers in a country where the best friends have been banished, and where the timid ones are standing afar off, and leaving the victims to mourn apart, if not to perish,—all this is inconceivable to us in our land of light and freedom. Hither, therefore, come their cries for help, and it is not a little remarkable that while no Spanish newspaper was permitted to record the fact of this arrest, nor can presume to allude to the citizen who groans in the cells of the common prison, with priests for judges and for gaolers, it devolves on the English press to take up the tale; and an English minister, one who was himself once driven from Spain because he had presumed to publish the Gospel there, is made the depository of their grief, and entreated to call on English Christians for sympathy and succor.

Some appeals have been made, as we perceive, to the British Government, soliciting their amicable interposition, but this matter ought not to slumber while Ministers of State are balancing considerations of right or of expediency. Christendom has a common heart of sympathy, and is capable of raising united remonstrance even against a despotism so obscure and so remote as that of O'Donnell. There is a public opinion

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in the world at large, although there be none just now licensed in the land of the Inquisition, and we have public bodies here whose duty is to spread, or to maintain, the truths and rights of Christianity. We trust that they will make themselves heard within the gloomy chambers of the Spanish rulers.—*London Chris. Times.*

"I Will Come Again."—John 14. 3.

Our Saviour once more upon earth shall appear.
In person as lit'ral as when he was here;
The clouds are his chariot, and glory his throne;
Whilst myriads of angels his majesty own.

Ten thousand bright seraphs with him shall descend,
Their strains of hosannas the heavens shall rend:
Whilst the angels who sung the glad song of his birth,
Shall gather his saints from the ends of the earth.

The kingdom shall come, and the graves shall give way,
And his saints be redeemed from their prison of clay;
For the trumpet shall sound and the dead shall come forth,
From the east, from the west, from the South, from the North.

All nations of men are before him conveyed,
His bar of tribunal in justice arrayed;
Each tongue shall confess, whilst the judge on the throne,
Shall the wicked condemn, and acknowledge his own.

Each eye shall behold him in awful attire,
The saints shall be glad, and their Saviour admire;
Whilst those who condemned him to die on the tree,
Shall wail, when that glorious Messiah they see.

'Twill comfort the saints to reflect on the day,
When sorrow and sighing shall vanish away:
When they shall be crown'd, and ascend to the skies,
And all tears shall for ever be wiped from their eyes.

These bodies, though vile, shall be fashioned aright,
And robed in a costume of glory and light;
With songs of thanksgiving we'll rise in the air,
And dwell with the Saviour eternally there.

Creation, convulsed to the center, shall quake.
At his voice the foundations of heaven shall shake;
The sun and the moon shall grow dim and decay,
And the earth from his presence, shall vanish away.

But celestial heavens and earth shall be made,
All garnished with glory that never shall fade;
The redeemed shall rejoice in that blissful abode,
Where sorrow shall never their pleasure corrode.

Unpolluted by sin. and unhurt by disease,
With their ensign of triumph, unfurl'd in the breeze;
A crown of bright glory they ever shall wear,
And palm-wreaths of honor, triumphantly bear!

A convoy of angels, and chariot of love,
Shall escort them safe home to that city above;
Transformed like the Saviour, secure from all pain.
In his glorified presence forever to reign.

But the wicked shall sink into darkness and gloom,
Everlasting destruction, their sentence and doom;
From the presence of God and the Lamb they shall flee,
And the glory of heaven they never shall see!

The remedial kingdom shall come to an end,
And the sceptre of pardon—no longer extend;
Death spoiled of his trophies, all vanquished shall fall,
The resurrected saints and GOD ALL IN ALL.

The Greek Church.

"The Greek Church has beyond all question, high claims to the consideration of Christendom, as the Mother of all the Churches—founded by the Apostles, governed by the last of the Apostles—the Church of the first Christian Empire, and for the first four countries exhibiting the most illustrious examples of virtues and ability, of patience under trial, and of piety in the propagation of the faith. In the Church of proconsular Asia, was the arena in which the strength of revelation was first tried against all the power of imperial heathenism, in severer combats than against the lions of Numidia. To that province was sent the message to the 'Angels of the Seven Churches;' in its neighboring Byzantium was erected the central Church, the spiritual sun, which spread through the East and West, through the shores and forests of the North, and through the mountains and wildernesses of the South; the Church which, resisting the image worship of the Western nations, and the mysterious mythology of the East, continued for fifteen hundred years the ark of Christianity."

The present war in Europe has brought the Greek Church prominently before us, and frequently is the question asked, In what does the Greek Church differ from the Latin? This interesting question is answered in an article on the Greek Church in Blackwood for March. We furnish extracts on its Doctrine, its Ceremonial, and its Government. Before doing so, however, it may be well to state that the division between the Greek and Latin Churches took place in the year 1054. The causes were —Contention between the Bishop of Rome and the Bishop of Constantinoble for supremacy; the introduction of "Filioque"—and from the Son —into the Nicene Creed; and image worship. These subjects were agitated for about three centuries.

DOCTRINE.

The doctrine of the Holy Trinity is established. But the Holy Spirit is assumed to proceed from the Father only; in this point differing from the Popish and Protestant Churches. This difference was the subject of long controversy between the East and the West, but with the usual fate of ancient disputation, leaving both parties more confident in their own beliel.

On the doctrine of Redemption its language is that of Scripture; Christ is acknowledged to be the Regenerator of our fallen nature. Justification by faith nicludes the works which proved the sincerity of faith, without which, "faith is dead." Regeneration is regarded as essential, but this Church admits of no indulgences; on this point differing totally from the practices of Rome.

The Church acknowledges no *purgatory*. But it holds an "intermediate state of the departed;" the spiris of the wicked remaining in a place of sorrow and comparative suffering, and those of the virtuous in a place of rest and comparative happiness; and both thus remaining until the Resurrection. But it admits "Prayer for the Dead," not for the redemption of the spirit from a place of purification or partial penalty, but from a consideration of the Divine mercy. In these doctrines it makes some approach to Protestantism, though in praying for the dead it obviously goes beyond the only authority to which we can look for the condition of man after death—namely, Scripture.

In its ritual, the Church more nearly, approaches Rome. It acknowledges as sacraments, Marriage, Confirmation, extreme Unction, Ordination and Penance, in addition to Baptism and the Lord's supper.

Baptism is administered by trine immersion.

Infants are baptized on the eighth day.

Chrism, or anointing with holy oil, which is regarded as confirmation, is administered soon after baptism.

The Lord's Supper is administered under both forms, the bread and wine to both priest and laity. But the church holds transubstantiation, or, in the words of the Confession, "when the priest consecrates the elements, the very substance of the bread and wine is transformed into the true substance of the true body and blood of Christ."

The Greek church holds the doctrine of Penance, Absolution by the Priest, and Auricular Confession, as a consequence of the doctrine of Absolution, "the Priest not knowing what to to absolve until he knows the state of the penitent." Absolution and Confession are held to be of the most general application. They have been termed "the axles on which the globe of ecclesiastical polity turns;" and most extensive sources of power and revenue to both the Greek faith and the Roman.

CEREMONIAL.

The Ritual of the Eastern church is even more laborious than that of the Roman, both churches on this point straying from the simplicity of Scripture.

The Greek church abounds in Fastings, and those of the severest order.—Besides the Lent of the Western church, it has three seasons of public abstinence within the year—one from St. Whitsuntide to St. Peter's day, one from the 6th to the 15th of August, and one during the forty days before Christmas. In the monasteries, to this number is superadded one for the first fourteen days of September, in honor of the "Exaltation of the Holy Cross;" and those unnatural and unnecessary abstinences are practiced, in general, with extreme severity, even to the rejection of all fish. On the other hand, the festivals of their saints are literally feasts; thus producing in the one instance, hazard to health, and in the other hazard to morals.

Image worship is held in abhorrence by the Eastern church, yet it pays the same species of adoration to pictures; on the idea, that while images represent the inventions of man, pictures represent some real existence; or that, in the words of St. Paul, "An idol is nothing in the world." (1 Cor. viii. 4,) while a picture is the adumbration of the same transaction, as the existence of Christ, the Virgin Mary, the Saints, &c. But, for the purpose of preserving their devotions as pure as possible, they make those pictures generally the most unattractive possible.—With the higher orders the picture may serve only as a stimulant to devotion, but with the peasantry, to adoration probably complete.

The Greek priests of the higher order generally exhibit a reluctance to ackhowledge the reality of this worship, this "*pinakolatria*," if we must coin a word for it. They acknowledge the popular homage, but excuse it on the ground of respect for memorable names, as in common life we preserve the pictures of memorable persons, and value those of our departed friends.

But the Eastern homage goes wholly beyond this grateful observance. We do not make genuflections to the pictures of our great men, nor pray to those of our friends, nor send those pictures to assist woman in the sufferings of child-birth, nor place them on the beds of the dying, nor believe them to work miracles.

The "*sign* of the Cross" is universal, and almost perpetual. The Cross itself is frequently addressed in prayer, and in language applicable only to the Divine Being.

The use of tapers and torches in daylight services is defended, not on the Popish principles of emblematising the Holy Spirit, but on the more plausible ground of imitating the primitive ages, when the Christians met only before day-light and in caverns. Both are equally presumptuous, as unauthorized by Scripture; and both equally profane, as palpably adopted from heathenism.

The services of the Greek church are wearisomely long: they are in *Hellenic*, and therefore almost wholly unintelligible to the people, and they are intolerably laborious to the priest; the whole body of the services occupying twenty folio volumes with an additional volume of directions!—a study to which the time of the priest is almost wholly confined, not for its knowledge but for its manipulations; the selections of the services appropriate to day, and even in the course of the day,—The Liturgy, so-called, is limited to a small portion of those labors, namely, the communion.

Ambition in a priesthood and ignorance in a people always produce superstition; the priest eager to extend his authority, and the people unable to defeat the imposture. The natural results are, the Legend and the pretended Miracle. These practices in the Greek church take a coloring from the picturesque region and the romantic fancy of the people. Every island and perhaps every hill and valley has its sacred spot, to which the population approach in long processions on any remarkable public circumstance, whether of nature or the calendar. To appease an epidemic, to still an earthquake, to make the skies propitious after a drought, or to call down the peculiar aid of the Virgin, who has in the Greek mind the whole power of intercession, and thus effectively possesses the sceptre of Omnipotence, summons the multitude in all their pageantry.

The services of the church being performed in a tongue comparatively obsolete, and being recited by the priest habitually in a tone of mystery, which renders them scarcely audible, if they were understood, leave the people in almost total ignorance of their meaning, and of course indifferent to all but the forms of devotion.—Like the priest of Rome, the Greek priest is the presumed mediator, not the leader of the popular devotion; his prayers are *for* not *with*, the people. Thus his performance of the service is supposed to be sufficient whether audible or whispered. One portion of his duty, however, addresses itself to the general ear—the reading of the "Lives of the Saints," entitled "The Tablet of the United Worthies," a record of 365 lives; all equal to gorge the most ravenous credulity. Greece, once the land of invention, is now the land of imposture; the original talent of the soil is now exhausted on dreary fiction. Still believing in magic, charms, the influence of dreams and the inspiration of the "genius loci," they are prepared to welcome every folly of fanaticism, and submit to every artifice of superstition.

GOVERNMENT.

The four Patriarchs of Constantinople, Jerusalem, Antioch and Alexandria, are the religious rulers of the Greek Church, the three latter being, in a certain degree, subordinate to the Patriarch of Constantinople, without whose consent nothing of general importance can be effected. This Patriarch is elected by votes of the neighboring Bishops; but he must be presented to the Sultan for institution; and as nothing is done in Turkey without a present, the fee on this occasion amounts to $20,000 or $30 000, the Sultan still retaining the power of deposition, banishment, or even of death. The Patriarch possesses the considerable privilege of naming his brother patriarchs, but the rescript of the Sultan is still necessary for their confirmation, and even to that of every Bishop who may be appointed by the Patriarch. Thus the Greek Church exhibits none of the "supremacy" of the Roman. It has since the reign of Constantine claimed no "temporal sovereignty," and it has thus in some measure been freed from the intrigues, violences and crimes, which form so large a part of the history of priestly ambition.

Another important prevention of those evils was marriage of the parochial priesthood. In the earlier periods of the Church, marriage was *commanded* to the priest, and was considered so necessary to his office that on the death of his wife, he must give up his parish. Even now notwithstanding the example of Rome, the *secular* clergy are permitted to marry, though only once. The regular clergy (monks) are not permitted to marry, on the absurd principle that their lives is an offering for the popular sins, and that celibacy belongs to holiness. The marriage of the priesthood had the natural effect of rendering them loyal, by the connection of their children with the country, of preventing the irregularities to which constrained celibacy inevitably gives rise, and of preventing that ambition for the influence of their class which naturally exhibits itself in great bodies, who have no tie but to the head of their order. *Constrained* celibacy is, in fact, a conspiracy against human nature, which always transpires in a conspiracy against human allegiance.

Monasticism forms a prominent feature of the system. Thus Greek convents are numerous, powerful, and in some instances opulent. Their inhabitants are divided into Caloyers (monks) and lay brethren. The lives of the former are comparatively indolent; of the latter, comparatively labourious. But the Caloyer has his peculiar round of irksome occupation. Meetings begin at four in the morning and last until dawn. The performance of the Liturgy is followed by reciting the life of some Saint, and that is followed by nine hyms, six of which are to the Virgin, and three to the saint of the day.—In Lent, his task is wearisome; he must go through the whole Psaltar every day, and perform the Metania, which consists in kissing the ground *three hundred* times in the twenty-four hours! To this employment, four hours of the night, of which two are immediately after midnight are devoted. How any human understanding can conceive that this drudgery is connected with virtue, is productive of good to man, or is acceptable to his Creator, must be left to the reveries of the monk, and the recorded absurdities of human nature.

The lay brethren are the farmers, the shepherds, the tillers, and the traders of the convent. They are industrious, and so far they remove the stigma from the uselessness of conventual life. Some of these communities are largely endowed. The monks of the well known brotherhood of Mount Athos have twenty convents, and possess extensive lands. The Turkish taxation is generally moderate, and indolence never had an easier form than in the shape of the Caloyer.

The Oratory of Whitefield.

He was the prince of English preachers. Many have surpassed him as sermon-makers, but none have approached him as a pulpit orator. Many have outshone him in the clearness of their logic, the grandeur of their conceptions, and the sparkling beauty of single sentences; but in the power of darting the gospel direct into the conscience he eclipsed them all. With a full beaming countenance, and the frank and easy port which the English people love—for it is the symbol of honest purpose and friendly assurance—he combined a voice of rich compass, which could equally thrill over Moorfield's in musical thunder, or whisper its terrible secret in every private ear; and to this gainly aspect and tuneful voice he added a most expressive and eloquent action.

Improved by conscientious practice, and instinct with his earnest nature, this elocution was the acted sermon, and by its pantomimic portrait enabled the eye to anticipate each rapid utterance, and helped the memory to treasure up the palatable ideas. None ever used so boldly, nor with more success, the highest styles of impersonation. His "Hark, Hark!" could conjure up Gethsemane with its faltering noon, awake again the cry of horror-stricken innocence and an apostrophe to Peter on the Holy Mount would light up another Tabor, and drown it in glory from the opening heaven.

His thoughts were possessions, and his feelings were transformations; and if he spake because he felt, his hearers understood because they saw. They were not only enthusiastic amateurs, like Garrick, who ran to weep and tremble at the bursts of passion, but even the colder critics of the Walpole school were surprised into momentary sympathy and reluctant wonder. Lord Chesterfield was listening in Lady Huntington's pew when Whitefield was comparing the benighted sinner to a blind beggar on a dangerous road. His little dog gets away from him when skirting the edge of a precipice, and he is left alone to explore the path with his iron-shod staff. On the very verge of the cliff this blind

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guide slips through his fingers and skims away down the abyss. All unconscious, its owner stoops down to regain it, and stumbling forward —"Good God! he is gone!" shouted Chesterfield, who had been watching with breathless alarm the blind man's movements, and who jumped from his seat to save the catastrophe. But the glory of Whitefield's preaching was its heart-kindling and heart-melting gospel.

But for this, all bold strokes and brilliant surprises might have been no better than the rhetorical triumphs of Kirwan and other pulpit dramatists.

He was an orator, but he only sought to be an evangelist. Like a volcano where gems may be darted forth as well as common things, but where gold and molten granite flow all alike in fiery fusion, bright thoughts and splendid images might be projected from his pulpit, but all were merged in the stream which bore along the gospel and himself in blended fervour. Indeed, so simple was his nature, that glory to God and good will to man have filled it; there was room for little more. Having no church to found, no family to enrich, and no memory to immortalize he was the mere ambassador of God; and inspired with its genial piteous spirit—so full of heaven and humanity restored—he soon himself became a living gospel. Radiant with its benignity, and trembling with its tenderness, by a sort of spiritual induction a vast audience would speedily be brought into a frame of mind—the transfusing of his own; and the white furrows of their sooty faces told that Kingwood colliers were weeping, or the quivering of an ostrich plume be spoke its elegant wearer's deep emotion. And coming from his work direct from communion with his Master, and in the strength of accepted prayer, there was an elevation in his mien which often paralyzed hostility, and a self-possession, which made him amid uproar and confusion the more sublime.

With an electric bolt he would bring the jester in his fool's cap from his perch on the tree or galvanize the brickbat from the skulking miscreant's grasp, or sweep down in crouching submission and shame-faced silence the whole of Bartholomew Fair; while a revealing flash of sententious doctrine, of vivid Scripture, would disclose to awe-struck hundreds the forgotten verities of another world or the unsuspected arcana of their inner man. "I came to break your head, but, through you, God has broken my heart," was a sort of confession with which he was familiar; and to see the deaf old gentlewoman, who used to mutter imprecations at him as he passed along the streets, clambering up the pulpit stairs to catch his angelic words, was a sort of spectacle which the triumphant gospel often witnessed in his day. And when it was known that his voice could be heard by twenty thousand, and that ranging all the empire as well as America, he would often preach thrice on a working day, and that he has received in one week as many as a thousand letters, from persons awakened by his sermons; if no estimate can be formed of the results of his ministry, some idea may be suggested of its vast extent and singular effectiveness.—*North British Review.*

Extracts.

The Voice from Heaven.—"It seems to me, however, that the speaker on earth is the same whose 'voice then shook the earth,' and therefore must be Christ, who gave the law from Sinai. The contrast is not between Moses and Christ, but between Christ on earth and Christ in heaven. Christ was now speaking to them from heaven in the gospel; and the apostle warns the Hebrews not to imagine that they could despise his speaking with impunity, because it was not accompanied with such awful sanctions as had attended the giving of the law. For this purpose he contrasts, not the giving of the law with the giving of the gospel, but, as it appears to me, the terrible accompaniments of the giving of the law with the retribution which shall follow the gospel dispensation, shewing the latter shall be the more formidable of the two. His conclusion is, 'Our God is a consuming fire.' The contrast is presented thus: 'Whose voice then shook the earth, but now'—he does not say, 'He hath shaken earth and heaven according to his promise,' which would have been the natural language to have used if the shaking had been past, but—'Now he hath promised, saying, "Yet once more I shake, not the earth only, but also heaven"'—language which surely implies that the event promised was still to come."—*Wood's "Last Things."*

New Jerusalem.—"There shall you see New Jerusalem, the heavenly metropolitan city, all garnished with glory, like a spousess prepared for her spouse, with glorious mansions, and pleasant tabernacles in it, prepared ready to to receive you: even such tabernacles as Peter wished in the Mount Tabor to be made when he was rapt in glory, that he could not tell where he was, nor what he spake.—(Luke 9.)

"Briefly, in that Mount Nebo ye shall see what eye never saw: paradise without any serpent to tempt you any more, riches without measure, glory without comparison, life without death, day without night, liberty without thraldom, solace without ceasing, joy without ending, a land flowing with milk and honey. And here, to make an end of speaking of those things which are endless. looking in this mount well about you, ye shall see with your spiritual eye, that which Daniel with his prophetical eye did see so long before—that the kingdom, the power, and magnitude of the kingdom, that is or shall be under heaven, shall be given to the people of the highest, which kingdom shall destroy all other kingdoms, and this kingdom shall be everlasting. (Dan. 7)"—*John Fox.*

The day of Christ's Coming.—"The day of Christ's coming shall be the day of their full freedom and perfect redemption; wherein they shall be a garden without weeds, a tree without a barren branch, superfluous bough, or fading leaf. As Absalom in respect of bodily perfection was without blemish, from the crown of the head to the sole of the foot, so shall God's servants, upon the coming of Christ, be free from all blemish, and glorious in soul and body, like the sun in the firmament. This is called the 'Day of their Redemption.' And as the captive desireth liberty, so they desire the coming of Christ, our blessed Redeemer. And therefore they say, 'Come, Lord Jesus,' that they may have the full possession of all joy and glory in heaven.'"—*A. Grasse, Pastor of Bradford,* 1647.

Christ and his Church—"Adam in purity was the type of the coming One, he was created in that image, as I have mentioned on Ps. 8.; his relation to and Lordship over Eve, who also was taken out of him, 'bone of his bone,' &c., was before the fall; but this mystery of oneness is between 'Christ and the Church; so we find, that the descent of the Bride, when made ready. is the last thing mentioned before 'It is done;' this is the whereof I have spoken, saith Adonai-Jehovah; and, indeed, an incomplete bride would be so incongruous an idea, that a complex figure is used; the adding to the church daily of such as shall be saved, is set out by the building of the 'New Jerusalem;' . . . . so also, with respect to the other figure, Christ's mystical body, the perfected man, shall be in 'the age of the fulness of Christ;' 'in that age,' says holy Bayne, 'wherein Christ mystically, that is, Christ the head, considered with the body, is complete; . . . . that just age which God hath prefixed."'—*Duke of Manchester.*

"When the Lord shakes heaven and earth, churches and states, it is to make way for Him who is the desire of all nations. If Christ and the glory of his holy ordinances, and spiritual worship, be not more exalted; if the sons of Levi be not purified, that they may offer unto the Lord an offering in righteousness; if the bone of God be not purged of corruptions if pomp and splendor be the things most passionately prosecuted, and the vitals and essentials of religion, the great things of the law, purity of doctrine, spiritualness of worship, power of godliness, but in the second place regarded; if we be zealous for mint and cummin, and phylacteries, and precepts of men, and have not a proportionable fervor for the great things of God, certainly God will yet reckon with us, and call us to an account for all the blood which hath been shed, for all the treasure which hath been exhausted, for all the judgments and mercies, for all the providences and wonders, which have been expended upon us."—*Bishop Reynolds.*

The Believer's Faith in God.

I may be faint and weary, (says the believer,) but my God cannot. I may alter and fluctuate. as to my frames; but my Redeemer is unchangeably the same. I might utterly fail and come to nothing, if left to myself; but I cannot be so left to myself; for the Spirit of Truth hath said, "I will never leave thee, nor forsake thee." He will renew my strength, either by changing my weakness into strength, or by endowing me with His own power. He is wise to foresee and provide for all my dangers; he is rich to relieve and succor me in all my wants; he is gracious to hear and to answer all my prayers; he is omnipotent to deliver and defend me from all my enemies; he is faithful to perfect and perform all his own promises; he is eternal and immortal, to bless my poor depending soul with eternal blessedness and immortality. O, what a great and glorious Saviour for such a mean and worthless sinner! O, what a bountiful and graciously indulgent Friend for such a base and insignificent rebel! What, what am I, when I compare myself, and all I am of myself, with what I conceive of my God, and of what he hath kindly promised even to me!—What a mystery am I to myself, to angels and to men! A worm of earth to be like a star of heaven; a corruptible sinner to be an incorruptible saint; a rebel to be made a child; an outlaw to become an heir; a deserver of hell to be an inheritor of heaven; a stronghold of the devil to be changed into a temple of God; an enemy, and a beggar, to be exalted to a throne, to be in friendship with God;, one with Christ, a possessor of his Spirit, and of all this honor, happiness, and glory, forevermore; and all without any right to any one thing on my part, but the miseries of the lowest hell! O, what manner, and what matter, of love is this? Lord take my heart, my soul, my all! I can render thee no more; and I would render thee no less.—*Ambrose Serle.*

"And I will betroth thee unto Me for ever."—Hosea 2. 19.

How woudrous and varied are the figures which Jesus employs to express the tenderness of His covenant love! My soul! thy Saviour-God hath "married thee!" Wouldst thou know the hour of thy bethrothment? Go back into the depths of a by-past eternity, before the world was; then and there, thine espousals were contracted:—"I have loved thee with an everlasting love." Soon shall the bridal-hour arrive, when thine absent Lord shall come to welcome His betrothed bride into His royal palace. "The Bridegroom tarrieth;" but see that thou dost not slumber and sleep! Surely there is much all around demanding the girded loins, and the burning lamps. At "midnight!" (the hour when he is least expected) the cry may be, shall be heard, "Behold the Bridegroom cometh!" My soul! has this mystic union been formed between thee and thy Lord? Canst thou say, in humble assurance of thine affiance in Him, "My beloved is mine, and I am His!" If so, great, unspeakably great, are the glories which await thee! Thy dowry, as the bride of Christ, is all that omnipotence can bestow, and all that a feeble creature can receive. In the prospect of those glorious nuptials, thou needest dread no pang of widowhood. What God hath joined together, no created power can take asunder; He betroths thee, and it is—"forever!"—*Faithful Promiser.*

THE STATE OF ARCHITECTURE ON THE LUNAR SURFACE! — Though negative in their results, the observations already made by Lord Rosse with his great new telescope are interesting. His lordship states that every object on the surface of the moon 100 feet in height is now distinctly visible; and under favorable circumstances even objects 60 feet in height. Rocks and stones innumerable are seen, but no architecture—no building, although such a single structure as Somerset house, for instance, ought to be distinctly visible—far less a street, a village or a town. Not a vestige of green fields or of water appears, although even a small reservoir or a not very large flowerpot would be recognisable—all seems desolate.—*Builder.*

CURIOUS INSTINCT OF PLANTS.—Hoare, in his treatise on the vine, gives a striking exemplification of the instinct of plants. A bone was placed in the strong but dry clay of a vine border. The vine sent out a leading or tap-root, directly through the clay to the bone. In its passage through the clay the main root threw out no fibres; but when it reached the bone it entirely covered it by degrees with the most delicate and minute fibres like lace, each one sucking a pore in the bone. On this luscious morsel of a marrow bone would the vine continue to feed as long as any nutriment remained to be extracted

ABRAHAM.—The life of the Bedouin, his appearance and habits, are precisely the same as those of the patriarchs of old.—Abraham himself, the first of the patriarchs, was a Bedouin, and four thousand years have not made the slightest alteration in the character or habits of this extraordinary people. Read of the patriarchs of the Bible, and it is the best description you can have of pastoral life in the East at the present day.

The Russian Circular.

The text of the Russian circular, which has created such a sensation in England, has come to hand. It is a direct and unequivocal intervention in behalf of Greece and Naples, against the Western Powers. It assumes at the outset that it was the intention of all the the powers who took part in the late war, as it is that of the Emperor, to make the general peace the starting point for the reestablishment of relations based on a respect for the right and independence of governments. It then goes on to show how that this hope has not yet been realized. It says;

"Without entering into a detail of some secondary questions, we are compelled to state with regret, that there are two countries forming part of the European family where in one a regular state of things does not yet exist, and in the other it is threatened to be compromised. We allude to Greece and to the kingdom of Naples. The occupation of the Hellenic territory by a foreign force, against the will of the sovereign and the feelings of the nation, is now without any just reason. Political motives might, to a certain point, explain the violence done to the sovereign of the country, and necessity of war might be alleged as a reason for such a course; but now, when neither of these causes any longer exist, it appears to us impossible to justify at the tribunal of equity the continued presence of a foreign force on the soil of Greece. Thus, the first words pronounced by our august master, when the re-establishment of peace had enabled the Emperor to raise his voice, were clear and precise. We have never dissembled our opinion in the councils of the cabinets and we shall continue the same.

We consider it our duty, however, to add that although the results have not fully answered our expectations, we retain a hope that we shall not remain isolated on a ground where right and justice are evidently in favor of the cause which we support.

As to the kingdom of Naples, if the question is not to find a remedy, it appears to us that it is time to seek a means of prevention. The King of Naples is the object of a pressure, not because His Majesty may have transgressed any one of the engagements imposed on him by treaties with foreign courts, but because in the exercise of his incontestable rights of sovereignity, he governs his subjects as he thinks proper.

We can understand that, in consequence of a friendly predisposition, one government might offer to another advice inspired by kind interest and that this advice might even assume the character of exhortation, but we think that is the extreme limit, at which it ought to stop. Less than ever is it now permitted in Europe to forget that Sovereigns are equals among themselves and that it is not extent of territory, but the sanctity of the rights of each, which regulates the relations which exist between them. To wish to obtain from the King of Naples concession as to the internal regime of his states by threatening demonstrations, is to wish to govern in his place, and to proclaim the right of the strong over the weak.

It is needless for us to point out to you the opinion expressed by our august master on such pretensions. His Majesty entertains a hope that they will not be put in practice; and he is the more strongly imbued with this hope, as it is also the doctrine the states, where the principles of political liberty are the more fully developed have always advanced. It is in fact their profession of faith."

The circular declares that it is the intention of the emperor to devote, by all his solicitude to the welfare of his subjects, and to concentrate on the development of the internal resources of the country an activity which will not be diverted by things abroad, unless when the positive interests of Russia shall absolutely demand it. It closes with an intimation that the voice of Russia will be heard whenever it may be useful to the cause of right, or when it will not be for the dignity of the Emperor to let the world remain in ignorance of his views and opinions. As to the employment of her material forces the Emporor reserves to himself his free judgment.

We extract the following remarks on the subject of the circular from the letter of the Paris correspondent of the *Times*:

"The circular dispatch of Prince Gortschakoff published in the *Gazette de Cologne*, and addressed to the representatives of Russia at foreign Courts, is considered here a very important document. In tone it is not much less haughty than the former circulars of count Nesselrode a short time before war was declared; and if Russia had issued from the struggle triumphant, and not defeated, her language could hardly have been different. Unless we are to look upon this new manifesto as a mere bravado, Russia would seem all but disposed to try again the chances of war; and the language of Prince Gortchcakoff with reference to Naples and Greece, sounds as if he thought the Czar was the protecter of those States as much as he professed to be of the Sultan's non-Mussulman subjects. It is not unworthy of remark, that almost concurrently with the publication of that circular comes the intelligence that the first division of the Russian squadron of evolutions, under Vice Admiral Shautz, had received orders to be ready for sea; and that it was said at Cronstadt that it would winter at Naples. Of the receipt in official quarters of this news, I am told there is no doubt. The presence of a Russian squadron in the Bay of Naples, is, of course meant as a demonstration in favor of the King in the event of an Anglo-French force appearing there. Should the presence of the fleet be followed by a popular rising, which is not impossible, what, we may ask, would be the attitude

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of the Russians? On the other hand, intelligence has been received that the Elizabetha, Commander Baron de Bourgiognon, had been dispatched from the Austrian squadron, and proceeds to Naples, to be stationed there permanently."



The Advent Herald.

BOSTON, OCTOBER 25, 1856.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

TROPES.

VIII. THE PERSONIFICATION.

A Prosopopœia or personification, is an ascription of intelligence, in an address or otherwise, to objects or things that are inanimate.

It imputes to them, sight, hearing, thought, an exercise of passion, or the performance of an act that requires intelligence. And its use gives significance and dignity to the subject, or the discourse in which it is introduced.

The following are scriptural instances of the use of this figure.

"Give ear, O ye heavens, and I will speak; and hear O earth, the words of my mouth," Deut. 32:1.

"Hear O heavens, and give ear O earth; for the Lord hath spoken," Isa. 1:1.

"The fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art lain down, no feller is come up against us," 14:8.

"The sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins," 23:5.

"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice," 35:1.

"Sing O ye heavens; for the Lord hath done it: shout ye lower parts of the earth: break forth into singing ye mountains, and forest, and every tree that is therein," 44:23.

"Awake, awake, put on thy strength O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion . . . Break forth into singing ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem," 52:1-9.

"The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands," 55:12.

SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. GIRDLE, of gold, worn by One like the Son of man, Rev. 1:6; and by the angels to whom was given the vials for the infliction of the seven plagues, 15:6:—Symbolic of the rectitude and dignity of those thus clothed.
3. GOAT, that came from the west, touched not the ground, had a notable horn between its eyes, and smote the ram so that it could not be delivered, Dan. 8:5-10;—Symbolic of Alexander's power, who with rapid movement conquered Medo-Persia, B.C. 331 (v. 21) "The rough goat is the king" or kingdom of "Grecia; and the great horn that is between his eyes is the first king."
1. GOD seated upon a throne of jasper in heaven, Rev. 4:2-11; before Whom the prayers of the saints ascended, 8:24; and before Whom the elders worshipped, 11:16, 17; 19:4-6:—Symbolic of The Father Almighty.
1. GOD, of Israel, whose glory was over the cherubims, Ezek. 11:22, 23; and which caused the earth to shine with His glory, 43:2:—Symbolic of the Lord Jesus, the Saviour of Israel, the King of the redeemed, and the Father of the everlasting age.
2. GOG and MAGOG, in the four quarters of the earth, who are gathered by Satan around the camp of the saints at the close of the thousand years of Satan's imprisonment—the epoch of his being loosed, Rev. 20:8, 9:—Symbolic of "the rest of the dead" who (v. 5) "lived not again until the thousand years were finished."
3. GOLD, contrasted with baser metals, like the head of gold of Nebuchadnezzar's image compared with the arms of silver and belly of brass, Dan. 2:32:—Symbolic of the superiority of the kingdom represented by the head. Said Daniel to the king of Babylon, (vs. 38,39) "Thou art this head of gold, and after thee shall arise another kingdom inferior to thee; and another third kingdom of brass."
3. GOLD, with which the harlot was decked, who was seated on the scarlet-colored beast, Rev. 17:4; and which was a part of the merchandize of great Babylon, 18:12, 16:—Symbolic of the honors and emoluments, at the disposal of the Papacy, with which she has traded and aggrandized herself.
3. GOLD, the pavement of the streets of the new Jerusalem, like transparent glass, Rev. 21:18, 20:—Symbolic of the beauty of person and perfection of character of those whom the city symbolizes.
3. GRASS, of the earth, and other green things that were burnt up under the sounding of the first angel, Rev. 8:7; and which under the fifth trumpet, were protected from harm, 9:4:—Symbolic of Christians—these being contrasted with "those men which have not the seal of God in their foreheads."
3. HADES, or hell, the place of the departed which followed the pale horse, under the fourth seal, 6:9:—Symbolic of the condition of the spiritually dead and the apostate, which attended the preaching and the promulgation of the false doctrines of the fourth century and subsequent ages.
2. HADES, that delivered up the dead in it, and was cast into the lake of fire, Rev. 29:13, 14:—Symbolic of the intermediate state, which is exhausted of the departed at the second resurrection.

(To be continued.)

LIGHT WANTED.

In the last Herald, a correspondent declaims against Christians meddling with politics, or voting. Will you show from the Scriptures any principle that prohibits this?—it being of some consequence that a Christian understands his duties and responsibilities at a crisis like this. AN ENQUIRER.

To answer this question understandingly it is necessary to define what is understood by "politics." If it is meant by it, personal wrangling and abuse, misrepresentation or perversion of facts, or frauds or falsehoods of any kind, then the answer is plain that Christians should not meddle with such matters.

But "Politics," is the science of government; and as there is no science of government in such abuses, they are no part of politics. We know of no Scriptural precept or principle that prohibits Christians from studying or discussing the science of government, more than any other science. But they should be careful not to mix up with that science, any of the *falsities* which some indulge who call themselves politicians, while they care nothing for great principles and eternal truth.

Government was instituted for the protection and good of the governed—for the protection of good citizens against those maliciously inclined; and it should be the aim of every Christian to throw all his influence in favor of right, and truth, and justice. If in any government there is oppression and injustice, and if they are continued because Christians do not put forth powers entrusted to them that would right those wrongs, then those so called Christians become responsible, as the continuers of those evils, for all the wrong and suffering that are caused by them. If some nuisance remains unabated because one more vote was needed to abate it, and some Christian refused to cast that vote, we see not how that Christian can escape responsibility for the continuance of that evil, and for all the consequences that flow from it. We understand that God holds men accountable to him for the use they make of their influence, whether it be exercised in conveying instruction respecting the right, or in withholding their vote for the abatement of the wrong. But each one must judge for himself as to what is right, and what is wrong and act respecting them accordingly to the light which he has, and in view of his accountability at the bar of God.

We are to remember, however, that it is not man but God who is the ruler of the universe. "For" (Rom 13:1) "there is no power but of God: the powers that be are ordained of God." He says; (Prov. 8:15, 16) "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." Dan. 2:21. "He changeth the times and the seasons: He removeth kings and setteth up kings." 4:25 "the Most High ruleth in the kingdom of men and giveth it to whomsoever He will." It does not, however, follow that every ruler who is placed over a people is the best ruler who could be placed over them; for sometimes (Dan. 4:17) He "setteth up over it the basest of men." And therefore Jesus said unto Pilate (John 19:11) "thou couldest have no power at all against me, except it were given thee from above."

All political power thus emanates from God, and all rulers are of his appointment. Good rulers are a blessing to any people, and the gift of such should be supplicated for, due thanks returned for their bestowal, and prayer made for them whether good or bad, that they be guided to govern aright. Paul exhorts (1 Tim. 2:1—4)"that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." On the other hand wicked rulers are a curse to any people; for when the wicked rule the people mourn. Therefore Christians should pray that God would avert from them subjection to evil rulers, and that he would change their hearts when such exist.

As good rulers are a blessing and evil rulers a curse, God will bestow the good or send the evil, according to his purpose to bless or curse any people. A nation may be unworthy of having righteous rulers, and be deserving only of wicked; if then the latter are given, they must be accepted as a just dispensation of a righteous Providence, and as needful for the correction of our national sins. And God may be actuated in the bestowal of the good or evil, by the supplications of a nation for the one, or their neglect to petition for preservation from the other.

Prayer, then, is the most important element that can be brought to bear in a political contest. The Ruler of the universe is accessible to the most humble petitioner, and all power is in his hands, and disposable at his pleasure. Is this element of strength wielded as it should be? Are not Christian politicians depending more on votes, than on Providence? And is such dependence wise?

But, are not our rulers determined by the votes of the people?

True, yet God can direct them as the rivers of water are turned by him; and will he direct them for the prosperity of those who will not supplicate him for aid and direction? Those who pray aright will be kept from the polluting pools of detraction, vilification, and misrepresentation, which comprise all that some suppose to be included in the term "politics." And if they pray aright they will also vote aright. No man can deliberately pray for what he knows to be wrong; and he cannot vote for that wrong after having prayed for the right. Nor can any man pray that God will induce men to vote aright, who believes it wrong for men to vote at all. But the rulers of this government are determined by votes. God therefore appoints them through the instrumentality of voters. Every man who aids in the election of right rulers, is an instrument in God's hand for the bestowal of a blessing on the people; and those who aid in the selection of the wicked, are perverted into an instrument of curse. As the good can only be chosen by votes, it becomes a serious question whether a man has a right to refuse to let God use him for good; to withhold from God a part of the chosen instrumentality by which he bestows the blessings of a good government. Can he be indifferent to a result which God is directing for the good or evil of the governed? Can he fold his hands and say "I have no responsibility." And is not the no voter, just half way between the good voter and the bad voter?—i.e. neither hot nor cold?

We hope that the question of enquirer is answered, and that each one will decide for himself respecting his obligations to his God for the use or neglect he may make of the powers entrusted to himself.

A Case of Conscience.

MR. EDITOR:

I want your opinion of what is the duty of the person whose case I will state—Suppose AB is by the wrong doings of others involved in debt to a large amount more than all he is worth in the world, he is afterwards placed in circumstances where he can take the amount necessary to clear him from debt, from another person who would never miss it and who is abundantly able to lose it—The temptation is too strong, and in an evil hour AB takes the money and with it pays his debts.

Then he reflects what he has done, bitter sorrow and remorse fill his heart; he repents in dust and ashes before God and feels that God for Christ's sake forgives him; now he has no means of making reparation to the man whom he wronged; what is his duty towards him? Please give me your advice of the requirements of the gospel in such a case, and greatly oblige an enquirer. ANONYMOUS.

REPLY.—The Sciptures require that we deal justly, and render to every man his dues. The case stated appears to be one of theft, or, at least, a breach of trust, which amounts to the same thing. We should judge that A.B. could get no assurance of God's forgiveness until he had made confession to, and asked forgiveness of the man wronged. And if he could make no reparation now, it would ever be his duty to strive to be able to make such restitution, feel continual obligation to the man till he did so, and pay the money at the first opportunity. He has no right to excuse himself on the ground that the man wronged was able to lose it or would not feel it.

MY JOURNAL.

Tuesday, Aug. 10th.—I bid adieu to Bro. Smith and his family, in Waukegan, and took cars for Aurora, Ill., and arrived at noon, where brother A. Spaulding, welcomed me to his hospitalities. Bro. Spaulding was an old acquaintance and faithful fellow-laborer in New York in 1842, and onward, till he removed West. Here, he has been less active than formerly, but nevertheless has done much for the cause. He is as firm as ever in the faith, and will do all he can to sustain the Advent interest in its purity. I gave three discourses in this place. One in the Congregational chapel, and two in the Temperance hall. There being political meetings and other attractions during the time, our meetings were attended only by those interested in my subjects. I have the satisfaction to know that the friends were cheered up, and some good was done at least, in the way of removing prejudice. The door is opened for a good interest here, by the labor of a faithful minister. Elder COX, late of Brooklyn, N. Y., resides here, but is engaged in secular business for a living. But he is interested in the cause, and will do all he can. I enjoyed a very pleasant visit with him and his family, at his residence on the prairie.

Aurora is located on the Chicago, Burlington, and Quincy railroad, about forty miles west of Chicago, and is watered by Fox river, a stream of considerable rise. It contains a population of about 5000, and is in the vigor of its growth. I regard it as one of the desirable towns for a residence in this part of the West.

I visited Batavia, a flourishing town on the river, six miles distant. Here I was pleased to find brother Langdon Miller, a son of our late Father Miller, who with his family very gladly received me. He afterwards attended my meetings in Aurora, and seemed to be much revived. He has my thanks for his kindness. May God bless him and his family in all their trials.

Friday, Aug. 22d.—Elder N. W. Spencer, who had come after me, conveyed me to Shabbona Grove, in Clinton, DeKalb county. I had been unwell for some days, and was not really able to travel, but I could not disappoint the people while I had any strength to fill my appointments. I was obliged to stop at brother Carpenter's, in Somonauk, on the way, several hours. I suffered much all the day. But I got to my appointment in the evening, and preached to a crowded audience, who would have been much disappointed had I failed to reach them. Brother Spencer's family being sick, I put up with my old friend Colton, in the old log house, where I received every kindness and comfort.

Saturday, Aug. 23d.—We commenced our meeting in the Grove. It had been fitted up with every convenience for a large audience. I spoke morning and afternoon, to small audiences. The people were busy in threshing and getting their grain to market. The country is full of wheat, which is selling for 75 and 80 cents per bushel. But ere it gets to us in the East, there will be many additions made to this, by the speculators.

Elder Janes, from DeKalb, preached in the evening at the school house, near Deacon Cyrus Whitford's. We had good meetings all day. I put up with brother O. R. Whitford, an old friend from Addison, Vt. I found it very pleasant.

Sabbath, Aug. 24th.—Preached in the Grove again, in the morning and afternoon, and in the evening in the school house. We had a pleasant

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day, and a large gathering, who gave me the best attention. These meetings were effective, and very encouraging for the cause in this region. While preaching it is supposed some very mean thief stole my overcoat. It was a new and valuable one to me, in my journeyings. It was not a very pleasant reflection, after laboring so hard all day, to find that I had been robbed of a garment of more value than the collection from the audience. However, Elder Spencer and his liberal people made this all right. I was sorry, however to have them taxed on my account, or that of a foreign thief, for they do not believe that so mean a man lives in Shabbona. If the thief will call on me, I have another coat which he can have without stealing it. I would be glad to have occasion to forgive and do him good.

Monday, Aug. 25th.—Spoke to a crowd in the school house near Shabbona Grove P. O. It was one of the best meetings I have held West. Tuesday and Wednesday evenings I spoke in the Centre school house to large audiences, and had good seasons, which I hope will be profitable for the cause in this vicinity. Since my last visit to this region I find a great change has taken place. The cause has been much enlarged and strengthened. The labors of brother Chapman were wonderfully blessed, and some sixty were added to the church. Elder Spencer, who resides here, is a true yokefellow, and not only prepared the way, but gave his whole influence for the help of brother C. when with them, and as a pastor, has been faithful to the flock. Brother S. is worthy of the highest appreciation of his brethren. I hope they will give him proof in all ways, of their confidence, and hold up his hands. In this way, they will also best help themselves.

He has my gratitude for his attentions and kind offices. Even while his family was sick he was unremitting in his attentions to all that pertained to the interests of the cause. I much rejoice with him, in the restoration of sister S. to health, which I pray the Lord may make permanent, in order to her continued usefulness.

I also have to thank brother Read and family for kind attentions when ill, as well as brother Fisher, and others. May the Lord reward them in "that day."

Friday, Aug. 29th.—Though quite unwell, still, brother Fisher took me to brother Carpenter's in Somonauk, on the way to my next appointment. The arrangement had been made for me to preach at Little Rock, Thursday evening, the 28th, bnt I failed to visit my excellent friend and brother, W. A. Fay. This was quite a disappointment, but we must acquiesce with the pleasure of Providence. Arrangements had been made by brother Fay, for me to preach the 29th, 30th and 31st at Sandwich Station, a few miles from Somonauk. But I did not arrive in season for the first meeting in the P. M., and some were disappointed. They met again in the evening, and with all the haste I could make to get there, I was fifteen minutes too late—the people had given up my coming for this time and scattered. I always feel sad in such cases. But one thing my friends may rely upon, if in any case they are disappointed by me, it is not my fault. Sick or well, I shall always be at my post, and in season, if it be within the power of human effort, by the Divine aid. However, I got some rest, and was kindly cared for by sister Carpenter, a "mother in Israel," and prepared for my duties for the remaining time of the meetings.

Saturday, Aug. 30th.—Preached in the P.M. to a select audience, and had a good season. In the evening we had the Methodist chapel well filled, and a good hearing. It was a blessed meeting. This closed up the weary week of labor, sickness and sadness. Oh, when will the promised rest come!

Sabbath, Aug. 31st.—We had a pleasant day and and a large gathering in the M. E. chapel in the A.M. I gave a discourse on historical prophecy, showing by actual fulfilment, that we now were near the close of this dispensation, and that God's people might "lift up their heads," as their redemption was really drawing nigh. Brother Fay got the Baptist chapel for the P.M. service, when I finished my work for the day. I had a free and blessed time in speaking on the inheritance of the saints. I know I did not speak in vain. When the service closed, I found myself extremely exhausted and sick, and felt some fear lest I should not be able to get to my next appointment in Ogle county, at all. Brother Spencer now took me to the house of brother Reed in Shabbona, my kind friend, for such assistance as he might be able to give me, with whom I spent one or two days and recruited some, so that I was able to start for my next appointment.

Tuesday, Sept. 2d.—Brother Marsh, of Shabbona, took me to Hickory Grove, now called Lane Station, on the railroad to Dixon. Here I called upon brother Forbes, and took some rest. After which a gentleman from Pain's Point, kindly took me in his carriage to Dea. Woods' in that place, and brother Marsh returned home, who will accept of my thanks for his kindness and liberality.

On my arrival I found that the change in my appointments had about spoiled my visit among them, yet I rallied the friends and preached in the evening, also the two following days, afternoon and evening. The last evening I spoke at the school house in White Rock; all the other meetings were in the chapel. The audiences were small, but interested, and most present were cheered up, and made to "hope in God," after a season of trial and discouragement. This church is "faint, yet pursuing." And if they could have the right kind of help, and have it in season, they would yet live and prosper. A great change has come over this people since I last met with them. They should be remembered in prayer. Many have been their tears and sorrows; but God will yet turn their captivity and save them. Let them still "hope in God." I was very kindly received by all parties, and I tried to do them good in the short time I was with them, and think I did not altogether fail. They had made much calculation on a Sabbath service, but this I could not give them on this visit. There is much interest to hear, and a field of usefulness is still open in this region.

Brethren King, Chaney, Wood, Bell, and others, will please accept my thanks for hospitality and liberality. While in Ogle county, there was much sickness and many deaths, in the places I visited.

For the Hiccups.—Traveling some time since by railroad from Columbus to Baltimore, I took my seat immediately in front of a gentleman who was suffering under a paroxysm of hiccups, to a degree that I had never before witnessed. In a few minutes a person appeared from the end of the car and took a seat beside him when he said:—"Sir, can you tell me what is good for the hiccups? I have been afflicted in the way you see me since yesterday noon, and had no rest or relief from any physician to whom I applied for assistance; I am worn out with suffering." To whom the person replied. "Sir I will cure you in less than two minutes by the watch. Have confidence for I am sure I can do it. Hold up high above your head two fingers of your hand; lean back in your seat, open yonr mouth and throat so as to give a free passage to your lungs; breathe very long and softly, and look very steadily at your fingers." In less than the time specified the cure was performed, one hiccup only occurring during the trial. The patient could not express his gratitude, while the practitioner only extracted from him as a fee the promise that he would extend the knowledge which he had imparted as freely as he had received it, assuring him that he would never be disappointed in the result. We were all struck with the fact. Since then I have often had occasion to practice upon patients in the same disorder, and never without the most signal success.—*Water Cure Journal*

Hebrews.—The number of Hebrews in the great cities is thus stated:—New York 12,000; Philadelphia 2500; Baltimore 1800; Charleston 1500; London 20,000; Amsterdam 25,000; Hamburg 9000; Berlin 5000; Cracow 20,000; Warsaw 30,000; Rome 6000; Leghorn 10,000; Constantinople 80,000 Jerusalem 5000; Smyrna 9000; Hebron 8000. In Berlin there are 2000 Christian Hebrews; also some thousands in England. Fifty-eight clergymen of the Church of England are converted Hebrews.

The Pill Trade.—Who could dream of the magnitude of such an undertaking as the manufacture of a Purgative Pill assumes when it comes into general use. And how painfully do the following numbers speak of the amount of human sickness and suffering, that little morsel of a remedy goes forth to combat and subdue. Dr. J. C. Ayer of Lowell, manufactures in his laboratory forty gross per diem of his Cathartic Pills, through all the year. This is eight boxes a minute or one dose a second. We thus find over 43 000 persons swallow this pill every day, or 1,296,000 a month. Physicians, think of that! 43,000 patients a day who seek relief from the medical skill of one man. Surely that man should be, as he is in this case one of the first intelligence and of the highest character. His occupation entails upon him a fearful responsibility for the weal or woe of his fellow man.—*Painsville Courier*

A Natural Consequence.—The Kentucky *American* says that "the whiskey crop will be greater this season than it has been for years in Kentucky." The other great Kentucky staple (hemp) will, it is thought, be proportionately in demand.

The Convention at Providence, R. I. draws nigh. Have all the Advent ministers given it the consideration it demands? If they have, they have looked upon it as the most important meeting we have ever proposed. And no labor or expense within their means will be any hindrance to their attendance. Or if they cannot attend, they will write and send their views to the Conference. Let every one awake to this subject, and resolve to "do what they can." Our lay brethren who have the cause at heart, and have labored and suffered in the cause, should also give their presence and influence in support of the Convention.

Shall we be lukewarm in so good and glorious a cause? Shall any who enjoy this blessed hope, be indifferent in this time of our perplexity? Will it be so? *can it be?* See notice of time and place in another column.

New and Smaller Edition of the Pocket Harp, now ready. This edition has been printed on thinner paper, so as to make a smaller and lighter book for the pocket. Orders are solicited.

I wish to call the attention of the brethren to the fact, that after much solicitation, I have published the Harp; and that as yet, we have not sold enough to meet half the expense. It is to be hoped that there will be a general interest taken in this matter so that it may be generally introduced. There is no need of our speaking of the merits of the book. *All like it.*

At Home.—I arrived home, by God's blessing, on the morning of the 16th. My health is somewhat improved, though I am yet weak, and disqualified for much labor at present. Brethren and correspondents will please excuse me, at present, from personal correspondence, as I have scarcely been able to make up my journal and attend to necessary business letters.

I am thankful to Divine Providence for the preservation of life and a measure of health, and for a safe return to my family. J.V.H.

Taking a Hint.—Some people find it very difficult to take a hint. There are a few hints in another column which we very much wish some of our subscribers would take, as our own happiness would be *materially* affected by their so doing.—Some few have taken them, and will accept our thanks. Will the others try them?

To the brethren of the Advent faith in Northern Illinois—Dear brethren:

A resolution was passed at the last conference, and a committee appointed to raise a fund to support an evangelist to travel in Northern Illinois and proclaim the glorious news of a soon-coming Saviour. I do not know as anything as yet has been done to accomplish this great and glorious object. I wish to call the attention of the committee to their duty as published in the Herald. An omission was made in the Conference report, as thus published. After designating the brethren of the Committee in the different sections and their duties, it should have read,

That they should pay whatever monies by them collected to the board of directors to defray the expenses of an evangelist.

Dear brethren, let us go about this work at once. God has blessed us in the West with a bountiful harvest. Let us devote a portion of what God has given us to his service. What we do must be done quickly. Oh how thankful we were when we heard from the messenger of God the joyful news of a soon-coming Saviour proved from the Scriptures of truth! Ought not we to be willing, yea anxious to help others to a knowledge of these important truths! Do not, my dear brethren, let the day of God come and we be found not having occupied upon the Lord's money. N. W. Spencer,

Secretary of the Northern Ill. Conference.

Shabbona Grove, Oct. 13th, 1856.

An Impostor.

WARREN C. ABBOTT left Manchester about three months ago, in company with a Mrs Adams. He has left a wife and five children in M. Abbott is about forty years old, well built, blue eyes and sandy whiskers. He drove away a valuable cream colored horse. He will probably pass himself for an Advent preacher. Mrs. Adams is a tall woman of dark complexion. Her teeth stand out.

John Morse,
Pastor of Advent ch. Manchester, N. H.

PS. Bro. Parker of Waterbury, Vt., writes that a man and woman calling their name Curriage, called on them on Sunday morning Sept. 14th, introduced himself as a preacher, and thus imposed on them. He is probably the very man We are happy to say he was not a member of our society. J.M.

Note.—This man was in Waterloo, C. E., when I was there in June last, with the woman referred to, and also the horse. He called his name Abbott, and the woman his wife. He professed to be a preacher, but was very shy of me, and also much opposed, professing to occupy the position of the "shut door," &c. Let him be fully exposed.

J. V. Himes.

Foreign News.

New York, Oct. 14. The royal mail steamship Persia, Capt. Judkins, arrived at her dock a 9 1-2. She brings Liverpool dates of October 4.

The principal subjects of interest are three, viz: The demonstration against Naples; the Belgrade boundary; and the right of possession of the Isle of Serpents.

Respecting Naples, the only information comes from the *Brussels Nord*, which says the Austrian Ministers at Paris and London have urgent orders from their government to entreat France and England to abstain from any demonstration, at least until the return of Geueral Martini's Mediatorial mission to Naples Further, it is said, the Western Powers, in consideration for Austria assent.

There is considerable letter writing, but no new facts respecting the Belgrade boundary.

German papers assert that Britain has addressed a second note to Russia, on the subject of the Isle of Serpents, more peremptory than the first. The result is unknown.

Britain has proposed as a plan of adjustment of the Montenegrin difficulty, that Turkey cede an extension of boundary to Montenegro, and that Montenegro acknowledge the sovereignty of the Porte.

A royal decree removes the confiscatiou from Queen Christina's property in Spain.

Napoleon has returned to Paris.

There are rumors of the increase of Austrian and French troops in Italy.

The Ministerial crisis continues in Denmark.

Marshal Brandon has left Algiers to assume the command of the expedition agaist Kaybles.

Generals Yuseef and Kenard are acting against the insurgent districts, which are expected speedily to make submission.

Switzerland.—A letter from Berlin of the 26th ult., in the *Correspardent* of November, says. We learn that the replies of all the powers which signed the protocol of London of 1852, to the dispatch of the Cabinet of Berlin, relative to the affair of Neufchatel; have been received, with the exception of that of the Russian Government.

According to what transpired of the Ovature of these replies, a general conviction is felt of the necessity of settling the question, and it is believed that negotiations to that effect will be offered at the next meeting of the Conference of Paris.

Austria.—All information to hand confirms the supposition that the Austrians will not evacuate the Danubian Principalities, until the question of the Bessarabian frontier be definitely settled.

At the present moment Austria has some 14,000 men at Wallachia and Moldavia, and is making commissiariat contracts for their prolonged stay.

It is reported that a considerable increase of Austrian force in the Roman Legations is to take place immediately, in consequence of the recent additions to the French force in Rome.

Severe Storm on the Sound.—*Narrow Escape of Steamer Connecticut.* A special dispatch from New York to the *Gazette* gives the following particulars of the perilous position in which the passengers on board steamer Connecticut were placed on Friday night during a severe storm:

"The Connecticut left her dock at the usual hour, and when ten miles beyond Huntington Light, she experienced the full fury of the storm. One of her smoke pipes was blown or washed down by the sea, which made a clean breach over her, and her hogg frames were broken in two.—The greatest consternation pervaded the passengers. Even the officers abandoned all hopes of saving the vessel from immediate and complete destruction, and the lives of all on board were in imminent peril. Two men were washed off, but were afterwards found and saved.

But the brave officers and crew though utterly despairing of saving the vessel, labored with unrelaxed energy, throwing a great portion of the cargo overboard, and after the most commendable efforts, they succeeded in closing the entrance to the cabin and shutting out the seas which were rolling in. She was finally turned and ran into Huntington, and returned here at 11 o'clock this morning.

The passengers found great trouble in procuring life preservers; those accessible being monopolized by the first to find them. State-room doors were torn from the hinges (and now lie scattered about the saloon) by those who could not obtain preservers. Many of these, made of rubber, were worthless, being stuck together by the heat of the summer."

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CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*

MESMERISM.

Continued from our last.

WHAT similarity between the following. An itinerant lecturer traverses the country, posts his bills to call his audience together, (twenty cents admittance). Some one of an excitable temperament is sometimes made to believe and to do things, by the operation that cannot be done in the normal state.

"Then Jesus answered and said unto them, Go and show John again those things which ye do see and hear; the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them;" all this without money and without price. Oh how man dishonors God by endeavoring to make him altogether such an one as himself!

Again; "And when he went forth to land, there met him out of the city, a certain man which had devils long time, and wore no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, what have I to do with thee, Jesus, thou Son of the Most High? I beseech thee torment me not. And Jesus asked him saying, what is thy name? and he said, legion; because many devils were entered into him. And there were there a herd of swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine. And the herd ran violently down a steep place into the lake and were choked." Now, in this case, who is the subject of mental sympathy? the man, the devils, or the swine, or all of them? But the spiritualist may claim this case as a rare specimen of the spirit manifestation, that the man was a spirit medium; that the souls of some of his dead enemies had returned from the spirit land to glut their vengeance upon this poor creature. Well, reasoning from what we know of these spirit manifestations, their raps, thumps, tipping and breaking tables, breaking dishes, wrestling, fighting, frightening children, uttering the most demented and contradictory nonsense, it is no wonder that a whole legion of such spirits entered, all of a sudden into this pitiable herd of swine, that the poor hogs drowned themselves in such a summary and unceremonious manner.

Jesus said unto the woman that had the issue of blood twelve years, who came behind him and touched him, "Daughter, be of good comfort, thy faith hath made the whole, go in peace." Not mesmerism in this case, verily. Or did the Saviour use duplicity? No, let God be true, though all men be found liars.

Again; "Behold a man of the company cried out, saying, Master, I beseech thee look upon my son: for he is my only child, and lo, a spirit taketh him, and he suddenly crieth out; and it tareth him that he foameth again, and bruising him, hardly departeth from him. And I besought thy disciples to cast them out, but they could not. And Jesus answering, said, O faithless and perverse generation . . . And as he was yet a coming, the devil threw him down and tare him."—Luke 9:38–42. Mark adds, chap. 9th, "Jesus said unto him, if thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief. Jesus said, Thou dumb and deaf spirit I charge thee come out of him and enter no more into him. And the spirit cried, and rent him sore, and came out of him; and he was as one dead: insomuch that many said he is dead. But Jesus took him by the hand, and lifted him up, and he arose." And when he was come into the house his disciples asked him privately, why could not we cast him out? And he said unto them, This kind can come forth by nothing but by prayer and fasting."

If Christ wrought miracles by mesmerism, then it follows that Christ's answer to his disciples was extremely collusive. Had such been the fact, he ought to have informed them, who had just returned from executing a commission he had previously conferred on them, to cast out devils in his name, and to heal the sick, that this case in which they had so signally failed, involved a new principle of the mesmeric forces. Hence, before they could cast out that kind, he would improve the first opportunity for secresy, and give them another lesson in their blessed science. Why, as a plain matter of fact man, did Christ recommend fasting and prayer, when he knew fasting and prayer had nothing to do with the matter? It was not mesmerism. I have often heard it said, That mesmeric subjects lose wit by the oft repeated operations of mesmerism. It seems also true, that those who so unwarrantedly attempt to explain the miracles of the Son of God, by their own exorcism and conjuration, are somewhat demented, surely.

John 14:10–14—"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father. And whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it."

There are many points in this quotation worthy of notice: but I will only remark, Christ assures us here, that the works he did were wrought through the Father. And greater works than were ever seen in him, should be done by faith in his name and by prayer.

Ye mesmerisers, you know that faith in the name of Jesus has nothing to do with your works, and you know that you never think of praying about your wonderful operations. You know that you paw about the head of your subject, or make sundry passes, and when your subject is soothed to a state of somnambulism, he will say and do things, sometimes, that are very strange; so also will the Indian juggler do things that are wonderful. But shall we call all this doing miracles as Christ and the prophets did? Oh why will you not cease to pour such contumely upon the dear name of Jesus.

Again; "And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us, and we forbid him because he followeth not us. And Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

This is absolutely untrue, if what these wise ones tell us be true. My success as an operator depends not on my speaking good or evil of any one. But upon the magnetizer and subject in regard to mesmeric forces. "And Jesus said unto him go thy way, thy faith hath made the whole."—Mark 10:52. Untrue, cry the modern lights of the world. It was mesmerism that made him whole. See John's account of five thousand being fed with five loaves and two fishes till they were all filled. Any mesmerism in all this? Query. How long will a man subsist, being fed mesmerically? That is, tastes by sympathy what the operator tastes. O how long will not men cease to be fools?

How strongly such operations evince that men love darkness rather than light. "And when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. And his disciples came to him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful? O ye of little faith. Then he arose and rebuked the winds and the sea; and there was a great calm." Admitting the allegations of these spiritual lights to be true, then it follows that there was actually a tempest, or Christ caused his disciples to think there was when there was not, by a mesmeric fact, at the same time feigning sleep. Say ye mesmerisers did Christ resort to such collusion to gain the good opinion of his followers? I know that poor sinful man will resort to almost any act to gain the pre-eminence over his fellow-man. But will Christ the Saviour of the world? One of two things is certain in the above case. First, he either impressed the wind and the sea or his disciples with an error; if your position be true. Say which horn of this dilemma will you choose.

(To be continued.)

LETTER FROM A. MERRILL.

Sept. 20th.—After staying a month in Wisconsin, with health worse than before I went there, I left for Indiana. The southern part of Wisconsin, like Illinois, consists much of prairie, and is therefore too windy for my disease; especially as the climate at this season is rather cold and variable.

These western prairies, let me say, in passing, are grand, fertile, and, when undulating, are among the most beautiful sights of earth. The labor of many years is already performed for the farmer when he finds his land, as these prairies are free from trees, stumps, roots and stones; but except in those places where the prairies are skirted or intersected by strips of timber-land, which, however, is often the case, the lack of timber for shelter from the winds and from its many necessary uses, is indeed a great lack. With every convenience, there is always, in this life, some inconvenience also. And the reverse of this is equally true. It is not best for us to be so satisfied with created things as not to feel our need of the Creator; nor does God, in his mercy, suffer any one in this life to be surrounded with such unhappy circumstances as that good may not be derived from them. The farmer of New England, labors among rocks and sterile hill-sides; but he enjoys the labors of his ancestors in orchards, buildings, and a thousand little conveniences, as well as in roads, bridges, meeting houses and public institutions. The farmer of a new country in the great West, has a rich soil, with no mountains nor rocks, but he has to toil for very many years, in the midst of many privations, before he can be surrounded with the comforts of a long settled country. A family in the East possessing the comforts of life, especially as the proximity of the destruction of all things makes it folly to waste one's energies in making farms and founding villages and cities for the benefit of generations "yet unborn," had better, I think, before going to a new country, consider well that infallible maxim, "Godliness with contentment is great gain."

I am now, in the vicinity of Fort Wayne, Indiana. This city, so called from a fort built by Anthony Wayne soon after the Revolutionary War, has a population of about ten thousand, and is the centre of much business. I first came here when a lad of sixteen, was a clerk in a store,—then in the Government Land Office,—then an agent in land and commercial business,—then a student at law, as I had been before for three years in the State of New York;—then a Christian (as I humbly trust), and, after spending awhile in preparatory study, a preacher of the gospel. In all, I have spent about nine years in Fort W., and in the region round about. I purpose now, if Providence permit, to visit many of the places and people among whom I have preached the gospel and the kingdom of God, not only endeavoring to recruit my health, but also to confirm whatever of good I may heretofore have been the instrument of doing. I know of no professed Adventists in this region, except one in Peru, sixty miles west of Fort W., and some in Whitby and Kosciusko counties; but there are a goodly number, I have no doubt, who believe with us in the pre-millennial advent and first resurrection. There is a preacher and school teacher of long residence at Fort W., an English Independent, who has maintained these doctrines; but his influence, for various reasons, has been quite limited. Charles Beecher was a pastor here when he embraced the millenarian doctrine, and it was said that he brought the most of his church to believe with him. I delivered in the city, in the autumn of 1842, some lectures on the prophecies to large audiences, but no congregation of Adventists has ever been gathered there. We should profit not only by our own experience, but also by the experience of others; a remark which is suggested to my mind upon remembering to have read that the early Methodist preachers found by experience that it was not best to preach in a place and leave their friends without any organization, but to establish a class with its leader and regular meetings, although its numbers were no more than six.

If there be any readers of the *Herald* in this vicinity who may see this communication, I should be glad to become acquainted with them, and, if convenient, to visit them, and furnish them with some excellent Advent books. Good books are powerful preachers.

My P. O. address, until further notice is Fort Wayne. And may I not hope to receive letters here from some friends in the East? The assurance that many are praying for me increases my confidence in God.

Oct. 3d.—On the morning of the first inst., the ground here was considerably white with snow, a thing very unusual if not unheard of, in this country; but yesterday and to day, the weather is pleasant, (as it sometimes is in this State till December,) and, staying at the pleasant home of a family of old acquaintances, enjoying not only their friendship and the fruits of their orchard, apiary and farm, but also a well ventilated room with an old-fashioned fire-place, my health assumes a better tone, and I have been able to converse considerably. And as to fire-places and fire-sides, I am reminded of what Hawthorne says: "Our fathers, when they fought in the Revolution, had fire-places, but who would fight for stoves!" An open chimney is a ventilator, but a stove and a close room, especially when the room is not only unventilated but crowded, as also too often are the places where I and many others have preached, they are a great cause of the bronchial and other pulmonary diseases with which so many of us are afflicted. A close room crowded with human beings, is like the celebrated *Black Hole of Calcutta*, where so many died in one night merely for want of air, although two small windows on one side of the room were constantly open. Every preacher, for his own health and that of his hearers, ought to be vigilant and firm in having the room where he speaks well supplied with fresh air. And this supply must be constant: for a congregation will vitiate the atmosphere of a room in a very few minutes. It is much better to be cold than to be in bad air.

I have found in a standard work on Physiology, the following statements: "Birnan says that air which contains more than three and a half per cent. of carbonic acid is unfit for respiration, and as air once respired contains eight and a half per cent. of carbonic acid, it clearly shows that it is not fit to be breathed again. No physiologist pretends that less than seven cubic feet of air is adequate for a man to breathe each minute, while Dr. Reid allows ten feet. The necessity of fifteen or twenty times the amount of air actually taken into the lungs, arises from the circumstance, that the expired air mixes with and vitiates the surrounding element that has not been inhaled. . . In the 'Black Hole of Calcutta,' 146 Englishmen were shut up in a room eighteen feet square, with only two small windows on the same side to admit the air. On opening this dungeon ten hours after their imprisonment, only twenty-three were alive. The others had died from breathing impure air. . . A school-room thirty feet square and eight feet high contains 7200 cubic feet of air. This room will seat sixty pupils, and allowing ten cubic feet of air to each pupil per minute, all the air in the room will be vitiated in twelve minutes. A hall 60 feet by 40, and 15 feet high, contains 20000 cubic feet of air. A hall of this size will seat 400 persons; by allowing ten cubic feet of air to each person per minute, the air of the room will be rendered unfit for respiration in nine minutes."—*Anatomy, Physiology and Hygiene, by Calvin Cutter, M.D.*, chap. 25. ADDISON MERRILL.

Letter from Gov. H. S. Foote.

A FEW weeks since we corrected a statement which brother Varney made in a letter respecting the affair between Gov. Foote and Col. Fremont. Some of the papers had charged that the latter was once guilty of an offense similar to that committed by Brooks upon Sumner, in attacking ex-Gov. Foote, of the U. S. Senate, "an aged and white haired man." The alleged assault, it has been said, was made on Senator Foote because that gentleman charged Fremont, in the Senate, "with seeking legislation in reference to the gold mines for his own private advantage, which Fremont pronounced false." It has also been charged that Col. Fremont sent him a challenge. We corrected the statements when our brother referred to them, from our memory of the events as they occurred, but could not then lay our hand on any positive testimony respecting it. Gov. Foote, however, has come out in the *San Francisco Chronicle* with the following card, which corroborates our statement. He is a political opponent of Col. F., but says:

"It is not true that Col. Fremont pronounced, on the floor of the Senate, anything which had fallen from me in the course of the debate to be *false*. And, although it is true that he was dissatisfied with what I had said in opposition to his bill for the settlement of land titles in California, and requested a special personal interview with me on the subject, in the progress of which he used language which I deemed it my duty to resent, and *did resent*, yet, it is not true that Col. Fremont inflicted on that occasion the least personal indignity on me. *The only blow struck was one, for which I am alone responsible;* for before he had time to return the blow received by himself, Senators Mangum and Clark intervened and separated us.

"Col. Fremont's note to me afterward, was of rather an equivocal character. His friend, the present Governor of New Jersey, who was the bearer of it, assured me that it was not designed as a challenge to the field of honor; but, supposing that it was at least possible that Mr. price was in error on his part, I wrote to Col. Fremont that if my note of explanation did not prove satisfactory, I should go without delay to the city of

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Baltimore, and send him my acceptance from thence. At this stage of the affair, friends interposed, and the difficulty was settled, as I have always considered, in a manner creditable to both parties.

"I cannot close without the expression of my regret that any attempt should be made, in connection with this transaction, to hold Col. Fremont responsible for conduct calculated to infringe upon the freedom of debate in the United States Senate. However, opposed as I yet am to the measure advocated by him for the settlement of the land titles in California, and however much I am opposed to his election to the Presidential office, I feel in justice bound to declare, that I have never been disposed to complain seriously of his conduct in the affair referred to; and that there is nothing in it that should in the least degree lessen his claims to the respect and confidence of his political friends and supporters. What is said in the article cited above about my age, my *gray hairs*, &c., is simply ridiculous, as I was, in 1850, only forty-six years of age, and am yet sufficiently hale and vigorous to defend my person and maintain my rights and honor against any assailants.

"*Sept. 9th*, 1856. H. S. Foote."

Ourselves, and the Truth.

I never saw more clearly than now the important relation which we, as a class, sustain to the truth. I do not, by any means, conclude that we have got *all* of the truth; nor do I think we are all free from some gross errors; but we have got some truth, some important truth; some very important truth. The great and glorious considerations which we present to the church, and the world, that Jesus Christ will come again, in person, to this earth, and come soon, too—that when he comes he will raise the dead, change his people to immortality, destroy the wicked, regenerate this earth, and "make all things new," and reign king forever, are considerations for which, to me, it is pleasure to suffer, glory to contend, and joy to die. O, I almost covet another set of powers and faculties, of body and mind, beside those I now employ, to use up in speaking this glorious doctrine. What are some of our preachers thinking of? Is it a time now to forget the interests of a cause dear to God, the Redeemer, angels, and all holy beings, for selfish considerations? Where is our zeal? Why do not our dear brethren in the ministry, all of them, throw their whole soul into this matter? Why do they not divorce themselves from all thoughts of ease, pleasure, and worldly plans, and go out into the rains, snows, frosts, and sunshine of heaven, when and where God may open to them a door, and sound the holy proclamation of truth long, loud, perseveringly, until the people tremble "unto the utmost part of the camp!" We have the final message of Jehovah to deliver to a sleeping world, and an apostate church, as well as to the "household of faith!" Let us all awake to our awful vocation. What if in some particular points, we do not all see alike, shall we stand to contend, and let souls for whom Christ died, tumble into hell? Avaunt! We have no time to lose in this way. May God fill us with the inspiration of Divinity, baptize us with holy fire, crush the first buddings of selfishness in our souls, and spoil with the plagues of eternal consumption all partyism in our midst.

Edwin Burnham.

To Whom it may Concern.

The name of Elder M. L. Dudley of Cowansville, C. E., was *unintentionally* omitted in the list of ministers connected with the C. E. and Vermont Conference. I would make no reference to the matter at this late hour, were it not that while Christian charity would have said, "Peradventure it was an oversight," Satan will readily suggest some other cause for the omission. "We are not ignorant of his devices."

J. M. Orrock, *Sec'y of Con.*

"Workers Together."—Many will *not work* at all. They are idlers in the Lord's vineyard. They thrust not in the sickle. They gather no sheaves. Others who have attained the virtue of spiritual industry, do not appreciate the obligation and privilege of co-operation and fellowship in doing good.

Thirty days hath November,
April, June and September,
February hath XXVIII alone,
And all the rest have XXXI,
From Abridgment of the Chronicles of England.
By Richard Grafton, 1570.

Thirty days hath September
April, June and November,
February eight and twenty all alone,
And all the rest have thirty-one;
Unless that leap-year doth combine,
And give to February twenty-nine.
From the Return from Parnassus; 1606.

Obituary.

"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

Died, in Berlin, Sept. 8th, 1856, of consumption, sister Hannah M., widow of brother Albert Bradford, and only daughter of brother Horace A. and Fanny Parsons, aged 24 years.

Sister Bradford experienced the effect of faith in Christ, in 1843, being moved by the preaching of the doctrines of the advent at hand, and she became a believer of those doctrines at that time. Since then she has always cherished the faith of the kingdom at hand, although like most young persons, she became at times lukewarm in her personal devotions. She loved the blessed truths that interested her heart at first, and she loved them till she fell asleep in Jesus. Her husband died February 14th, 1854, of consumption, and a little before him their little babe, the only pledge of their mutual love, and sister B. was left in feeble health, to mourn the loss of husband and child in loneliness; and yet she was not alone in a temporal sense. Her kind parents took her to their home again, and cared for her till they laid her in the silent grave and bid her cold form a last farewell. She had learned that death was an enemy, not a friend, and she dreaded his embrace, and clung to life tenaciously, till every hope of restoration had fled, although during her sickness, which commenced before the death of her husband, she enjoyed the hope of the gospel. When it became certain that she could live but a short time, she resigned herself to her fate, patiently bearing all her sufferings, in hope of soon being raised to life, and made immortal, to die no more. As her final hour drew near, she longed for the rest of the grave, and did not wish to live longer, for her hope was full, her faith victorious, and in full assurance of life eternal she fell asleep. Her parents have only one child left them now, a lad of about a dozen years. May the Lord bless him with sovereign grace, and make him in life a blessing and comfort to his parents. And may the blessing of heaven rest on the stricken parents, and while they have the consolation of having done all they could for the comfort of the lost one, and mourning not as those without hope, may they live in the hope of soon meeting her in the kingdom of God. A short sermon was delivered by the writer, from the text, "The last enemy that shall be destroyed is death." It was a solemn hour, and it is hoped that some good was done in the name of the Lord.

J. Turner.

Died, in Pitcher, Chenango county, N. Y., the 23d ult., Mrs. Lydia Holt, in the 87th year of her age.

She was the mother of thirteen children, all of whom lived to have families, and ten are still living. The number of her descendants—children, grand-children, and great grand-children, is one hundred and eighty. At the age of thirty she espoused the cause of her Saviour; and from that time till her death, her life was truly like the path of the just which shines more and more unto the perfect day. Possessed of a strong mind, discriminating and ready judgment, and great firmness and stability of character, she was ever the faithful friend, and judicious counsellor. Being quite hard of hearing, and in consequence cut off in a measure from the pleasures of ordinary conversation, her Bible and her religious papers were her constant companions; and a friend observed to the writer that he never saw a person who seemed to enjoy reading to such a degree, and who so constantly and at all times appeared so fully to walk with God. There was a glow in her countenance, and a deep sweetness in her manner, which revealed thoughts and feelings, such as this world's scenes could not inspire. When the doctrines of the speedy coming of the Saviour were first proclaimed, she was ready to receive them; and remained the firm and steadfast friend of the cause, helping both by her means and her prayers. During her last sickness her sufferings were very severe, but not a murmur escaped her lips; though she would sometimes say her pain was so hard she could not think of much else. She earnestly longed for the time when she should be at rest, yet she said, "The Lord's time is my time; and when his time comes I shall go." And when the Lord's time did arrive, she sweetly fell asleep without a struggle, in full faith of a glorious resurrection, when the Lord shall come to give reward to his faithful servants. Some twelve years since she selected a text (1 Thess. 4:13, 14) for her funeral discourse; and a few days before her death requested the writer to preach on the occasion, and also to write an obituary notice for the *Herald*.

Yours, in hope of eternal life at the coming of the Saviour.

E. A. Poole.

Lincklaen, N. Y., Sept. 25th, 1856.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours, John Pierpont.

Boston, 10th Oct., '55.

Dear Sirs, — I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear sirs, yours truly, Henry Lunt.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respect'ly, A. S. Kellogg.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmaceutists. Respectfully,

A. A. Hayes, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers (Signed) Thomas A. Dexter.
S. H. Kendall,
Samuel May,
Thomas C. Amory.

march 8tf

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues.

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,
Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the interior, Washington, D. C., Feb., 1856.

Sir; I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, Alonzo Ball, M.D.,
Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. co, Mich., Nov. 16, 1855.

Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bad, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston.

Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 24. '55.

Dear sir; I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood. John G. Meacham, M. D.

Erysipelas, Scrofula, King's Evil, Tetter, Tumors, and Salt Rheum.

From a Forwarding Merchant of St Louis, Feb. 4, 1856.

Dr. Ayer: Your pills are the paragon of all that is great in medicine They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her. Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev Dr. Hawkes, of the Methodist Epis. church.

Pulaski House, Savannah, Ga., Jan. 6, 1856.

Honored sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow, but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured by your pills of rheumatic gout—a painful disease that had afflicted me for years

Vincent Slidell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J.C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere. aug 16 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa., 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price. 37 1-2 cents a bottle.

Dr. Litch's Pain Curer. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

Oriental Ointment, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen Jar for preserving fresh fruits tomatoes, &c? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

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Agents.

Albany, N.Y. ..... W. Nicholls, 185 Lydius-street.
Burlington, Iowa ..... James S. Brandaburg.
Bascom, Hancock county, Ill. ..... Wm. S. Moore.
Buffalo, N. Y. ..... John Powell.
Bristol, Vt. ..... D. Bosworth.
Baltimore, Md. ..... Wm. Paul.
Cabot, (Lower Branch,) Vt. ..... Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. ..... C. N. Whitford.
Cincinnati, O. ..... Joseph Wilson
Danville, C. E. ..... G. Bangs
Dunham, C. E. ..... D. W. Sornberger
Durham, C. E. ..... J. M. Orrock
Derby Line, Vt. ..... S. Foster
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Eddington, Me. ..... Thomas Smith.
East Chazy, N. Y. ..... C. P. Dow.
Fairhaven, Vt. ..... Elder J. P. Farrar.
Hallowell, Me. ..... I. C. Wellcome.
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Homer, N. Y. ..... J. L. Clapp.
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Lockport, N. Y. ..... R. W. Beck.
Johnson's Creek, N. Y. ..... Hiram Russell.
Lowell, Mass. ..... J. C. Downing.
Moline, Island county, Ill. ..... Elder John Cummings, jr.
Milwaukie, Wis. ..... Wm. Storey.
Morrisville, Pa. ..... Wm. Kitson.
Newburyport, Mass. ..... Dea. J. Pearson, sr., Water-street.
New York City. ..... Wm. Tracy, 246 Broome-street.
Philadelphia, Pa. ..... J. Litch, No. 47 North 11th street.
Portland, Me. ..... Alex. Edmonds.
Providence, R. I. ..... A. Pearce.
Princess Anne, Md. ..... John V. Pinto.
Rochester, N. Y. ..... Wm. Busby, 215 Exchange-street
Salem, Mass. ..... Lemuel Osler.
Shabbonas Grove, De Kalb county, Ill. .... Elder N. W. Spencer
Somonauk, De Kalb county, Ill. ..... Wells A. Fay.
Sheboygan Falls, Wis. ..... William Trowbridge.
Toronto, C. W ..... D. Campbell.
Waterloo, Shefford, C. E. ..... R. Hutchinson, M. D.
Worcester, Mass. ..... J. J. Bigelow.

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

Terms—1 dollar for six months, or 2 dollars per year, in advance
$1.13 do., or $2.25 per year, *at its close.*
5 dollars in advance will pay for six copies for six months to one person: and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers or $2.50 per year.

Canada Subscribers have to *pre-pay* the postage on their papers, 26 cents a year, in addition to the above; i e, 1 dollar will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

English Subscribers have to pre-pay 2 cents postage on each copy, or $1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

Postage.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre-paid, it will be half a cent a number in the State, and one cent out of it.

Digitized by the Center for Adventist Research

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ADVENT HERALD.

BOSTON, OCT. 25, 1856.

THE GENERAL CONVENTION.

At the Conference of Adventists in Boston in May last, the following was adopted:

Whereas, in our opinion, the condition and wants of Adventists in the United States and British Provinces requires a special general convention of all friends of the advent cause to consult together respecting the principle and course of action that will best advance its interests by a more general and hearty co-operation: therefore,

Resolved, that a committee of seven be appointed and empowered to call such a convention, at such a time and place as they judge best, and that the committee also be empowered to prepare an address, in which they will set forth the specific objects of the convention and give suitable notice of the same.

Resolved, That a fund be raised by contributions in our churches, and from private individuals, for the purpose of assisting those who may attend from a distance, who are not able to bear the expense.

The following were appointed on this committee: J. V. Himes, J. Litch, J. Pearson, jr. L. Osler, S. Bliss, A. Hale, D. I. Robinson.

The church in Providence have invited that this Convention be held there on the 11th of Nov., at which time and place it will be held.

The Convention will commence on the evening of Nov. 11th. The introductory discourse will be delivered by O. R. Fasset. Subject, the work of the Christian ministry.

The ministers attending the Convention will please make arrangements to be absent over the Sabbath, as the convention will hold over a week.

All the ministers who propose attending, will so inform Elder Osler by letter, that he may appoint each his place before he comes and avoid confusion. All are cordially invited.

Our friends coming to the Convention will call at New Market Hall, at the junction of Broad and High streets, entrance on High street. Those coming by way of New York city, will save $1.50 by taking the *Hero*, whose place, time of starting, and fare are thus given.

The steamer *Hero* Captain Smith, navigated by Captain Potter of Providence, will leave Smith's Wharf, Providence, every Monday, Wednesday and Friday, at 6 o'clock P.M. Returning, leave New York, from the foot of Robinson street, Tuesday, Thursday and Sunday, at 4 P.M. Cabin fare, $2, Deck $1.50. Berths free.

"The Time of the End:

"A Prophetic Period, developing, as predicted, an increase of knowledge respecting the prophecies and Periods that Foretell the End."

Published by John P. Jewett & Co., and for sale at this office. Price $1. Postage 21 cts.—pp. 412.

This volume, which has now been issued a few months, and had a good sale for the time it has been issued, is worthy of a wide circulation. It should be in the hands of every Christian family, and particularly of every Adventist.

It is a compendium, or encyclopædia, showing what has been the voice of the church on the subject of the Second Advent—giving the testimony of more than One Hundred Witnesses on the subject, all the various computations that have been made on Prophetic Time, and copious extracts from distinguished divines, showing our present position in the Prophetic Calendar. Those who have not supplied themselves with the work, would find in it a mine of information; and it would be doing a good deed to call attention to it, and extend its circulation.

OPINIONS OF THE PRESS.

This work presents a group of highly interesting themes, that are now engaging the attention of many of the people of God, both in this country and Great Britain, and will well repay readers of all classes for a perusal.—*Theological and Literary Journal.*

It will be a remarkable treat for the disciples of Second Adventism.—*Nashua Oasis.*

A compendium of millenarian views from the early ages of the church to the present time.—*Religious Int.*

This volume may be relied on as giving, no doubt, the latest discoveries on the subject, and, as such, may safely be consulted by those who are watching for "the coming of the Son of man."—*N. Y. Chron.*

We like his work, and therefore commend it to our readers.—*Niagara Democrat.*

It contains a great number of opinions, by various divines, bearing on the time of the end.—*Ch Int.*

It is an extensive and curious collection of opinions on a subject that is attracting much attention in the Christian world.—*Due West, S. C., Telescope.*

He quotes from most of the authors who have written and fixed dates for the expected event, during the past two hundred years, and has manifested throughout a desire to represent them accurately.—*Hartford Christian Sec.*

Not only are the opinions of living men given, but a condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods which have attracted the attention of any considerable portion of the church.—*Miss. Rep.*

It furnishes a mass of information on questions which have within a few years employed the pens and thinking powers of many eminent persons in the religious world.—*Rel. Herald*, Richmond, Va.

This is more comprehensive than the works generally published on the great controversial questions of theology. It is almost an encyclopædia upon the doctrine. We know of no book which contains in so little space so much interesting matter on this subject.—*St. Johnsbury, Vt,, Caledontan.*

It will be found an interesting and instructive work even to those who do not adopt its leading interpretations, as it gives the views of so many prominent writers on the prophecies'—*Boston Ch Wit. and Adv.*

It cannot but awaken in the church a new interest in the predictions, relative to which she now displays so great and alarming an indifference. —*Albany Spec.*

We can cheerfully recommend it to all who desire to know what has been said and can be said on the subject.—*Concord Ind. Dem.*

A pious old man was walking to the sanctuary with a New Testament in his hand, when a friend met him and said:

"Good morning, Mr. Price."

"Ah, good morning," replied he, "I am reading my Father's will as I walk along."

"Well what has he left you?" said his friend.

"Why, he has bequeathed a hundred fold more to me in this life, and in the world to come life everlasting."

This beautiful reply was the means of comforting his Christian friend, who was at that time in sorrowful circumstances.

Simple Faith.—A missionary in Africa asked a little boy if he was a sinner. The boy said, "Yes, we are all sinners," The missionary then asked him who could save him from his sins. He replied, "Jesus Christ." "What has Jesus Christ done to save sinners?" "He has died on the cross," "Do you believe Jesus Christ will save you?" "Yes" "Why do you believe it?" "I feel it; and would he send his servants the missionaries from such a far country to tell us about salvation, and, after all cast out a sinner?" Not so indeed, with respect to all that come to Him in faith; for he has said, "Him that cometh to me, I will in no wise cast out."

HINTS.

To persons quick of apprehension, a hint is said to be as efficient as some more feeling remedy. We would therefore hint,

1st. That this office is really in need of what is due to it for books and papers.

2d. That there are several hundreds of our subscribers who are in arrears for their paper, which ought not to be.

3d. That in a few weeks it will be incumbent on us to send bills to all in arrears.

4th. That those who make immediate payment will save us the unpleasant duty of notifying them of their indebtedness; and it will relieve them of the unpleasant necessity of receiving such intimation.

5. That it is with much more satisfaction we look at the names on our books, against which no indebtedness is marked, than we do at some names we find there.

6. That we feel inward gratitude towards every one who pays up his dues, feeling that we shall have to send *him* no bill. And

7. That it is a well determined fact that a man will live much longer who enjoys a delicious and quiet sleep, to which nothing is more conducive than a clear conscience; and it has been long remarked that the man who takes a paper and pays for it promptly, can lay his head on his pillow with a self-satisfaction that others are ignorant of. As we wish for the happiness of all our readers, we would advise all who are disquieted because they fail to make all right with the printer, to try the following simple remedy, viz.,

Prescription:

Paper,—half a sheet.

Envelope—one.

Post-office stamp—one three cent one.

Contents.—"Dear Bro.:—I hasten to send you the enclosed (one, two, three, or more dollars as the case may be) the amount of my indebtedness, Yours, &c.—not omitting to put in the amount named, and to give name and post-office, as the success of the remedy depends on that. And then direct the whole to this office.

The good result of this prescription will be realized on the receipt of the paper — then the subscriber's own—with the money acknowledged.

But some never take a hint!

True; but we won't believe that of any of the subscribers of the *Herald*, till we find it so to our sorrow. Reader, Are you one who needs a hint? If so forgive us, and try our remedy.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
Memoir of William Miller	$1,00.	,19.
" " " " *gilt*	1,50.	"
Bliss on the Apocalypse	,60.	,12.
Bliss' Sacred Chronology	,38.	,08.
Hull's Inheritance of the Saints,	1,00	,16.
" " " " *gilt*	1,37.	"
Fassett's Discourses on the Jews and Millennium	,33.	,05
Hymns of the Old Harp	,38.	,06.
Preble's 200 Stories	,38.	,07.
Life of Chrysostom	,75.	,13.
Lord's Ex. of the Apocalypse	2,00.	,33.
Memoir of P. A. Carter	,31.	,05.
Litch's *Messiah's Throne, &c.*	,75.	.12
Miss Johnson's Poems	,50	,08.
Army of the Great King	,40	,07.
Taylor's *Voice of the Church,*	1,00	,18.
Lord's Geognosy	1.25	.19.
E. H. Derby on Catholicism	.75	.17.
Daniels on Spiritualism	1.00	.16.
The New Harp (Pew Ed.)	.80	.16.
" " " *gilt*	1.50	.16.
" " *(Pocket Ed.)*	.70	.12.
" " " *gilt*	1.25	.12.
The World's Jubilee. By Mrs. Silliman	1.00	.17.
Wellcome on Matt. 24, 25	.33.	,06.
Time of the End	1.00.	,21.

Works by Rev. John Cumming, D.D., minister of the Scottish Church, Crown Court, London, viz.:

On Romanism	1,00.	,24.
" *the Apocalypse* (1st Series)	,75	,21.
" " " (2d ")	"	,22.
" " *Seven Churches*	"	,21
" *Daniel*	"	,20.
" *Genesis*	"	,16.
" *Exodus*	"	,18.
" *Leviticus*	"	,16.
" *Matthew*	"	,19.
" *Mark*	"	,14.
" *Luke*	"	,20.
" *John*	"	,20.
" *Miracles*	"	,19.
" *Parables*	"	"
The Daily Life	"	,14.
Benedictions	"	,15.
Church before the Flood	"	,17.
Voices of the Night	"	,13.
" *of the Day*	"	,15.
" *of the Deaa*	"	"
Tent and the Altar	"	,16.
Minor Works (1st series)	"	,20.
" " (2d ")	"	,19.
" " (3d ")	"	,19.
Evidences of Christianity	"	,12.
Signs of the Times	"	,18.
Family Prayers (1st series)	"	'19
" (2d series)	"	"
Twelve Urgent Questions	"	,18
The End	"	,18

Works of Rev. Horatius Bonar, of Eng., viz.:

Morning of Joy	,40	,08.
Eternal Day	,50	,10.
Night of Weepng	.30	,07.
Story of Grace	,30	,06.

Tracts for the Times—viz:

1. *The Hope of the Church*	$1,50 per 100.	
2. *The Kingdom of God*	"	"
3. *The Glory of God filling the Earth*	"	"
4. *The Return of the Jews*	2,00	"
5. *The World's Conversion*	1,50	"
Advent Tracts, bound. Vol. 1	,25.	,05
" " " " 2	,33,	,07.
Facts on Romanism	,15.	,03.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, $1 50 per 100, 3 cts. single.

The postage on the above tracts is one cent each

Appointments, &c.

I will preach, if the Lord will, at Lake Village, N. H., the last Sabbath in Oct. PS. I was prevented attending my appointment at Lake Village last month by sickness. J. Couch.

Providence permitting, I will preach at Addison, Vermont, Sabbath 26th (will some one call for me at the Vergennes depot, on the arrival of the first train from Bristol. Saturday the 25th?) Burlington 28th, North Fairfield 30th and 31st, and Sabbath 2 of November (will Elder Rockwell arrange?) Montgomery 4th and 5th, Richford 6th; South Troy Sabbath, 9th; Barnston C. E. 11th and 12, as Elder Thurber may arrange; Hatley 14th and over Sabbath as Eld Warren may arrange; Head of the Bay 18th and 19th; Outlet 21st, and over the Sabbath. No meetings on Saturday. Evening meetings at early candle light. N. Billings.

PS. My P. O. address is Westboro', Mass. N.B.

Oct 29th Deacon Beemer in the evening: L. Crandel, 30 do.; I. Burrows 31 do; Nov 1 I Campbell do: also Sabbath 2 10 A. M.; D Karnes 10 evening; Toronto 3d do; I Pearce 4 do; Coburg 5 do, on my return I shall send some more appointments by letter.

D. Campbell.

A meeting will commence at Tunbridge, near Royalton depot, in Vermont, evening, Wednesday, Nov. 5th, and hold a few days.—The ordination of Bro. Allen Cleaveland to the work of the ministry will be attended to Thursday the 6th at 10 o'clock A. M.

L. D. Thompson,
I. H. Shipman.

I H Shipman will preach at Lake Village Sabbath, Oct. 26; and also Sabbath, Nov. 9th.

Elder R. Hutchinson from C E will preach at Pittsfield, N. H, Sunday Oct 26th, and at Manchester, the 1st Sabbath in Nov., on his way to the General Convention at Providence. I H Shipman.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

H I Newkirk—Sent books by Express the 14th.

D Campbell—The paper is sent regularly to W Pickel to London C W. He has paid to No 802. He will owe 66 cts Jan. 1st.

J M Orrock—We have ordered the binding of the books.

D R Mansfield—Rec'd the 20th.

A. Fairchild—Your letters have all been rec'd It will give me pleasure to comply with your request as soon as practicable, but I cannot at present.

Joseph Earnshaw—I could not return that way, as you requested

D Bosworth—Sent you tracts the 22d.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

Note.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P. M. of Mount Pleasant, Wisconsin, writes that O. SCOTT does not take the Herald from the office, and "has gone off" He owes.... $7.00.

The P. M. of Millfort, Nippenose, Pa., returns the paper sent to A. BEACH, who owes .... $2.50.

HERALD TO THE POOR—J. W. Sutton.... $1.00.

Our Financial Responsibilities.—First, as to those which relate to the chapel. As yet there are several thousand dollars' worth of shares not taken up I was obliged to assume these, and pay the debts of the chapel—all which were paid in the beginning. To meet these debts I hired money of several friends in small sums, and gave them my notes for security.

The property has proved to be good. All expenses have been met, and a semi-annual dividend has been declared from the first. Those who have thus loaned money, have done so only till they might need it. And so I am subject to constant calls and with short notice am sometimes much perplexed, as I have to hire it again of others to meet these claims. I do hope the time will come when the entire stock will be taken up; which would give perfect relief. Since my return I have had calls on the chapel account for $500. This I wish to hire of any friends who may have it, for a shorter or longer period. I want it immediately. I wish to hear from friends on the subject.

My second responsibility is connected with this office. On my return I find heavy bills staring me in the face, amounting to over $2200. To meet these I look, 1st, to subscribers of the Herald who are indebted; 2d, to agents, having books, and 3d, to what I may earn out of the office by labor, above what is necessary to support my family. There is enough due the office to meet its debts.

I made an appeal sometime since for help from those who had this world's goods to spare, but as very little has been given in response, I know not that I can depend on this source for help. Still I may yet realise help from those who appreciate my labors, and feel that it is of some importance to have this office and the cause sustained. J.V.H.

RECEIPTS

UP TO OCT. 21ST, 1856.

The No. appended to each name is that of the Herald *to which the money credited pays. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.*

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his *post-office address*—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even *to sign their names!* Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

G. N. Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P. O. address?

David Carter—To what P O is your paper sent? The best way to send money is by mail.

A. S. W M'Causland—You do not give us the address to which your paper is sent, and so we don't find your name. It is not at Sandwich, where you date your letter.

Oct. 3. G. W. Sanderson—We have entered your name, and send the paper to Haverhill; but as you do not say where it has been sent, we do not know where to look for it, so that it will still go there until you inform us.

Thos. J. Philbrook 828; F. Smith 823; N. Gorton 820: W. P. Van Der Warker 685—$5 due Jan. 1st. D. Milton 815; J. W. Sutton 815, and $1 to send H. to the poor; E. A. Poole 841; I H. Shipman 841; Stephen Hurlburt 784—$1 due; J. Scott 828; John Percy, of N Bank—is there such a place in Franklin co, N Y? 826; W. Dungate 810; J. Howells 815; R. F. Woodford 828; E. W. Turner 826; P. Littlefield 831—each $1.

R. Winters 841; J. C. Small 867; C. F. Jordan 794—81 cts. due Jan. 1st; Geo. L. Crandall 982; Lyman Lawrence 810—Is the other L. Lawrence at the same P. O. an error, or another person? J. E. D. Savage 796; Wm. B. Schermerhorn 862; F. Morgan 813; Mrs. E Rogers 841; J. Hall 854; H. Coolidge 815; Mrs. H. Parker 841; Mrs. O. Pollard 816; W. W. Pepper G. to 120, 25 cts.; Mrs. F. Lawrence G. to 144 75 cts.; J. Ha.elton 854—each $2.

Richard Jennings 867;—Sent by Rachel S. ? $3 —— B. S. Reynolds on acc't.; J. M. Orrock on acc't—$4 —— J. Gill 820—$5.

R. C. Swinton 815—$1.13.

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ADVENT HERALD.



Luke 9:25–30

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO 807. BOSTON, SATURDAY, NOVEMBER 1, 1856. VOLUME XVII. NO. 44.

WHITTIER ON THE TIMES.

A sound of tumult troubles all the air,
Like the low thunder of a sultry sky,
Far-rolling, ere the downright lightnings glare.
The hills blaze red; with challenge and reply,
Treading the darkness, hostile hosts draw nigh.
Behold! The burden of the Prophet's vision—
The thronging hosts! The Valley of Decision!
Day of the Lord!—of darkness and not light
Breaking in thunder, and the whirlwinds roar!
Even so Father! Let Thy will be done:
Turn and o'erturn; and what thou hast begun,
In judgment or in mercy. As for me,
If but the least and frailest, evermore
Let me be numbered with the truly free,
Who find Thy service perfect liberty!
I fain would thank Thee that my mortal life
Has reached the hour, (albeit through care and pain,)

When good and evil, as for final strife,
Close dim and vast on Armageddon's plain;
And Michael and his angels once again
Drive, howling, back the children of the Night!
Oh, for the faith to read the signs aright,
And, from the angle of Thy own clear sight,
See Truth's white banner floating on before,
And the Good Cause, despite of vernal friends
And base expedients, moved on to noble ends;
See Peace with Freedom make to Time amends;
And, through its cloud of dust, the threshing-floor,
Flailed with Thy thunder, heaped with chaffless grain!

Human Responsibility.

BY JOHN CUMMING, D.D.

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me."—Rev. 3:20.

As we approach the close of years and months we are reminded of the importance of time by the rapidity of its lapse, as well as of those solemn duties, responsibilities, and prospects which are modified or marred by our use, misuse, or abuse of time as it speeds by us.

The attitude presented by our blessed Lord in this passage is that of persistent love. He stands, and appeals to every individual, without exception, with no claim in any but this, that each is a lost and ruined sinner, only capable of being made what grace alone can make him—a child of God, an heir of the kingdom of heaven. The words are so personal, that it is scarcely possible to interpret them in any other light. "I stand at the door, and knock: if any man will open,"—implying that every man is addressed, that the privilege of welcome is not the monopoly of a few, but the available possession, the responsible privilege, of all that hear the sound of everlasting life,—"if any man hear my voice;" will amid the rushing sounds of time, amidst the roar of ceaseless cataracts, listen to that still, small, but continuous voice; and, listening to it, will open the everlasting gates, will give welcome and access into the heart to him who is its sovereign, and who seeks only to bless it, and whose sceptre is beneficence, mercy, love, and everlasting paace,—the sure result of this reception of him, which was our responsibility, and his communion with us; a communion that begins in time, culminates in eternity, and flowers in everlasting joy.

You say, perhaps, as I have already noticed, "We cannot open the heart to receive him." Quite true; but you can keep it shut. Man says "I cannot believe." Most true; but man should remember that he can refuse to believe. We have not the Divine power to save ourselves; but we have the awful power of ruining ourselves. We have lost the ancient prerogative of standing and continuing in God's favor which Adam enjoyed in Paradise; but, in common with this exile from Paradise to the deserts of this world, we have received the terrible prerogative of being able to shut our eyes to the heavenly light, to shut our ears to the joyful sound, and so to reject the only salvation and to turn with contemptuous disregard from him who stands at the door, and knocks for admission.

So far we continue the line of remark previously commenced, by observing, in the first place, that the sovereign love that sent the Saviour to die for us on the cross sends him still in its sovereignty to stand at the door of every heart, and to seek for admission there. There was no reason upon earth why he should have come, and been born, and have suffered, and died to save any of us; and there is no reason now upon earth why he should come, and, by his Spirit, and in the ways that we shall see, knock at the door of each heart, seeking ascendency where no benefit can accrue. My everlasting ruin would not project a shadow long enough to stretch into heaven, or thick enough to darken one ray of its unspeakable splendor; and our everlasting restoration will not add to the intensity of its glory, or occasion God greater happiness than he now has. Then, be astonished, O heavens, and wonder, O earth, that from no reason in us, from no advantage to himself, but solely in the exercise of a love that pitied us because we were lost, and would save us that we might be happy; he so loved us that he sent his only-begotten Son to die for us! And that love rejected, repelled, despised, spurned, forgotten, and forsaken, still hangs around us, watching for a chink to find admission, still pleads with us, reasons with us, appeals to us: "If any man, will only open, I will come in and give him all the joys and blessings of communion with me." Nor can it be urged, in order to explain all that our blessed Lord does for us, that there is any attraction in our world or in us.

There not only was nothing to cause him thus to love us, and to let the fallen higher natures, the angels that kept not their first estate, remain in chains to the last day; but there is in us now no attraction whatever. We gloried in the rags that we carried out of Paradise, as if they were royal robes; we persisted in thinking our greatest shame was our highest honor and our greatest glory. And when Christ came on an errand of beneficence to us and for us, so little did we regard him, so little sympathy had we with his mission, so little conscious were we of our own deep and terrible disasters, that we actually conspired together, and said with one voice, "Not this man, but Barabbas." "Now Barabbas was a robber." So that there was not only nothing in us to attract his love to us, but there is in us now, on the contrary, everything to repel his love, and to induce him to return, and to leave hopeless, ruined, lost, an ungodly, an unthankful, an impenitent race. The only picture that expresses the glory of his conduct is that which he himself has sketched, when he says, speaking of human nature, "None eye pitieth thee; thou wast cast into the open fields. And when I passed by thee, and saw thee, I said unto thee, Live; yea, I said unto thee, Live. I have caused thee to multiply as the bud of the field. And I sware unto thee, and entered into a covenant with thee, and thou becamest mine. I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thy ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty; for it was perfect through thy comeliness, which I had put upon thee, saith the Lord God."

(To be continued.)

The Guilt and Evils of Covetousness.

Nor does covetousness operate less injuriously by taking off his supreme trust from God, and giving it to the world. If a staff be placed in the hand of a bent and feeble man, what more natural than that he should lean on it. Man is that impotent traveller, and wealth is the staff which offers to support his steps Hence, in the word of God, it is repeatedly intimated that to posses riches and to trust in them, is one and the same thing; except where grace makes the distinction. The term mammon, for instance, according to its derivation, imports whatever men are apt to confide in. The original term for faith is of the same derivation, and for the same reason—because it implies such a reliance on God as the worldly mind places on riches. So that mammon came to signify riches, as men so commonly put their trust on them. And when our Lord perceived the astonishment he had excited by exclaiming, "How hardly shall they that have riches enter into the kingdom of heaven," the only explanation which he gave, and which he deemed sufficient, imported, that as the danger of riches consisted in trusting in them, so the difficulty of possessing them, and not trusting in them, is next to an impossibility—a difficulty which can only be surmounted by omnipotent grace.

Now to trust in any created object, is to partake of its littleness, mutability and debasement.

But money is a creature of circumstances, the sport of every wind; the Christian mammonist, therefore can only resemble the object of his trust. By choosing a heavenly treasure, and making it the object of paramount regard, he would have gradually received the impress of its celestial attributes; but by giving his heart to earthly gain, he identifies himself with all its earthly qualities; lets himself down, and adapts himself to its insignificance; and vibrates to all its fluctuations, as if the world were an organized body, of which he was the pulse.

The inconsistencies in which his covetous attachments involved him, are grievous and many. His enlightened judgment impels him for happiness in one direction, and his earthly inclinations draw him in another. In the morning, and at night probably he prays, "Lead us not into temptation, but deliver us from evil;" and yet, during the interval, he pursues the material of temptation with an avidity not to be exceeded by the keenest worldling. He hears, without questioning, our Lord's declaration concerning the danger of riches; and yet, though he is already laden with the thick clay, and is daily augumenting his load, he doubts not of passing through the eye of the needle, as a matter of course. He professes to be only the steward of his property; and yet wastes it on himself, as if he were its irresponsible master. He pretends to be an admirer of men who counted not their lives dear unto them, provided they may serve the cause of Christ; and yet he almost endures a martyrdom in sacrificing a pittance of his money to the cause; while to give more than that pittance, especially if it involved an act of self denial, is a martyrdom he never thought of suffering. He prays for the world's conversion, and yet holds back one of the means with which God has entrusted him to aid that specific object. He professes to have given himself up voluntarily and entirely to Christ; and yet has to be urged and entreated to relinquish his hold on a small sum which would benefit the church. Indeed, the truths and means of grace appear to have been so designedly arranged by God to condemn covetous professors, that were he not blinded by passion, and kept in countenance by so numerous a fellowship, he would hear a rebuke in every profession he utters, and meet with condemnation at every step he takes.

Covetousness frequently serves in the stead of a thousand bonds to hold a religious professor in league with the world. Indeed, the sin may be much more potent in him than in any of the avowed ungodly around him. In them, it has to divide the heart with other sinful propensities, but in him, perhaps, it reigns alone. They can range and wander at will over a large field of sinful indulgences, but he is restricted to this single gratification.

As a Christian professor, he must abstain from intemperance, licentiousness, and profanity; but worldliness is a sphere in which he may indulge to a certain extent without suspicion, for the indulgence comes not within human jurisdiction. If he would be thought a Christian, he must not be seen mingling in certain society, nor indulging in a certain class of worldly amusements; without at all endangering his Christian reputation, he may emulate the most worldly in the embellishment of his house, the decoration of his person, the splendor of his equipage, or the luxury of his table.

Accordingly, the only apparent difference between him and them, is—not in the greater moderation of earthly aims, nor in the superior simplicity of his tastes, the spiritual elevation of pursuits, the enlarged benevolence and Christian devotedness of his life—but, that the time which they occupy in spending, he employs in accumulating; the energies which they waste in worldly pleasures; he exhausts in worldly pursuits; the property which they devote to amusements abroad, he lavishes on indulgencies at home; and while they are pursuing their gratification in one direction, he is indemnifying himself for not joining them by pursuing his gratification as eagerly in another. The loss of one of the bodily senses, it is said, quickens the perception of those that remain; worldliness alone remains to him, and that is quickened and strengthened by perpetual exercise. All that is unsanctified in his nature flows from the fountain of his heart with the greater force, that it has only this one channel in which to run. He may therefore be the more worldly in reality, for not allowing himself to be worldly in appearance. His worldliness is only compressed into a smaller compass. Profess what he may, and stand as high as he may in the opinion of his fellow professors, he is essentially a worldly man. The world has its sects as well as the church, and he may be said to belong to one of the "stricter sects" of the world.

Covetousness generates discontent, and this is an element with which no Christian grace can long be held in affinity. It magnifies trivial losses, and diminishes the most magnificent blessings to a point; it thinks highly of the least sacrifice which it may grudgingly make in the cause of God, feels no enterprise in his service, and never considers itself at liberty to leave its little circle of decent selfishness, in which its murmurs on account of what it has not are always louder than its thanks for what it has. "Let your conversation," therefore, says the apostle, "be without covetousness, and be content with such things as ye have." "Godliness, with contentment, is great gain."

Covetousness neutralizes the effect of the preaching of the gospel. The Saviour saw this abundantly verified in his own ministry; and his parable of the sower intimated, that his ministers would see it exemplified in theirs also. The judgment of the hearer, it may be, is convinced of the divinity of religion; he feels its power, and trembles; he beholds its attractions, and is captivated. And could he, at such times, be detached awhile from his worldly pursuits, and be closely plied with the melting and majestic claims of the gospel, he might, by the agency of the Holy Spirit, be induced to lay up for himself a treasure in heaven. But the seed has fallen among thorns; "The cares of this world and the deceitfulness of riches choke the word, and render it unfruitful." His impressions are written in sand; and no sooner does he leave the house of God, than his worldly plans and prospects come back like the returning tide, and utterly efface them.

Closely allied with this evil are formality and hypocrisy in religion. "They speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness." To the eye of Omniscience they present the hateful spectacle of so many pieces of solemn formality going through the attitudes and signs of devotion, but destitute

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of all corresponding emotions within. He asks for the heart alone; but they have brought him all except the heart. That is far away, in the mart, the field, the business of the world, buying and selling, and getting gain.

In connexion with this formality, there will necessarily exist a weariness and impatience under the restraints of the Sabbath. The worldly professor feels during the Sabbath hours as if everything important were standing still. He is not sensible of any need for a day of rest, for the world does not tire him, or tires him only as a fatiguing pleasure to which he is anxious to return with renewed zest. And, until he can so return, the language of his heart in relation to the Sabbath is, "Behold what a weariness is it!"

But if religion be irksome to a person because it interrupts his worldly pursuits, it is but a short and easy step for him to turn religion itself into traffic. "Godliness . . . is gain;" but he reverses the proposition, and "supposes that gain is godliness." Like the ancient Jews, he would crowd the temple court with the tables of the money-changers, and convert the sanctuary itself into the palace of mammon. His motive for assembling with the worshippers of God may be expressed in the language of the Shechemites, when adopting the religious rites of the sons of Jacob: "Shall not their cattle, and their substance, and every beast of burden of theirs, be ours?" But as the ruling principle of his conduct is gain, the same principle which induced them to assume religion, may lead them to renounce it, and to "draw back to perdition."

How many, who had apparently deserted the service of the world, and enrolled themselves among the servants of God, does covetousness again reclaim, and swear them to allegiance afresh. They "did run well," but the fable of Atalanta became their history—a golden bait was cast in their path; they stopped to take it, and lost the race. In how touching a manner does the apostle refer to the fatal declension of some—probably living characters, known both to himself and Timothy—and impute their apostacy entirely to their avarice. "Money, . . . (said he) which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." And how likely is it that Bunyan drew from personal observation, when, in his inimitable allegory, he describes the professed pilgrims, Hold-the-world, Money-love, Save-all and By-ends, names which still stand for living realities — as leaving the road, at the solicitation of Demas, to look at a silver mine "in a little hill called Lucre.—Now," he adds, "whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; *but this I observed, that they never were seen again in the way.*"

But where covetousness does not lead the professed believer to open apostacy, it involves him in the guilt of idolatry; and this, in the eye of Scripture, is a step beyond. If the former be the rejection of the true God, the latter is the adoption of a false one. Endeavor to escape from the charge as he may, his covetousness is idolatry. The general impression on hearing this proposition is, that the term idolatry is only employed by the apostle in an accommodated sense—that covetousness is only figurative idolatry. But in the figure lies its force. There is not more essential idolatry, at this moment, on the face of the earth, than that which the avaricious man pays to his gold. The ancient Persian, who adored the sun only as the visible image of God, was guiltless of idolatry compared with him. And the only pretence he can have for saying he is not guilty, is that he does not perform acts of bodily prostration before it.—But acts of mere formal homage are no more necessary to constitute a man a worshipper of mammon, than they are to render him a real worshipper of God; in each instance, the homage of the heart is in the stead of all outward prostrations. And does not his gold receive that? Is not his heart a temple from which God has been excluded, in order to make room for mammon? While he worships God formally, as if He were only an idol, does he not accord to his gold as much cordiality as if it were God? regarding it with all those deep feelings, and mental glances, of confidence, which should be reserved for God alone? The idols of the heathen stood, so to speak, between heaven and earth, obscuring the vision of God, intercepting and eppropriating the incense which should have ascended to the eternal throne: and does not his gold, instead of leading his thoughts in gratitude to God, stand between him and the Divine Being, concealing God from his view, engrossing his thoughts to itself, and filling him with that satisfaction which the soul should find in God alone? If his gold could be endowed with the power of perception, would it not be tempted to think itself a God? If it possessed the power of reading his heart towards it, would it not find its image enshrined there? and a degree of affection lavished on it, and a closeness of communion maintained with it, such as a god might accept? His covetousness is idolatry.

Among the fatal evils inflicted by covetousness on the church collectively, the corruption of its doctrines, and deterioration of its piety, form one of the greatest magnitude. This it has done in two ways: first, by obtruding men into the sacred office who have taught erroneous doctrine as zealously as if it had been true; and, secondly, by obtruding others who have taught an orthodox creed, with which they had no sympathy, as coldly and heartlessly as if it had been false. The former have been founders of heretical sects, and propagators of a spurious piety; the latter have contributed to lay all piety to sleep, and to turn the church itself into the tomb of religion. An ungodly world has triumphed, and the Son of God been crucified afresh, and put to an open shame. "Woe unto them!"—*Dr. Harris.*

"Children, Come to Prayer!"

"O come, let us worship and bow down: let us kneel before our Maker."

The following beautiful lines were published in the Union Annual, under the head of "The Family Altar:"

Come to the place of prayer!
Parents and children, come and kneel before
Your God, and with united hearts adore
Him whose alone your life and being are.

Come to the place of prayer!
Ye band of loving hearts: O come and raise
With one consent, the grateful song of praise,
To him who blessed you with a lot so fair!

Come in the morning hour!
Who hath raised you from the dream of night?
Whose hand hath cheered around the cheering light?
Come, adore that kind and heavenly power!

Come at the close of day!
Ere wearied nature sinks in gentle rest;
Come, and let your sins be here confessed;
Come, and for his protecting mercy pray.

Has sorrow's withering blight
Your dearest hopes in desolation laid,
And the once cheerful home in gloom arrayed?
Yet pray, for He can turn the gloom to light.

Has sickness entered in
Your peaceful mansion? then let prayer ascend
On wings of faith, to that all gracious Friend,
Who came to heal the bitter pains of sin.

Come to the place of prayer!
At morn, at night—in gladness or in grief—
Surround the throne of grace; there seek relief,
Or pay your grateful homage there.

So in the world above,
Parents and children, all may meet at last,
When this your weary pilgrimage is past,
To mingle there their joyful notes of love.

James Otis.

Previous to the American Independence, James Otis was the King's judge Advocate in Boston. A sense of the injustice of the British government compelled him to resign that office, and after this the following outrage was committed on him in 1669 or 70 the account of which may be found in the history of North America, pp. 410, 411.

"He had been affronted by the partizans of the crown, vilified in the public papers, and treated (after his resignation of the office of Judge Advocate, in Governor Bernard's administration) in a manner too gross for a man of spirit to pass over with impunity. Fearless of consequences, he had always given the world his opinions, both in his writings and his conversation, and had recently published some severe strictrures on the conduct of the commissioners of the Customs, and others of the ministerial party; and bidding defiance to resentment, he supported his allegations by the signature of his name. A few days after this publication appeared, Mr. Otis, with only one gentleman in company, was suddenly assaulted in a public room, by a band of ruffians, armed with swords and bludgeons. They were headed by one of the commissioners of the customs. The lights were immediately extinguished, and Mr. Otis, covered with wounds, was left for dead, while the assassins made their way through the crowd which began to assemble, and before their crime was discovered, fortunately for themselves, they escaped soon enough to take refuge on board one of the King's ships, which lay in the harbor.

Though the wound did not prove mortal, the consequence were ten fold worse than death. The future usefulness of this distinguished friend of this country was destroyed, reason was shaken from its throne, genius obscured, and the great man in ruins lived several years for his friends to weep over, and his country to lament the deprivation of talents admirably adapted to promote the highest interests of society.

This catastrophe shocked the feelings of the virtuous not less than it raised the indignation of the brave, yet a remarkable spirit of forbearance continued for a time, owing to the respect paid to the opinions of this unfortunate gentleman, whose voice, though always opposed to the strides of despotism, was ever loud against all tumultuous and illegal proceedings. He was, after a partial recovery, sensible himself of his incapacity for the exercise of talents that had shone with peculiar lustre, and often invoked the messenger of death to give him a sudden release from a life become burdensome in every view, but upon the calm interval of a moment permitted him the recollection of his own integrity. In one of those intervals of beclouded reason he forgave the murderous hand, after the principal ruffian had asked pardon in a court of justice. On a civil process commenced against him he was adjudged to pay £5,000 sterling damages, but Mr. Otis, despising all pecuniary compensation, relinquished it on the culprit's asking pardon and setting his signature to a very humble acknowledgment; and at the intercession of the gentlemen whom he had grossly abused, the people forebore inflicting that summary vengeance which was generally thought due to so black a crime.

Mr. Otis lived to see the Independence of America, though in a state of mind incapable of enjoying the great event which his own exertions had hastened. After several years of mental derangements, as if in consequence of his own prayers, his great soul was set free, by a flash of lightning, from the evils in which the love of his country had involved him.

His death took place in May, 1783, the same year that peace was concluded between America and Great Britain.

Dueling.

The late duel in Charleston has called forth from the *Christian Advocate* of Charleston and the *Central Presbyterian* of Richmond expressions of decided condemnation, though kindly expressed. This is as it should be, but it should not be left to the religious press merely to condemn the sin of dueling, the secular press,—the community at large should scowl on these infractions of the laws of God and man.

The murderous spirit of dueling seems at times to be epidemic. For a year or two we will hear of but few duels, then the plague breaks out and rages as it does at this time. When some leading character falls, according to the laws of this barbarous custom, then the public shed tears of regret, condemn the actors and the "code," and the plague was stayed for a time.

If the public would always hold up to the repobation, or doom to infamy those who take part in duels, the "bloody code" would soon be abolished. But instead of public sentiment condemning the duelist, it sustains him. It applauds his heroism, it sends him to Congress, to the Senate Chamber, or to the Presidential chair!

Good men will look in vain for an end to dueling as long as public opinion approves the course of the duelist.

The public should understand distinctly that the man who kills his antagonist in a duel is a *murderer*, and every man who approbates the deed is *particeps criminis*—accessory after the fact, if not before. Blood has been unlawfully shed, the public approves it, or it approves the principle which led to this unlawful murderous act,—and every man thus approving is chargeable more or less with the murder. The following is taken from the remarks of the *Central Presbyterian*:

We know of no more sad phenomenon in modern times, than the perpetuation of an institution like that of the duel—condemned alike by humanity, by reason, by the laws of man, and by the law of God.

"A duel settles no principle, elicits no truth, vindicates no innocence, proves no man brave. It places the aggressor and the aggrieved upon the same footing. The injured party invites the man who has wronged him, to take away his life in addition—and this is called "satssfaction!"

Honor is a thing to be cherished and revered, but surely true honor is not cruel, honor is not irrational, honor is not lawless. Honor is magnanimous, gentle, tender. Why then should that code be called "the code of honor," which violates the laws of God and man, which conflicts with the enlightened protests of the living, and the keen regrets of the dying; which robs the country of those upon whom it has claims, which makes devoted wives widows, and dependent children orphans; which plunges the innocent and the loving into an abyss of hopeless sorrow?

Would that the day had arrived when this absurd and bloody code were called by its proper name, and branded with the infamy which deservedly belongs to it. By whatever softened and plausible names men may call it, dueling is barbarous, and the man who deliberately kills his fellow in compliance with its usages is a murderer.—*Due West Tel.*

Politeness.

One of the English infidels was so struck with the politeness and good feeling manifested in St. Paul's writings, that he affirmed if St. Paul had said that he himself had ever performed a miracle, he would believe it, because he deemed St. Paul too much of a gentleman to tell an untruth. Whatever we may think of this remark, we cannot but be struck with the power which politeness had over the infidel. And as this infidel is not an exception, it may be well to show some few of the advantages of being polite.

1. *We conform to the Scriptures.* If St. Paul taught politeness by his example—so did he in his writings. He tells us, "In honor we must prefer one another." Here is the great secret of politeness, viz., forgetfulness of self. In another place he says, "Be courteous," in other words be polite.

2. *We make friends.* Nothing so wins upon strangers as true politeness. A little attention shown in a stage, or in the cars, or at a public table, costs us very little. But what an effect it has upon the person to whom the attention is shown. The pleased look, the gratified smile, show us we have gained a friend.

3. *We increase our usefulness.* One reason why ministers and good Christian people have no more influence, is on account of their sour face and forbidding countenance. They look as if they said, Keep away from me. But if they allow the vulgar to approach within reach of their majestic presence, there is a pompous manner or way they have, which prevents the hearts of others going out to them, and thus influence over such people is lost.

4. *It gives success.* Let any man who has goods to sell, or office to attain, be kind and polite, no sham—like that put on by the politicians— and his goods are sold and his office reached ten times sooner than the man who looks mad and cuts you up as he cuts off his calicoes and cloths.

Politeness, of all things earthly, costs the least. But its power, it is not saying too much is tremendous. As Sidney Smith said of Daniel Webster, "he was a steam engine in trowsers," so we say of the really genuine polite man —he, too, is a steam engine—his power in his particular sphere is wonderful.

The Last Days.

Have we fallen upon the "last days" so often alluded to in the Scriptures? How are these days to be known? They embrace a long period —the whole Christian dispensation, but at the close of these "days" we may suppose that the characteristics which mark them, and make them more peculiar, will become more distinct. In 2 Tim. 3. 1, we are told that in "the last days perilous times shall come."

How often since the commenement of the Gospel dispensation could it be said that "perilous times" had come? Frequently the "times" have been more "perilous" to church and state than they are just now. But the times are ominous and we have reason to fear that great calamities are approaching. Why? What is it that makes the times "perilous?" The Apostle says, "perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy: Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good: Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof."

Was there ever a time when men were "lovers of their own selves" more than they are now? What is the great principle of action now but self? The love of self has always had a controling influence over man, but in these "last days" these days of pride, boasting, and covetousness —this love is probably more deep rooted and ardent than in former times.

It developes itself in many ways—it leads to covetousness, pride, and boasting, and these are the very sins of the age. For such sins "the vengeance of eternal fire" fell upon Sodom and Gomorrah of old, and the world is "kept in store" for a like catastrophe, though far more appalling, because the sins of Sodom reign rampant among mankind. In the last days men would be "blasphemers," and blasphemy, says the Apostle is one of the things which makes the times "perilous." Was the sin of blasphemy ever more prevalent than it is now? How many millions this day, especially in Christian lands, set their mouths against the heavens and utter most bitter blasphemies, regardless alike of God, decency, or law? Men and boys, the rich and poor, servants and masters, infidels and moralists and too often even Christians by profession employ profanely the great and terrible name of God, showing that there is no fear of God before

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their eyes, and when men are dead to all respect and reverence for God the Creator they will not be likely to cherish much regard for man the creature, and when fear and affection for God and man is gone, "perilous times" are sure to ensue.

In the last days men shall be traitors heady, high-minded. These things are characteristic of the times and of our own country in particular. . . . . .

"Heady, high minded" men, we have, who, to accomplish their own purposes, would drag down the glorious "Standard of Freedom," and tear it, with its stars and stripes, into shreds, plunging at the same time the murderous knife into the bowels of the fair Goddess of Liberty. "In the last days perilous times shall come, men shall be "heady," rash, reckless, determined to carry out their own schemes let the results be what they may. But these and worse things are to be expected.

If the terrible calamities spoken of in Dan 12. 1, are yet to take place, and perhaps few will doubt it, what awful times are yet to come over us before the "time of the end"—and how important that every one should act such a part in these trying times as to have his name "found written in the book?"

Daniel says: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

It is believed that "the last days" spoken of in the Bible are drawing to a close, and from frequent intimations in the Scriptures we look for a time of disasters—a time when the principles and policy for which parties are so vigorously contending shall be overthrown—when church and State shall be "shaken"—shall be tried, "so that those things which cannot be shaken may remain." If these views are correct, then "In the last days perilous times shall come"— *Due West (S. C.) Telescope.*

Universal Providence of God.

The experienced disciple sees the most trivial incidents entering into the counsels of God's all-grasping government.

Is Kish to have his son made king of Israel? The straying of the beasts because they found the fence low, or saw the herbage beyond it greener — the roving fancy of a brute herd—brings the youth to the prophet who is to crown him. The woman of Samaria needs, as is her daily wont, to fill her urn at the well, and her unconscious errand is to meet in that memorable day, salvation incarnate in that Messiah, whom the world had for centuries been expecting.—Zaccheus climbs the tree from curiosity, the blind man sat by the way side to intercept the passing traveller's gift: the lame man is borne to the gate Beautiful of the Temple, to win by the old spectacle of his distress the daily pittance of alms; and for all these the Gospel is waiting thus, to meet and bless them eternally. Nothing is petty in God's government. So too, how strange the chemistry of heaven, that from evil extracts its own good and blessed ends.—How many, and long cherished, and murderous must have been the grudgings of Joseph's brethren against the lad with the coat of many colors; but all their unbrotherly love, and Reuben's lie and the Midianites' covetousness—all are to prepare for the feeding of Jacob and his household in famine, and to make way for the wonders of the liberation of Israel from the house of bondage. Look at Pharaoh's obduracy and unblushing falsehood, as miracle after miracle wrests a fresh and larger promise from him in favor of the chosen tribes, to be afresh forfeited and falsified. How daring his defiance of Jehovah; but Jehovah sees the end from the beginning, and all this impenitence, so tantalizing and exasperating to the Hebrews, is but the foreground of that picture in whose dim distance are seen Egypt and her gods confounded, the Red Sea cleft, and the thundering Sinai, and the subdued and apportioned Canaan. Look at Goliath, and Saul, and Doeg, and Absalom, and Shimei, all mad against David's life: but all tributary to his best interests. See, in the latter times, the school of Gamaliel, and the massacre of Stephen, the letters of the High Priest—all fitting Saul of Tarsus to be a relentless persecutor, a ravening wolf of the tribe of Benjamin, as successful as he is savage in his quest of the lambs of Christ's sheepfold. No—man and Satan so meant it. But God otherwise disposed what man and fiend proposed. His rabbinic learning is to write the Epistles to the Hebrews. His zeal in persecution is to seal the genuineness of his conversion, and to guard his humility.—*Dr. Williams.*

St. Augustine, Florida.

This is by forty years the oldest town within the limits of the United States of America. It was the offspring of religious bigotry, fanaticism and jealousy, of a barbarous but heroic age.

On the 8th of September, 1565, at noonday, on the celebration of a religious festival in honor of Mary, the virgin goddess of Papal homage and superstitious reverence, a creature of the Spanish government, Pedro Melendez by name who had recently crossed from the old world, entered this harbor, debarked, and taking formal possession of the country, proclaimed Philip II. king of North America, had the service of Mass performed, and the foundations of the town immediately laid.

Pedro Melendez was a man of blood. His bigotry had been nourished, says the historian, in the wars against the Protestants of Holland. He had also acquired wealth and notoriety in the conquest of Spanish America.

But there he had been guilty of such excesses and pursued a course of such rapacity, that his conduct had provoked inquiry. It ended in his arrest and conviction. The king confirmed sentence against him. To recover the favor of his sovereign, retrieve his character, if not to atone for his crimes, Melendez devised the scheme of conquering, colonizing, and converting to the faith of Papacy, the Province of Florida. He agreed also to import five hundred negro slaves.

In the meanwhile, a company of French Huguenots, in their flight from the bloodhounds of persecution, let loose upon them from the strong holds of the Romish church, had found an asylum in the wilds of America, and as they supposed, on the banks of St. John's River in East Florida. Thither they had fled and planted their colony. Amid the desert wilds and pestilential vapors of the morasses of Florida, they fondly hoped to enjoy "the freedom to worship God."

Delusive hope! Where could a poor Protestant hide from the wrath of the "great red dragon," breathing out fire and death to worry and destroy the saints, if the dens and caves of the earth could afford him no shelter in Europe?

Melendez, whose piety had been fed on the blood of Protestants till it had become bloated with bigotry, smelling the scent of the prey from afar, "collected a force of more than twenty-five hundred persons:—soldiers, sailors, priests, Jesuits, married men with their families, laborers and mechanics." With this company he embarked, not merely to found, but to root up and destroy a peaceful colony, solely because it was made up of the followers of Calvin and not of the Pope!

In traversing the Atlantic he enconntered a storm. His ships were by it scattered; so that only one third of the number he embarked with him from Spain reached the coast of Florida.

It was on a day consecrated to the memory of St. Augustine, a venerable and pious father of the earlier ages of Christianity, that he came in sight of the coast of Florida. Four days he sailed along this coast; and on the fifth he landed, having discovered a fine haven and harbor.

Learning from the natives, the place where the French Huguenot colony had established itself, and the position of Fort Caroline on the banks of the St. John's, and having named the harbor and haven here, where he first set foot on shore, St. Augustine, Melendez immediately sailed northward in quest of the infant Protestant community.

Landonnier had conducted the expedition which had sought the shores of Florida, to find an asylum for the persecuted Protestants of France. Under the patronage of Admiral Coligni, he had on the 30th of June, in 1564, settled the River St. John's with Protestant refugees and erected Fort Caroline. This place Ribaut had reached on a return from France, a few days prior to the appearance of Melendez. Melendez purposed to seize by treachery the French shipping, which, however, by suddenly running to sea, eluded his grasp, and was soon after wrecked; being driven by a storm on the coast below, while menacing this place.

The appearance of the Spanish fleet foreboded evil. The circumstances excited the fears of the Protestant colonists. They inquired the name and objects of the Spanish commander. To the deputation he answered: "I am Melendez of Spain, sent with orders from my king to gibbet and behead all the Protestants in this region. Frenchmen who are Catholics I will spare—every heretic shall die!"

Thus did he announce his mission to be one of blood with unblushing boldness. Melendez now returned to this place, to prepare for, and put it effectually into execution. Here his forces were collected, his plans laid: and from the newly laid foundations of this—the first town within the United States of America—even while they were wet in the holy water of the Mother Church—armed with the blessing of her priesthood, Melendez led a chosen band to the execution of his bloody mission. He marched through the wilderness with eight days' provisions, and reached the forests and hammocks on the banks of the St. John's near to Fort Caroline, where the Protestant colony reposed, unconscious of the evil impending. He now prepared himself and his followers for their work of human butchery, "by kneeling and praying for success." All was silence, save the calm voice of nature, whose soft whispers were wafted through the branches of the gray old trees and sturdy oaks, that stood round about and cast their protecting shade over the heads of a peaceful colony. These, perhaps, sighed at what they saw, and against which they could not warn. From prayers Melendez rose up to the slaughter. The blood of the mother and her innocent babe mingled in the same pool! Helpless woman and decrepit age bowed together in death and violence! The citizen and the soldier met the same fate! A scene of carnage and of cruelty was enacted, unparalleled in the annals of human butchery!

Some eighty-six persons, whose only crime was their Calvinism, fell victims to the barbarity of a savage Popish bigot. But few escaped. Of these, such as were taken were hung on the limbs of the next tree, where their bodies became food to hungry birds of prey; and to mark the spot, Melendez erected a monument of stone, on which he engraved, in extenuation of his crime, "Not as Frenchmen, but as heretics."

Having executed his avowed mission of death to Protestantism in Florida, he retraced his steps to the place where he laid out his new town, the work of the erection of which he was prepared to complete on the foundations he had now consecrated with hands reeking in Protestant blood, as well as with holy water. Here "Melendez was hailed as a conqueror by a procession of priests and people who went out to meet him." "Te Deum was solemnly chanted!"

But the sacrifice offered could not satiate the thirst for blood which inflamed the desires of this persecutor, whose life had been steeped in atrocities. Perhaps he felt that a life of crime such as his, could have its guilt washed out only in the blood of poor innocents, who presumed to avow their purpose to worship God according to the dictates of their own consciences. The taste of Protestant blood he had just sipped seemed but to quicken his appetite.

"Angry," says Bancroft, "that any should have escaped, the Spaniards insulted the corpses of the dead with wanton barbarity;" and having celebrated mass, and reared a cross on the spot chosen for the site of a church the ground still smoking with the blood of a peaceful colony, Melendez went in pursuit of the shipwrecked fugitives, who were now the only survivors of the French Protestant settlement in East Florida. They had been cast upon the sands south of this city. In their wandering along the beach they had reached the inlet of the Mantanzas. Here they found a company of famished and forlorn men. To secure the destruction of these men more effectually, the cowardly assassin, Melendez, first contrived to obtain their confidence in his humanity, a virtue of which this fiend in human shape was utterly incapable.

They surrendered by capitulation, though a few, suspicious of treachery, distrusted the integrity of Melendez and fled into the interior. The major part being secured, the captives, in successive bands, were ferried over the river and received among the Spaniards. On reaching the opposite shore, each man's hands were pinioned behind him; and thus like sheep to the slaughter, they were driven toward St. Augustine. But as the company approached the fort "a signal was made. Thereupon, the man in whose perfidious honor and humanity they confided—(acting, it may be fairly presumed, on the principle that no faith was to be kept with heretics— a principle worthy of the Romish church which had been baptized in oceans of Protestant blood)—this man, I say, amid a flourish of trumpets and drums, cut the throats of the whole company, not as "Frenchmen, but as heretics."

Though the government of France looked on this thrilling scene of horror, in the destruction of her own peaceful subjects, unmoved, yet adds the historian, "history has been more faithful, and has assisted humanity by giving to the crime of Melendez an infamous notoriety."

(To be continued.)

Capture of 250 Kansas Emigrants.

The Chicago *Tribune* of Monday publishes full particulars of the recent arrest of a party of two hundred and fifty Free State emigrants, by U. S. dragoons, while they were peaceably entering Kansas Territory, on the 10th ult. The account was received by a special messenger from Kansas. The following statement of the prisoners was brought by the messenger:

ENCAMPMENT ON PONY CREEK, K. T., }
Midnight, Oct. 10, 1856. }

We the undersigned, present to our fellow-citizens the following statement of facts, and ask their serious attention to the high-handed violation of constitutional rights which they disclose.

We left Mount Pleasant Iowa, on the 20th of September, and after a toilsome journey of some 21 days through Iowa and Nebraska, we reached the Kansas line this morning, Oct. 10, 1856. When we had proceeded about three miles south of the line, and while pursuing our way in a peaceful and quiet manner, we were suddenly stopped by between 600 and 700 United States troops, with six pieces of artillery, under command of Col. Cooke, acting as a posse to United States Deputy Marshal Preston.

After inquiring who we were and to what place we were going, and being truthfully informed, they announced their intention to subject us to search, in obedience to insructions from Gov. Geary. Col. Eldridge, as conductor of the train, presented the following letter of welcome from Gov. Geary:

EXECUTIVE DEPARTMENT. }
Lecompton, K. T., Sept. 1856. }

To all whom it may concern:

The bearer of this note, Robert Norrow, represents himself as the Agent of certain peaceful and bona fide emigrants about entering this Territory through Nebraska, under the escort of Col. Eldridge, assisted by Gen. Pomeroy and Col. Perry.

I welcome all such accessions to the population of this Territory, coming from whatever quarter, and I request all good citizens to afford shelter and protection to every person entering this Territory for peaceable and lawful purposes.

If the party under Colonel Eldridge come in this way, without threats or a hostile attitude, I hereby request all military officers in this Territory to give them a safe conduct and to permit them to pass without interruption.

JNO. W. GEARY,
Governor of Kansas Territory.

This was sent by a special messenger to the train while at Nebraska. We protested against any detention or search as a violation of our constitutional rights, and of the spirit of Governor Geary's letter. We admitted that we were thoroughly armed, and stated that Gov. Geary had been so informed by the bearer of the letter, and he had distinctly admitted our right to come armed into the Territory. The train was ordered to start, but was immediately forcibly stopped, neither our protest nor Gov. Geary's letter being respected. The waggons were then searched, and all arms in them taken away. During the search trunks and valises were torn and broken open, the beds of families were thrown out in the rain and tramped in the mud—the ladies being treated with inexcusable rudeness.

After this was done they offered to escort us to Gov. Geary, on condition that the leaders pledged themselves to keep every man with the train. This, having neither right nor power to do they refused; telling them that when they had taken from us all that they wanted, we would take care of ourselves. We were then informed that we were prisoners of war, our entire train, numbering some 250 men, women and children, being surrounded by United States troops and marched into camp, where we are to-night, under a strong military guard, who have orders to shoot down any man who attempts to leave."

They were all arrested by the regular troops and brought in prisoners, but discharged on arrival.

This statement is signed by a large number of persons, among whose names we see but one from New England—Andrew stark of Connecticut. The rest of the emigrants were from Iowa, Wisconsin, Indiana, Ohio and New York. The party was under the conduct of S. W. Eldridge of Lawrence, in company with S. C. Pomeroy and J. A. Perry.

The *Tribune* says that when the train was stopped, it was proceeding as it had proceeded through Iowa, without military organization, without military officers, the waggons scattered in a line of two miles in length over the prairie, and the men, in squads, some with, but nearly all without arms, were walking by the side of the teams. There was no pretence that it was a military band, none that the men were organized for offensive purposes, none that they had committed any crime for which they had laid themselves liable, by just interpretation of any law of arrest.

The leaders had been warned of the presence of this body of men who were under command of a Deputy U. S. Marshal from Virginia, and took the precaution to send two men around by the Missouri river, when the main party left Mt. Pleasant, to explain to Gov. Geary the number and objects of the party. The interview resulted in a promise of protection, and the furnishing of a letter of safe conduct, which is given above, from the Governor. Having none but peaceable intentions, and relying on the promises and letter of the Governor, they proceeded on their way. But the fact that they were from the free States was a sufficiant reason for the Virginia Marshal to arrest them, the Governor's letter to the contrary notwithstanding. They had with them less than two rounds of ammunition for each gun, all the powder was contained in one keg, while for these two hundred and fifty men there was a keg partly full of cartridges made up for the use of the night guard. The right to bear arms is guaranteed by the constitution to every

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American citizen, and yet this right is shamefully violated by the United States officials in Kansas, wherever the person is from the Free States. In the meantime, armed parties of Southerners are almost daily going up the Missouri river, with the encouragement and with the active assistance of the Federal and Territorial officers of Kansas, making no concealment of their intention to make Kansas a slave State, if necessary, at the point of the bayonet.



The Advent Herald.

BOSTON, NOVEMBER 1, 1856.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

TROPES.

IX. THE ALLEGORY.

AN Allegory is a narrative, in which human actions or conditions are exemplified by the action or condition of agents in another sphere.

The acts and conditions of the representative agents, are always in accordance with their nature, are described as in the past, and are the counterpart of that which is illustrated—the agents corresponding to agents, acts to acts, conditions to conditions, and results to results.

The analogies to be looked for in that which is illustrated, are only those which are expressly named in the illustration.

In the language of the narrative the other figures may be employed as auxiliaries; and the class of persons illustrated is indicated by the context.

1. One of the earliest allegories on record is that which Nathan narrated to David, when he went to reprove him for taking to himself the wife of Uriah. He said to him (2 Sam. 12:1–4.)

"There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing save one little ewe-lamb, which he had bought and nourished up: and it grew up with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the way-faring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him."

The injustice of the act was so apparent that David at once condemned it; and then, (vs. 7–10) "Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife."

Thus was a rich and a poor man taken to represent the king and a subject; and the taking of the poor man's only lamb by one who had an abundance, illustrated the wickedness of David's causing the death of Uriah that he might take his wife.

2. God's care of Israel is illustrated by a vine, in the 80th Psalm. Said David (vs. 8–16)

"Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine: and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burnt with fire, it is cut down: they perish at the rebuke of thy countenance."

The analogies in this allegory are, 1, the correspondence of the vine to Israel; 2, the preparation of a place for and the planting of it, to the provision of and the removal of Israel into Palestine; 3, the growth and vigor of the vine, to that of Israel, and 4, the breaking down of its hedge and the wasting of it, to the judgments which God inflicted on Israel.

3. A similar allegory occurs in Isa. 5:1–6.

"Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no more upon it."

V. 7—"The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry."

The analogies here brought to view are, 1, the vineyard, corresponding to Israel; 2, the care exercised over it, illustrative of the protection extended to Israel; 3, the miserable fruit of the vineyard, showing the rebellious conduct of Israel, and 4, the judgment pronounced on the vineyard, corresponding to the punishment that would befall Israel.

4. In the following are shown God's judgments on Jerusalem, Ezek. 17:1–10.

"The word of the Lord came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; and say, Thus saith the Lord God; a great eagle with great wings, long-winged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field: he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. There was also another great eagle with great wings and many feathers: and behold, this vine did bend her roots toward toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus saith the Lord God, Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew."

In the verses following is shown the meaning of the allegory, vs. 12–21.

"Say now to the rebellious house, Know ye not what these things mean? Tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; and hath taken of the king's seed, and made a covenant with him, and made an oath of him: he hath also taken the mighty of the land: that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or, shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh, with his mighty army and great company, make for him in the war, by casting up mounts, and building forts, to cut off many persons: seeing he despised the oath by breaking the covenant, when lo, he had given his hand, and hath done all these things, he shall not escape. Therefore thus saith the Lord God; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense on his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me. And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the Lord have spoken it."

The analogies here are readily seen to be, 1, the great eagle, corresponding to the king of Babylon; 2, Lebanon, corresponding to the land of Israel; 3, the highest branch of the cedar, corresponding to the king of Judah who was removed from his throne; 4, the cropping off the top of his young twigs, and carrying it to a city of merchants, corresponding to the removal of the young nobles to Babylon; 5, the planting of the seed of the land in a fruitful field, corresponding to Mattaniah, whom Nebuchadnezzar made king of Judah, changing his name to Zedekiah, in the place of his nephew, Jehoiachim, who was carried to Babylon; 6, its becoming a vine of low stature, corresponding to the degree of prosperity which Zedekiah had during his ten years' reign; 7, the turning of the branches and roots of the vine toward the eagle, corresponding to the oath and covenant Zedekiah made to be subject to the king of Babylon; 8, the other great eagle and the turning of the vine towards it, corresponding to the kings of Egypt and Judah's looking to him for succor, in violation of the oath to Babylon; and 9, the destruction of the vine, corresponding to the wasting of Israel, their being all carried to Babylon, and their deprivation of the privileges they had enjoyed until they violated their oath to the king.

5. In Ezek. 31:3–14, the monarch of Babylon is thus illustrated.

"Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height is exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multiude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the chestnut-trees were not like his branches; nor any tree in the garden of God like unto him in his beauty. I have made him fair in the multitude of his branches; so that all the trees of Eden, that were in the garden of God envied him. Therefore thus saith the Lord God: Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: to the end that none of all the trees by the waters, exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit."

The analogies here are, 1, the Cedar, corresponding to the king of Assyria; 2, the greatness and glory of the tree, corresponding to the power and glory of the king; 3, the shelter afforded to the birds and beasts, corresponding to the dependence of the nations on the Assyrian, and the protection afforded to them; 4, the self exaltation of the tree, corresponding to the pride and self-congratulations of the king; 5, the ruin of the tree, corresponding to the ruin of the king.

IT is not wisdom, but ignorance which teaches men presumption. Genius may be sometimes arrogant, but nothing is so diffident as knowledge.

THE CRISIS.

"The Crisis," with which we have headed this Article, is one involving Christian faithfulness and Christian morals. The present campaign will date the beginning of many a melancholy apostacy, of many a loss of religious enjoyment, of many a commencement of irregular and intemperate habits, of many a neglect of family prayer, of many a disrelish for the enjoyments of "sweet home." We fear that many, in the heat of excitement, will forget to "watch and pray," will forget to search the Scriptures, will forget to attend the prayer-meeting, will forget to pray in secret, will forget that they are professors of religion. The present campaign will be a fearful crisis with all such. Let all Christians remember that "every good gift," and certainly a good President is a "good gift," comes from God; and let them also remember that God has sometimes given a ruler in his wrath. We have no objection to Christian men exerting their influence in a Christian way to secure the election of the man they regard as the best; much less would we dissuade them from exercising the right of the elective franchise. It is their duty, as we think, to do this. But if we leave God out of the account, God may also leave us to our ways. If we could be assured that every Christian in this land would make it a subject of earnest prayer to Almighty God, to over-rule all things in connection with the coming election, in such a way as to guide our choice to the right results, we should feel more confidence in the efficacy of such a united request at the "throne of grace," than in all the stump speeches, and all the private conversation, and all the newspaper articles, and all the wire-working of all the politicians of the land. Let us entreat all who may see these lines to look to God in this matter, and resolve to do nothing in the heat of your zeal, which will operate to dampen your Christian enjoyment, or prevent a spirit of prayer. In this way, depend upon it, you will be more likely to secure a right result; and when the election is over, you will still feel the favor of Heaven.

We know that there are those who will sneer at these views, for God is not in their thoughts. They do not inquire of God, "What wilt *thou* have me do?" But certainly a true Christian man cannot object to the view we are taking, and it is for Christian men we intend these remarks. It will not answer for professors of religion, because a President is to be elected, however important the result may be, to lay aside their Christian character for six weeks, with the hope of resuming it again after the election is over. Such a breach in the Christian character may maim the soul to the day of death. It is true, great moral principles may be at stake. So much the more important is it that the whole affair be conducted according to the principles of Christian propriety. Under a weighty responsibility, is it any time to throw off the fear of God and restrain prayer? The very fact that consequences of vast magnitude are bound up in the issue, should lead to sobriety, watchfulness, and prayer. It is only in proportion as the Christian element mingles in all our institutions, civil as well asecclesiastical, that we can reasonably hope for permanent prosperity.—*Western Christian Advocate.*

MY JOURNAL.

Friday, P.M., *Sept. 5th.*—Brother Chaney conveyed me to the houses of several friends I wished to visit, among whom was brother Atkinson, whose daughter was very low. We prayed with them, and bid them adieu. Took tea with Mrs. Hurd, (formerly Squires) and then we all took carriage for Lane station, where I was to preach at half past 7 in the evening, and take the cars at half past 8. So I sung, prayed and preached, watch in hand, during which a tremendous thunder shower broke upon us. But we had no interruption. I sung, prayed, and spoke in a hurry, and hastened to the depot, and got there just in season for the cars,—bid friends farewell in the midst of a dark tempest, and steamed off over the prairie at the rate of 25 miles an hour. I never knew it rain harder even in California. I thought of my friends I had left in open carriages, who had to go from four to eight miles over the open prairie. It was a dismal night—hope when we meet again, it will be under more pleasant circumstances. But I have no reason to complain, for I have had the most pleasant weather much of the time for the last six months. The rain and storm has either preceded me, or come after.

At one o'clock A.M., we arrived at Union Grove, where I left the cars and took carriage of brother Abijah Hurd's, late of Middlebury, Vt., which was waiting, to convey me to his house, one mile distant. On my arrival, he was up, waiting and watching. Our meeting was a joyful one. Our

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brother's smiles and brotherly greetings were truly cheering. We had to talk awhile about old times and old friends in Vermont, and then get a little rest for the duties of the coming day. For I had an appointment the next evening in Cordova, on the Mississippi. So we retired about 2 o'clock for repose.

Saturday, Sept 6th.—We took breakfast, and then had a happy season of singing, reading and prayer, when all was ready for another day's travel; but a heavy thunder cloud rose, with such threatening aspect, that it was judged best to keep in a good harbor. So we had some time for conversation, and also to look about the premises. Brother H. has a noble farm and house, with good prospects before him. All this is good; but he has a better home in prospect, viz., the kingdom. At about 10 o'clock we started for Elder J. Cummings' in Cordova, and arrived just at evening. We had, after all, a wet stormy time most of the way. After our arrival it set in to rain with more severity, so that we could not hold our meeting in the village as we expected. I therefore preached in Elder Cummings' private house. My audience was small, but the season, I trust will not be lost. Some sad hearts were comforted.

I was happy to find brother Cummings and family in health, and in prosperity. We received from them a hearty welcome.

Sabbath, Sept. 7.—Rose early, and took leave of Bro. Hurd, who was obliged to return home, and then in company with Bro. Cummings started for Moline, twenty miles, for morning service. We arrived in good season, and was greeted by Elder Morgan, and by Brn. Sayles, Ruggles, and others, after which we went to church. I gave three discourses during the day to good and attentive audiences. The storm prevented the rearing of the tent, as proposed, so we met in a commodious hall. But for general sickness pervading the town, we should have had good attendance, as it was many of our people were sick, and some of those in health had to remain at home and care for the sick. I gave seven discourses, in which I laid before them the fundamental doctrines of the Advent faith, in order to strengthen believers, and enlighten those who were enquiring for the "reasons of our hope." We had a pleasant time, with the church and people here. The cause is in rather a low state, as in many other places. They have the labors of Bro. Morgan at present, who received me very kindly, and co-operated for the promotion of the cause. I could not do as much for them as I would have done. Besides the sickness in the community, I found there were some other causes which tended to prevent my usefulness, as well as others in Moline at the present time. I may only refer to one. A short time before I came, Elder Blain, of Buffalo, a Baptist minister, came into the place and gave a lecture in the Baptist house, on materalism, or the extinction of man's entire existence at death. This led to his instant rejection from the Baptist house. He then sought and obtained admittance into the Advent place of worship, claiming that most of the Adventists were with him in sentiment on this point, though far from being an Adventist himself. I saw none but what regretted Mr. Blain's introduction among them, and regarded it as a most serious injury to the Advent cause. And those who agreed with him in sentiment on the state of the dead, I found were the most dissatisfied. A serious injury has been done there, and it will take them some time to recover.

In regard to Mr. B., for myself as well as many of my brethren, I am free to say, that I have no sympathy with him in his mission. And I find that some brethren, who mostly agree with him in sentiment, are quite annoyed with him, and have often expressed the wish that he should confine his mission to the Baptists where he belonged. While some of our brethren do hold to what is called the life and death question, they do not wish to make it the chief subject in all their labors, and they will not. Those who think to make it a rallying question for the division of the Advent body will commit an error and fail. They may distract, and do much evil. They may divide, and destroy some churches, but the Advent cause will out live all such evils. The honest and true-hearted will agree to disagree, on these points of difference, and unite on what is vital, and live and act together as brethren looking for the blessed hope.

Thursday, Sept. 11.—In company with Elder Morgan, I visited Bro. Luther Edwards, in Hampton, ten miles from Moline. I found him very sick, and fears were entertained that he would be taken from us. But I found him all ready for the kingdom. He is a devoted Christian, and ardent supporter of the Advent cause. He has given me much encouragement and good cheer in my trials. May God spare his valuable life. After administering the consolations of religion to this afflicted family; in company with Bro. Cummings and Morgan, rode four miles to my next appointment, in Pleasant Valley, and preached at 4 P. M. This is one of Elder Cummings' preaching places, and he is here received and made useful among them. At the close, we took carriage six miles, for Moline, where I was to give my last discourse among them. I spoke to them on the signs of the times, and took my leave of them, ready to depart on the morrow. I have had a kind reception and happy visit among them. I pray it may be a spiritual benefit. I had no idea of meeting so many old friends from other parts of the country. It seemed like home indeed, to meet with Bro. Sayles, Ruggles, Dean, Berry, Currier, and a host of others I cannot name in particular with whom we had taken sweet counsel in other places in years past. Elder W. Pratt also resides here. I called upon him and found him and his family sick. I was well received, and administered the consolations of religion to them. May the blessing of God attend them, and give them a speedy restoration to health.

Foreign News.

Philadelphia, Oct. 22. The steamer City of Baltimore, from Liverpool 8th inst., arrived here this afternoon. Her dates are the same as brought by the North American, whose commercial report was telegraphed from Quebec.

By the City of Baltimore we have the following summary of news:

The latest accounts from Naples state that the King was less disposed than ever to make concessions.

The expedition to Naples was still delayed, although events at that capital seemed to leave them no alternative.

Spain. The latest intelligence is that a Royal decree had dissolved the Commission on Eades, and appointed a new Commission, with M. Castina, as its President.

The Spanish *Dissension* affirms that if the Mexican government refuses to fulfil the convention with regard to what is due to Spanish subjects, the Spanish government is determined to act with the greatest energy, and to demand the execution of the convention. In case of refusal, a naval division will be sent to San Juan de Ulloa, in order to maintain the demand. The *Dissension* says that the division will consist of two men-of-war, three frigates, two corvettes and four steam frigates.

Switzerland.—Six hundred delegates of the people assembled at Morges, and constituted a Central Committee, declaring the sovereignty of the people endangered from monarchical intrigues.

Denmark.—A Danish ministry had not been formed, and all endeavors had failed, and the Chambers were prorogued till the 1st of December.

General News.—The Isle of Serpents question has not been satisfactorily adjusted yet. The French squadron has been ordered to co-operate with the English fleet.

An Austrian squadron, consisting of three steamers and six gunboats, has been ordered to Constantinople.

Baron Montrenheim, the Russian Councillor of State, had arrived at Vienna, with despatches from St. Petersburg, relative to the affairs of Naples and Montenegro.

Russia will not renounce the principle of the Holy Alliance, but will endeavor to procure the co-operation of Austria in her Neapolitan policy.

The *Journal de la Corse*, published at Ajaccio, of the 30th ult., says. "Two English steam corvettes came into our port to-day, and have orders to wait for despatches, to be received by telegraph. Other vessels of the same nation are expected, it is said, to-day or to morrow. The English Vice Consul has received despatches for the commander of the Duke of Wellington, which lead us to believe that the English squadron will not be long in arriving."

The Paris correspondent of the London *Morning Chronicle* says: "It is rumored that the Bank has been again pressing for a suspension of cash payments, but the Emperor is firm in the negative."

The English Charge de Affairs at Madrid has entered a protest against any return of Queen Christina to Madrid. The Spanish govenment is said to have warmly resented this intervention.

Last accounts from the East state the difference between England and Persia was very far from being accommodated. The representatives of France and Russia would make another attempt at reconciliation, as soon as the Shah came to Teheran, whence he had fled for fear of the cholera.

The discovery of coal of most excellent quality, in the Ural Mountains, in Russia, has been confirmed beyond doubt.

The Paris correspondent of the London *Times* says a Congress will forthwith assemble in Paris, to arrange the difficulties touching the Danubian Principalities, and those between the Allies and Russia.

It is clearly understood that, as soon as the Frontier question is settled, the Austrian troops will be withdrawn from the Principalities.

The Duke of Modena is fortifying his frontiers on the Piedmont side, in order to guard against invasion from that quarter.

The London *Post* has the following:

Constantinople Sept. 29. An order received by telegraph from London, directs that three steamers and six gunboats shall re-enter the Black Sea. Admiral Lyons remains here.

The Railway of the Euphrates has been definitely conceded to an English Company.

It is stated that the majority of the Commissioners for the Danubian Principalities have refused to discuss the proposed questions until the Austrian troops evacuate, and until the Sultan decrees the meeting of the divans on such terms as are embodied in the Protocol of the treaty of Paris.

According to *Le Nord*, of Brussels, the Russian organ, the king of Prussia is so exasperated at the conduct and language of the federal government of Switzerland in the Neufchatel affair, that he threatens to proceed to the military occupation of the Canton of Neufchatel, in the event of the prosecution of the Royalist prisoners not being suspended.

It seems to be definitely settled that the Count de Morney shall remain permanently in Russia as French Ambassador.

The *Post's* Paris correspondent writes on Monday evening. "If I am correctly informed, dispatches must have reached London, showing the necessity of immediately sending vessels to Naples, for the protection of British subjects. There seems no doubt that the Police of the Court headed by Champagna, have received orders to organize the Lazzaroni, with the view of attacking the property of any one who may be pointed out by their leaders. The Lazzaroni of certain quarters of the city are said to have already received money from the Court."

From Hong Kong we have the following:—Of the rebels in Quangie we hear nothing. An extensive fire broke out on the 23d of July among the boats at Shameon Suberb, which destroyed great numbers, and about 200 lives were lost.

From Shanghae we have dates to the 31st of July. The movements of the rebels still created much uneasiness, but large bodies of Tartar troops had lately been brought down from the North, and there was a report that the rebels had been defeated, and obliged to retire towards Ching Kiang Foo. This requires confirmation.

The Dutch ship Banca from Macao for Havana, with Coolies, put back to M. in distress. While lying in port the Coolies rebelled, and were fired upon by the crew and driven below, whereupon they set fire to the ship, and out of five hundred souls on board, only one hundred and fifty escaped.

An Embarrassing Predicament.—A gentleman from a distant State came to Boston a week or two since to be married. Desiring to have his nuptials celebrated in the Park street Church, and understanding that the Rev. Mr. Stone of that church resided in Brookline, he proceeded to that town and unfortunately called upon Rev. Dr. Stone of the Episcopal Church in that place and made an arrangement with him to solemnize the marriage services in the church on the next Sabbath, half an hour before the regular services commenced. Punctual to the hour the gentlemen took his station in the broad aisle of the Park street Church, waiting the appearance of the minister. The party stood in the aisle until near the time for the commencement of the services, when the attention of the sexton was attracted to the circumstance. Upon being informed of the interesting nature of their visit to the church, the sexton waited upon Mr. Stone in his study, who was of course much surprised, having no knowledge of the parties, but who at once proceeded to relieve their embarrassment by solemnizing the marriage services. In the meantime the Rev. Dr. Stone of Brookline was waiting in full canonicals in his church, momentarily expecting the parties who had engaged his services, and concluded finally that he had been humbugged.

Huntington Forgeries. — Additional forgeries to the extent of $23,000, by the noted Huntington, have been brought to light, and more are expected They were all upon J. A. Vanwinkle & Co. The total amount thus far is $537,000. The New York *Herald* gives the following description of Huntington:

"The career of Huntington has been like a display of fireworks—briliiant, but evanescent. For a little while he spent money like water. He had six or eight horses—two pairs for carriages for himself and wife, and several fast trotters. His sideboard was brilliant with massive plate. He was a great man at Saratoga, Niagara, and Rockaway, where his wife had more trunks and more diamonds than any one else; and in town he kept up two matrimonial establishments, one regular, and the other irregular—one a Christian home, the other a Mahommedan seraglio—one according to the laws of New York, and the other according to the customs of the Mormons—within a few doors of each other. He was a prince for an hour. People ate at his dinners, drove his horses, drank his wine, borrowed his money, and wondered how he got it all. But the crash came at last, and what are all his former splendors compared with his present position? He bought his luxuries at a tremendously high price."

New Orleans, Oct. 22. The steamship Tennessee has arrived here, with later dates from Nicaragua.

Gen. Walker, finding the enemy advancing on Massaya, withdrew the small force there, when the enemy, 4000 strong occupied the place.

Gen. Walker then left a small force at Granada and advanced towards Massaya with 1000 men and meeting the enemy on the 12th inst. near the city repulsed them, driving them back to Massaya, where a battle was fought which lasted until midnight.

At daylight a courier arrived from Granada, stating that 1400 Guatemaleans and natives were besieging that place. Gen. Walker on receiving this information, immediately marched to the relief of Granada, and arrived on the heights surrounding the city on the morning of the 13th, at 10 o'clock, and finding the city barricaded by the whole force of the enemy, he charged upon them and drove them from their posts, capturing their commanders, and all their field pieces and routing them from the city with great slaughter. The total loss of the enemy was 1100. Gen. Walker's loss was 16 killed and 30 wounded.

Gen. Walker would immediately march on Massaya and Leon. His troops were in the highest spirits.

The citizens of Granada held the government buildings thirty-two hours against the force of the enemy and were vigorously defending the place when Gen. Walker arrived.

Messrs. Lawless, Wheeler and Ferguson, American citizens, who have had no connection with Nicaraguan affairs, were murdered by the natives.

New Tract.—The Sabbath:
Its Origin.
A Glance at its History.
The Obligation we are under to Observe it.
The Day to be Observed etc., By D. Bosworth

This is a tract of 34 pages, in which the author discusses the origin of the Sabbath, its past observance, the nature of the obligation and the day to be kept. He arrives at the conclusion that the observance of the Sabbath is still obligatory, and that the present first day of the week synchronizes, in the order of time, with the paradisaic seventh day. It is for sale at this office. Price 6 cents. We can commend it as a candidly written and timely tract.

We would also add that we have a little tract of 8 pages, entitled the Christian Sabbath, which gives the voice of the church respecting the observance of the Lord's day. Price 2 cents.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with camp-meetings and revivals. Written by himself. Published and for sale by the author, Chicopee Falls, Mass. 1856. Price 50 cts.

This autobiography will be interesting to all who are interested in the author's past connection with the incidents which he describes; and which he naively narrates in a style and manner of his own. It will enable all to get a very correct knowledge of his past history and experience, as unfolded by himself in the volume before us.

Sabbath Works.—Please read this and heed it. I am in search of books and sermons old or new on the Sabbath or Lord's Day. It may be that many readers of the *Herald* have such works, put away in old cupboards and garrets and which they never use and do not value. I buy all such old books and pay cash. Should the reader own works of this kind—no matter how old and worn—or know of any among his neighbors, if you wish to sell, write me a letter stating the title, authors name, date, and price of the book. Now dont forget this. Direct to Daniel D. T. Taylor, *Worcester Mass.*

Elder Himes being on a visit to No. Attleboro', Mass., on Friday, Oct. 24th, was taken down with chills and fever again, and was suffering severely when we last heard, the 27th. He is at the house of Bro. J. F. Guild, and receives every attention.

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CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*

LETTER FROM S. CHAPMAN.

BRO. HIMES:—Having circulated through this state and R. I. since the date of my last, (Hartford Aug. 1st) I now sit down under the hospitable roof of brother Ira Morgan, to speak again to the "household" through the columns of the *Herald*. The first Sabbath in August I spent with the isolated brethren and friends in Berlin; although our number was few, we were enabled to "strengthen the things which remained." Sister Beckly, and brother and sister Parsons, to say the least, were comforted. The latter having a sick daughter soon to expire, they needed our sympathy and a word of consolation. She has since fallen asleep in Jesus. The second Sabbath preached to the Advent church in Hartford, in connection with brother Crowell. Had a good congregation. In the evening, by request, gave them an account of my late tour to the "far west," occupying some two hours. Had some fears (having broken our city rules) that I should weary them, and therefore hastened to conclude, when a prominent member said, "Go on brother C. one hour longer and we will hear you patiently." That being the city of my late residence, and where I received my first lesson in the Advent doctrines, I confess I felt in the morning a reluctance in speaking to that people; but before the services closed, I am inclined to think we all forgot that "a prophet is not honored in his own country." That people have been unhappily divided, but are now united, and all agreed in brother Crowell as the pastor of the church. He is possessed of suitable dignity, and independence of mind, and presides well. He reminds me of our beloved O. R. Fassett; is just the man for them. Some of us having *suffered*, we are glad brother C. has a "help meet" in his companion.

Spent the third Sabbath, and nearly a week with the church in Abington forty miles east of H. That was a church of some thirty members which I had the pleasure of planting, as the first fruits of my labor in '43. We were mutually glad to meet again, having been separated from each other for more than eight years. Besides our social meetings, I visited from house to house through the entire community: by that means our appointment for Sunday was well understood, and the brethren came in from Ashford, Hampton, D'Ville, Brooklin, Williamsville, Pomfret and Woodstock, and filled the tabernacle. Dr. H., their pastor was present. Our subjects were the fall of the Ottoman Empire, and spirit manifestation. It was indeed a memorable day. Before I left we were mutually reminded of old '43 times. Brother Huntington has presided there well. The church is in a peaceful and prosperous state. Visited brother Spaulding, and those other Presbyterian brethren associated with him at South Killingly, who received the word so joyfully in '43, and consequently dismissed their minister, since which they have had no settled pastor, but have occasional preaching from that order. Since '43 that church has ever been open to me as I have occasionally passed that way. As it was now to be occupied on the Sabbath, by previous appointment, I did not spend a Sabbath there as I designed to do. Brother S. and others regretted exceedingly that it was so, and entreated me to visit them again. Some precious jewels there.

From S. Killingly, I crossed the line and went into Rhode Island. Spent the fourth Sabbath, and several days with the church in North Scituate. Bro. Pray and others received me joyfully. Being with that people during the passing of the 10th day of the 7th month in '44, we became exceedingly attached to each other; it was heart-cheering therefore for us to meet again, and talk of the way in which the Lord had led us since that time. Much pains was taken to notify the people, so that their tabernacle was well filled. Preached three times on the Sabbath, and again on Monday evening. The brethren were manifestly revived, and were liberal in their hospitality to me. The 5th Sabbath in August and first in Sept. I spent with the Indian brethren in South Kingston, and Charlestown. They are of the Naraganset tribe. I visited that people in Jan. '44, for the first time. Then there was a church in each town (Some ten miles apart) professing to be Freewill Baptists, each having a commodious house for religious worship. I then held a series of meetings in each place, and witnessed in both places a precious revival of religion. Most of the members readily received the word, and heartily embraced the Advent faith. They were faithful in proclaiming it, and in exhorting sinners to prepare to meet the Lord without delay. Soon the cry became general. "What shall I do? Pray for me," &c., and many precious souls were converted to God. After that, I could not but feel a special care for that people, and continued to visit them, till I left to go West in '48. Learning that I was in New York on my way home, one of those brethren wrote me several months since, requesting a visit from me when I returned. And now as it will interest some, and I presume offend none to hear and read, I will give a brief extract of that letter as a specimen of their intelligence.

"Bro. Chapman, both me and my wife have been looking all winter for brother Chapman, ever since we heard he had turned his face eastward again. All brother Chapman's letters through the *Herald* have been read with great interest by me and my wife. We shall always respect brother Chapman on the ground of his being the first that ever came to our place to preach the good news of the soon coming King and kingdom. We know what great contradiction of sinners, and of the ungodly brother Chapman had to bear in our place while laboring to publish the gospel of the kingdom. But there was a foundation laid at that time, which has never been lost sight of, for which I thank God," &c. In conclusion he says, "I hope you will soon make a visit to our place. Please write and send us an appointment. My wife sends her love, saying she is strong in the faith, &c. Yours in the blessed hope. J. N.

"*S. Kingston, R. I., April 20th*, 1856."

During my late visit there, I spent a week in each town. Preached seven times to each church, and visited those beloved disciples from house to house. Our congregations in time of worship, were generally respectable. On the Sabbath their sanctuaries were crowded. Both churches were greatly revived. In the praying circle my own heart was affected in hearing them give praise and glory to God "for sending brother C. early to enlighten their mind, and show them that the Lord was soon coming, and now again to confirm them in the faith." Since my first visit there, several of them have manifested their respect for "brother Chapman" by calling their little sons by his name. I saw a number of them (now from 8 to 12 years old.) They were tawny, but bright, and cunning as little foxes. I was much pleased with them, and gave each twenty-five cents for their name, which pleased both them and their parents greatly. I talked freely with my little Samuel's about the Lord's coming, and exhorted them to be ready. They listened attentively, and said "will be good." The eldest of them, Samuel C. Thomas, came on foot with his mother, three miles to hear my farewell discourse. That was a meeting of peculiar interest. After preaching the brethren and sisters spoke freely, so that the services were protracted till 11 o'clock. As Samuel was about to leave for home, he came to give the parting hand, and said, "Mr. Chapman I will pray to God, and try to be a Christian." His little heart was tender, and I fondly hope to meet him in the soon coming kingdom.

I have been thus particular to meet the wishes of many who have said, "Brother C. tell us all about the Indians in R. I., when you have visited them." Those who are uninterested will have the goodness to excuse us. While our meetings were in progress in Charlestown, brother J. Pierce and wife, of Westerly, (12 miles west of C.) came to see and mingle with us in worship. This added much to the interest of our meetings. Brother P. formerly resided at Brand's Iron Works, (more in the centre of the State). It was by his earnest request I entered the State in '43, and by him was first introduced among the Indians. Being now alone in the faith where they reside, both were anxious for me to visit them and hold a few meeting in their neighborhood. I complied and spent a week there. The churches being closed against us, we held our meetings at brother P.'s house. The near neighbors came in readily to hear. Our congregations continued to increase in numbers and interest, till Sunday, (14th ult.) when the house was full. Three ministers were present on that occasion, viz., the Christian, and two Baptists. One of the latter remained and conversed with me two hours. Was deeply interested, and expressed a willingness for us to occupy the Baptist desk. A little before the hour for evening service, the Christian minister sent a respectful notice, saying that his desk was free to us that evening if we wished to occupy it, but we declined because it was too late to notify our people. We had a good time at brother P.'s that evening. The next evening (15th), and last, was the last of all. After preaching, several brethren and sisters (mostly of the Christian order) spoke freely, frankly confessing faith in the doctrines we hold and teach. Thanked God that these meetings had been held, and for the light and instruction they had received from his precious word. At the close of public service, a prominent brother of the Christian order rose, and said, "Now brethren, as we are greatly revived in our religious feelings, and have confessed our faith in the soon coming of the Lord, suppose we enter into solemn covenant with each other to maintain a weekly meeting for religious worship, that we may be the better prepared to meet the Lord at his coming." To this brother P. with a melting heart responded. I then addressed the congregation, showing the importance of such a meeting, and said, "Now all of you that sympathize with us in faith, and are prepared to covenant with each other to sustain a meeting (as one has suggested,) suffering no ordinary business to hinder you, manifest it by rising up," when to our exceeding joy, fifteen prominent persons immediately rose upon their feet. Brother and sister Pierce could not in words only (but with tears also) express their gratitude to God for the great work he had wrought in their midst in so short a space of time, and what added greatly to my encouragement was, at my suggestion some six or more of them readily clubbed together, and subscribed for the *Advent Herald*. This I know will have a tendency to keep them steadfast in the faith. Brother Pierce has since told me that in their first meeting, after we separated, more than twenty rose and spoke freely, each acknowledging faith in the soon coming of the Lord.

From Westerly, I crossed the line and came to North Stonington, Ct., my native town, where on the Sabbath, (21st ult.) both in the Baptist and Presbyterian churches. I listened to the organ and popular preaching, but not a word about the "blessed hope," (Titus 2:13.) I spent a week visiting my family connections, and mingling with my former business and political friends, who once held me in such reputation that they elected me to represent them in the State Legislature, time and again. I now visited from house to house through the town, declaring to all, as I had opportunity, "The Lord is coming, prepare to meet the event," &c. Some received the word joyfully, and desired to hear more. Others no doubt looked upon me as having fallen, and hardly worthy of their respectful notice, but thank the Lord, I faithfully discharged my duty, "whether they hear or forbear," and my skirts are now clear of their blood.

On my return to Hartford I went by way of Tolland (20 miles round) to see our worthy sister Lathrop. She is indeed a mother in Israel. There she is, isolated and alone, not an Advent companion to commune with since the death of Father Lathrop, except her Bible and the *Herald*, both of which she feasts upon by day and night. Our brief stay there was very refreshing to her.

From Tolland I went to South Windsor to visit two Advent families, O. Loomis, and H. Dunham. The latter (until recently) resided in Mansfield, where, under our humble labors he was converted from Infidelity to Christianity, and to the "blessed hope," in '43. Both families received me joyfully. It was soon understood that the neighbors be notified, and we have preaching that evening at brother D.'s, and at the school house on the next day (Sunday, 23d.) Had a good time that evening, and to say no more, brother and sister D. were comforted, and their faith strengthened. On the Sabbath the house was full, and very attentive to the word. Most of the congregation had heard little or no Advent preaching. Many of them were old customers of mine when a merchant in H. from 1830 to '42. They were manifestly interested. At the close of the service, a gentleman rose and proposed to take a contribution for the benefit of Mr. C. To this I objected, saying it is not your money, but your eternal interest we are seeking for; but he persisted in his course, and raised some two dollars, when it was respectfully presented. I confess I thought more of it, and of the contributors, than I should of twenty under other circumstances. After the benediction, quite a number of them presented the friendly hand, saying, "we used to trade with you brother C., and are glad that you have now come to preach to us. Hope you will come again," &c. I consider that a field (or neighborhood) "well ripe for the harvest." If possible, I mean to enter it again and "reap," the Lord helping me.

Returned to Hartford on Monday, (29th ult.) having been absent six weeks. Besides twenty and more letters which had been faithfully forwarded to me by my son, and others, I was happy to find in his care fifteen other waiting for me. These, all together were to me a treat indeed. I heartily thank the authors for their faithfulness in writing.

From H. went to Wallingford (25 miles south) Spent a week there. Found brethren Hall, Dudley, Hill, and their families, and some others, not only glad to see brother C., but steadfast in the faith. Preached twice on the Sabbath, (5th inst.) and gave them my tour West. Tabernacle well filled. All was received as "meat in due season," and the brethren were strengthened. The friends convened at brother Hall's Monday evening, for a social farewell meeting. My heart was cheered by their warm exhortations, re subscribing for the *Herald*, and liberality to me.

Spent one day in Meriden. Brethren Curtis and Johnson, brother and sister Durand and a few others are alive, but I am sorry to say a large majority of that once flourishing church are dead, so far as the "blessed hope" is concerned. The friends came together at brother Curtis' in the evening (about 20) I talked to them about two hours, and they occupied considerable time, and thus we "comforted one another," to a late hour. Think we all felt it was good to be there. Spent a few days with the Bristol and Plymouth church. Preached three times, and visited much. A goodly number of them meet regularly for social worship two evenings in a week, and generally have preaching on the Sabbath. Some good brethren and sisters there, but others have departed from the faith. Distracting elements have passed through and performed their satanic work there, as in many other places, yet precious jewels have been preserved in every place, for which we give glory and praise to God. I came to this place on Friday last. Stopped of course with brother I. Morgan, the pastor of the church. Feel it a great privilege to be comfortably at home, in a precious family like this. This is another of my old fields of labor, where I find many that are glad to see brother C. Brother M. and others took special pains to notify the people, so that their tabernacle was full on the Sabbath. Spoke three times (think to good acceptance). Have preached three evenings besides. The brethren are revived, and some interest is awakened. Shall spend the balance of the week, and next Sabbath here. Providence permitting I mean to attend the Conference in R. I., commencing Nov. 11th, not to preach, but to see and hear many whose faces I have never seen. The Lord direct us. Amen. Yours, as ever, waiting. S. CHAPMAN

PS. My P. O. address as before, Hartford, Ct., care of S. C. Chapman. S. C.

MAINE CONFERENCE.

THE Conference of Adventists met according to appointment, Oct. 2d, at 2 o'clock P.M., with only a few persons present, who united in a social meeting, and by the blessing of God, had a refreshing season. In the evening Elder T. Smith preached from Luke 12:32. The A.M. of Friday was spent in social meeting, and in the P.M. a discourse was preached by Elder T. Smith from Heb. 12:1, 2. The Conference was then organized by calling Dr. N. Smith to the chair, and brother S. K. Partridge acting as Secretary. A committee of five was chosen to prepare business and report the following day at 9. o'clock A.M. The Committee consisted of I. C. Wellcome, T. Smith, Jesse Partridge, R. Hawley and S. K. Partridge. In the evening brother S. K. Partridge preached a profitable discourse from 1 Thess. 4:17, 22. On Saturday, at 9 A.M. the Conference met and after prayer, the Committee reported as follows.

To the brethren in Maine, being assembled in General Conference, to confer together, it seems good unto us to say to you that we are as much as ever convinced that we live in the last days of the gospel dispensation, and are witnessing the fulfilment of the last items of prophetic declaration, prior to the judgment of the great day.

And forasmuch as in the providence of God we are called to act a conspicuous part in promulgating the great and blessed truths of revelation relative to the Christian's hope, and the evidence of the near coming of our Lord and Saviour to consummate that hope, we feel deep solicitude to know how we may best employ our means and energies to prosecute this work for the salvation of sinners. Amidst all the discouraging features of the past and present, there are still some omens of good which should encourage our hearts, and cause gratitude to God, and while we deplore our errors and follies of the past, we will seek wisdom from God for the future; and although our number as a distinct people, is much smaller than a few years ago, yet we are gratified to see that the great truths which have begotten faith and hope

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in us, are taking effect in the hearts of many other Christians not now identified with us. We also feel encouraged, while watching the progress of principles, to see the disposition to neglect, and sometimes to oppose gospel order, fast dying out among us, and it is now generally seen and deplored that a want of system has produced much evil and disunion.

While we would encourage every good principle, we wish heartily to respond to the call of that class of brethren who spoke out at the late Wilbraham campmeeting, for "help to set things in gospel order," and we hail the report adopted at that meeting, to call things by their right names, and labor for order and unity, as an omen of better days among them, and consequently among us all. As those articles meet the point which many have long labored to bring about, we wish heartily to unite to effect the same. Furthermore,

We think it good to say, that whereas the cause in which we are engaged requires a more efficient plan than is now employed to prosecute the great work, we recommend that this Conference appoint a treasurer in each of the several localities in the State to act as advisory members with the ministry and brethren generally, in regard to sustaining preaching and holding meetings, and who we exhort to act a special part in exciting others to be ready to every good work, and receive and collect such means as they can to support preaching, and distribution of tracts, in their various localities, or elsewhere, as their united council shall deem most proper, and that they correspond with each other in relation to the same. We wish also to say, that while many have done well in giving liberally of their substance to sustain the mission in which we are engaged, yet much more can, and must be done. And while our ministers find it duty to spend their entire energies and means to preach to others, God has enjoined upon the membership the duty of sustaining the gospel minister, and we exhort that *all* take this subject into prayerful consideration, and unitedly and heartily engage in this work, "laying by something on the first day of the week as the Lord hath prospered him," to be used in a systematic manner to send abroad the messenger of the gospel of the kingdom until the end shall come. And forasmuch as the distribution of tracts and other publications aid much in our work, we advise that the donor and treasurer be allowed to use their discretion whether their means shall be used for preaching or for tract fund, and expend it as they think best.

After the adoption of the above the Conference chose for said treasurers, brethren John Umberhind, Richmond; J. Keele, jr., Hallowell; J. Campbell, Damariscotta; S. Harding, Bristol; M. W. Payson, South Hope; J. Partridge, Whitefield; Amos Rowe, Madison; J. Brooks, Orrington; H. B. Seavy, East Wilton; A. C. Locke, Lewiston. In other places the deacons chosen or soon to be are requested to unite in this work. All the above officers to continue until others are appointed.

Voted, that the proceedings of this Conference be prepared by the Committee and forwarded to the *Advent Herald* and the *World's Crisis* for publication.

Voted to adjourn to meet again at such time and place as the Chairman and Secretary shall advise,

At 2 o'clock brother R. R. York preached a good and practical discourse from 1 Cor. 13:13. God's blessing attended this word and our hearts were touched, and we hope we may all profit by what we heard. Evening, at 6 o'clock met for prayer and conference, and at half past seven Bro. Jesse Partridge preached on the offices of Christ, from Luke 1:22, 23.

Sunday A.M. at eight o'clock met for prayer and conference, and at half past ten brother Thomas Smith preached from Prov. 3:5, 6, showing the importance of trust in the Lord, and the path marked out by Christ for his children to walk in, and the end of the path in the kingdom of God. Our hearts were made glad when we heard the word.

2 o'clock P.M., brother Jesse Partridge preached from Psa. 50:5, showing from the history of the church that God's people are a sacrificing people, and the gathering time will soon come for which the church has been so long praying.

Sunday evening, S. K. Partridge preached from Ex. 32:26—"Who is on the Lord's side."—Brn. T. Smith, Dr. N. Smith, J. Partridge and I. C. Wellcome followed with interesting remarks showing the importance of being on the Lord's side. The Conference closed with the spirit of God resting upon us. There was a oneness throughout the meeting.

NICHOLAS SMITH.
S. K. PARTRIDGE.

LETTER FROM D. CAMPBELL.

[The following should have been given long ago, but was mislaid.]

Bro. Himes:—According to our appointment our Conference convened July 19th, in the Borden neighborhood. By following out the simple measures approved by all present, by the blessing of God and the co-operation of his people we hope to advance the cause in this region. We sympathize with those of like precious faith. As a Conference we approve of the call for the General Conference in the United States, by the Adventists.

In behalf of the Conference, D. Campbell.

To the Adventists of Canada West, grace, mercy and peace from God the Father and the Lord Jesus Christ. Brethren, you have by the providence of God become satisfied, from the light of the "sure prophecy," that the greatest of all events is at hand. The admonition of the King to all such, is, to be sober and watch unto prayer. You are in receiving the saving hope of the church doing the will of our Saviour Jesus Christ; for he saith, "you are saved by hope."—Rom. 8:24, 25. This hope is purifying. (John 3:1–3.) But Satan and his host, both in high and low places, is doing what he can to darken this blessed hope, as in the late combination in connection with Spiritualism, by declaring that the blessings of our hope shall be manifested in the universal spread of Spiritualism. This is an anti-Christian view. And is a fulfilment of prophecy. There are other darkening influences, such as the cry of the world's getting better. This disposition manifested by the greater part of our race, may be compared to the cloud that is dark on one side, and bright on the other—similar to the cloud between Israel and the Egyptians. A scriptural course at this important time, is as much needed as then, and distinct faith in dispensational truth as at any former time. We have need to believe the whole gospel, but in our experience and growth leave "the first principles of the doctrine of Christ, go on to perfection." Victory is certain, if we comply with the conditions of salvation. The many warnings given in connection with the promises, indicate a danger of losing the crown and kingdom of God; and let it be remembered that there is a woe pronounced on those of whom all men shall speak well. Also on those that are "at ease in Zion." We are commanded to examine ourselves, to know if we are in the faith. If we are fully in the faith we shall delight to do his commandments, and thus secure a right to the tree of life. Where much is given, much is required. How superior is a pure gospel to a diluted gospel. We have the gospel in its purity. If ever there was a people that should be united in all their labors of love, it is the Adventists. God requires it of them. They have a right to require it of one another. The thinking part of those that are without, are looking for it. In making these desirable objects a matter of study and practice, God shall own and bless and continue to make his people a blessing.

The night is soon to close, and the day to dawn. Be comforted ye children of light; your works shall be rewarded in the new earth.

Signed, in behalf of the 2d Advent Conference in Canada West, Daniel Campbell.

West Flambro, July, 1856.

Bro. Levi Dudley writes from Chateuguay, N. Y., Oct. 16th, 1856—"Bro. Himes:—I wish to re-call my appointments in the *Herald* for this reason. I begun a meeting in this place on the 8th of this month. And the Lord was pleased to give us an outpouring of his Holy Spirit, so that many sinners were convicted and converted. Twenty-eight have already followed the Lamb of God in the holy ordinance of baptism. Others are converted, and many others are seeking the Lord. I think it to be my duty under the circumstances, to stay awhile longer with them. When unconverted men meet me in the street and beg me not to leave, it seems cruel to leave them. Our meeting is held in a common sized school house, but it does not hold near all the people that attend; though it is in a very remote place it is estimated that some eighty or ninety are unable to get into the house. One very singular thing has characterized this meeting from first to last. Thus far there has not been the least disturbance from the unconverted. To God be all the praise. Amen.

"All the people both saints and sinners declare they never saw it on this wise before.

"Now my dearly beloved brethren, don't think hard of me for re-calling my appointments for the present. I prayed in earnest this morning that the Holy Comforter might be sent to you and more than make up for your disappointment by my not coming. But I will see you all shortly if time continues. But I shall not be disappointed if we see the King in his beauty this fall. O let us be ready. Amen."

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours, John Pierpont.

Boston, 10th Oct., '55.

Dear Sirs, — I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear sirs, yours truly, Henry Lunt.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respect'ly, A. S. Kellogg.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmaceutists. Respectfully,

A. A. Hayes, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers (Signed) Thomas A. Dexter.
S. H. Kendall,
Samuel May,
Thomas C. Amory.

march 8

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues.

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,
Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the Interior, Washington, D. C., Feb., 1856.

Sir; I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, Alonzo Ball, M.D.,
Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. co, Mich., Nov. 16, 1855.

Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bad, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo. J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston.

Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 24, '55.

Dear sir; I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood. John G. Meacham, M. D.

Erysipelas, Scrofula, King's Evil, Tetter, Tumors, and Salt Rheum.

From a Forwarding Merchant of St Louis, Feb. 4, 1856.

Dr. Ayer: Your pills are the paragon of all that is great in medicine They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her. Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev Dr. Hawkes, of the Methodist Epis. church.

Pulaski House, Savannah, Ga., Jan. 6, 1856.

Honored sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow, but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured by your pills of rheumatic gout—a painful disease that had afflicted me for years
Vincent Sidell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be. We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J. C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere.

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DR. LITCH'S

RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price. 37 1-2 cents a bottle.

Dr. Litch's Pain Curer. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

Oriental Ointment, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen Jar for preserving fresh fruits tomatoes, &c? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

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Agents.

Albany, N.Y. ..... W. Nicholls, 185 Lydius-street.
Burlington, Iowa ..... James S. Brandaburg.
Bascom, Hancock county, Ill. ..... Wm. S. Moore.
Buffalo, N. Y. ..... John Powell.
Bristol, Vt. ..... D. Bosworth.
Baltimore, Md. ..... Wm. Paul.
Cabot, (Lower Branch,) Vt. ..... Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. ..... C. N. Whitford.
Cincinnati, O. ..... Joseph Wilson
Danville, C. E. ..... G. Bangs
Dunham, C. E. ..... D. W. Sornberger
Durham, C. E. ..... J. M. Orrock
Derby Line, Vt. ..... S. Foster
Detroit, Mich. ..... Luzerne Armstrong.
Eddington, Me. ..... Thomas Smith.
East Chazy, N. Y. ..... C. P. Dow.
Fairhaven, Vt. ..... Elder J. P. Farrar.
Hallowell, Me. ..... I. C. Wellcome.
Hartford, Ct. ..... Aaron Clapp.
Homer, N. Y. ..... J. L. Clapp.
Haverhill, Mass. ..... Edmund E. Chase.
Lockport, N. Y. ..... R. W. Beck.
Johnson's Creek, N. Y. ..... Hiram Russell.
Lowell, Mass. ..... J. C. Downing.
Moline, Island county, Ill. ..... Elder John Cummings, jr.
Milwaukie, Wis. ..... Wm. Storey.
Morrisville, Pa. ..... Wm. Kitson.
Newburyport, Mass. ..... Dea. J. Pearson, sr., Water-street.
New York City. ..... Wm. Tracy, 246 Broome-street.
Philadelphia, Pa. ..... J. Litch, No. 47 North 11th street.
Portland, Me. ..... Alex. Edmonds.
Providence, R. I. ..... A. Pearce.
Princess Anne, Md. ..... John V. Pinto.
Rochester, N. Y. ..... Wm. Busby, 215 Exchange-street.
Salem, Mass. ..... Lemuel Osler.
Shabbonas Grove, De Kalb county, Ill. ..... Elder N. W. Spencer
Somonauk, De Kalb county, Ill. ..... Wells A. Fay.
Sheboygan Falls, Wis. ..... William Trowbridge.
Toronto, C. W ..... D. Campbell.
Waterloo, Shefford, C. E. ..... R. Hutchinson, M. D.
Worcester, Mass. ..... J. J. Bigelow.

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

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5 dollars in advance will pay for six copies for six months to one person; and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
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Canada Subscribers have to *pre-pay* the postage on their papers, 26 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

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Digitized by the Center for Adventist Research

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ADVENT HERALD.

BOSTON, NOV. 1, 1856.

THE GENERAL CONVENTION.

At the Conference of Adventists in Boston in May last, the following was adopted:

Whereas, in our opinion, the condition and wants of Adventists in the United States and British Provinces requires a special general convention of all friends of the advent cause to consult together respecting the principle and course of action that will best advance its interests by a more general and hearty co-operation: therefore,

Resolved, that a committee of seven be appointed and empowered to call such a convention, at such a time and place as they judge best, and that the committee also be empowered to prepare an address, in which they will set forth the specific objects of the convention and give suitable notice of the same.

Resolved, That a fund be raised by contributions in our churches, and from private individuals, for the purpose of assisting those who may attend from a distance, who are not able to bear the expense.

The following were appointed on this committee: J. V. Himes, J. Litch, J. Pearson, jr. L. Osler, S. Bliss, A. Hale, D. I. Robinson.

The church in Providence have invited that this Convention be held there on the 11th of Nov., at which time and place it will be held.

The Convention will commence on the evening of Nov. 11th. The introductory discourse will be delivered by O. R. Fassett. Subject, the work of the Christian ministry.

The ministers attending the Convention will please make arrangements to be absent over the Sabbath, as the convention will hold over a week.

All the ministers who propose attending, will so inform Elder Osler by letter, that he may appoint each his place before he comes and avoid confusion. All are cordially invited.

Our friends coming to the Convention will call at New Market Hall, at the junction of Broad and High streets, entrance on High street. Those coming by way of New York city, will save $1.50 by taking the *Hero*, whose place, time of starting, and fare are thus given.

The steamer *Hero* Captain Smith, navigated by Captain Potter of Providence, will leave Smith's Wharf, Providence, every Monday, Wednesday and Friday, at 6 o'clock P.M. Returning, leave New York, from the foot of Robinson street, Tuesday, Thursday and Sunday, at 4 P.M. Cabin fare, $2, Deck $1.50. Berths free.

Bro. Himes:—The following are some of the ministers who are expected to preach at the Convention, and their themes. Those who have not informed me of their subjects will please do so at their earliest convenience.

N. N. Whiting.

J. V. Himes.

J. Litch on "The legal proofs of the Messiahship of Jesus of Nazareth."

O R. Fassett on "The work of the Christian ministry."

J. S. White on "The character and location of the Kingdom of God."

Dr. R. Hutchinson.

J. M. Orrock.

D. I. Robinson on "The bearings of prophecy on the natural descendants of Jacob."

J. Pearson, jr.

I. H. Shipman on "Scriptural Revivals."

D. T. Taylor. L. Osler.

Providence, R. I., Oct. 25th, 1856.

Appalling Burning of a Ship.—The following details of a horrible case of piracy and burning of a ship at Macao have been received at Lloyds: "The Dutch ship Banca, Captain Heymans, 700 tuns burthen, with between 300 and 400 emigrants (coolies) for Havana, put back to Macac about a month since, (the dispatch is dated Hong Kong, August 10,) with her water casks leaking, and cargo shifted, having encountered boisterous weather, and on reaching the outer roads brought up to an anchor.

There she remained reparing, the officers exercising strict vigilance in preventing the coolies going ashore, for fear they should make their escape. For three weeks. Whatever discontent may have prevailed, no fear of an outbreak would seem to have been entertained, until a Chinese doctor warned the captain that mischief was brewing. In preparing for such a contingency as a rising of the coolies, the small arms were placed on the poop, and two guns were loaded with grape and pointed forward.

About nine o'clock of the night of the 8th, the disturbance commenced, and the crew took refuge on the poop. The captain first fired a shot or two overhead, but as that had no effect, and the coolies advanced towards them, yelling frightfully, armed with belaying pins, bricks torn from the cooking places, &c., the captain gave order to his men to fire, and immediately a volley was poured into the infuriated mass from the two guns, and also from the small arms.

This had the effect of checking and putting down the riot, and the coolies were driven below, but they sought revenge by setting fire to the ship, and in a few minutes the captain was appalled by seeing flames issuing up from the fore hatch. A frightful scene of carnage followed; the coolies rushed up on deck, and no doubt murdered all the officers of the ship.—None of them nor the captain were afterwards seen. The ship was soon in a blaze, fore and aft. In about an hour the mainmast fell with a crash, then the fore and mizen, and about midnight the magazine blew up with a tremendous explosion. The ship was instantly hurled to fragments, and, a vast number of poor creatures, who, clinging on the chains, perished with her, Of the number who were on board, including crew and passengers, about five hundred, only one hundred and fifty escaped with their lives; remainder were either burnt in the ship or drowned. The affair has produced great sensation at Hong Kong.

A Child Beaten to Death by a Romish Priest.—A telegraphic dispatch has announced the arrest of Frederick Bauer, a Catholic priest, at Cleveland Ohio, for beating to death a German child named Barbara Forman, for attending a "ragged school" on Sundays. The child was his pupil at the St. Mary's (Roman Catholic) parish school, and full details of the affair are given in the Cleveland *Herald*. The child died on Saturday, Oct. 18, and a coroner's jury unanimously returned the following verdict:

"That the deceased came to her death in consequence of whipping and beating received from and by the hands of Frederick Bauer, on or about the 21st of September, A. D. 1856. The said whipping and beating having been done with a stick or other weapon."

The following testimony was rendered before the jury by Flinda Hick:

I am acquainted with deceased, Barbara Forman, have been attending the same school with Barbara during the last month Barbara has not attended school; we attended school at the Catholic Church on the Flats in the city of Cleveland. The teacher of the school whipped Barbara by laying her on a chair npon her belly, and beat her with a stick; he made her take hold of the rounds of the chair as he whipped her; he makes all the scholars take hold of the rounds of the chair when he whips them; he used a piece of cane having a crook on it; taking hold of the crook, he struck her about the shoulders and back, and struck her a few times lower down; cannot say how many he struck; did not see him strike her on the head; he took hold of her hair when he was whipping her; she screamed and halloed very hard and loud while he was whipping her; his blows were real hard, and he made ugly faces while he was whipping her; she cried real hard until recess, when she went home with one of the other little girls.

She tried very hard to get up when he was whipping her, but she could not get up; she was on her belly on the chair, holding on to the lower round of the chair, and the teacher had hold of her hair crushing her down into it. The teacher told Barbara she onght not to have gone to the Ragged School; he called her up on the floor for going there, and whipped her for that. When Barbara went to her seat, after the master whipped her, she could not sit up straight because she got such a whipping on her back, and Barbara said it hurt her to sit up. School commences about eight o' clock; we have to go to church first, and Barbara was whipped soon after school commenced. The master used to whip all the scholars as he whipped Barbara, previous to her whipping, but he has not whipped them so since Barbara was whipped.

The priest manifests no feeling and says nothing.

Notice.—If the Lord will a Conference will be held in Brunswick, Me., in the school house near brother T. M. Storer's, commencing Thursday evening, Nov. 6th, and continue over the Sabbath. Elders L. L. Howard, J. Partridge and other ministering brethren are expected to attend the meeting.

All who love Jesus and his coming are invited to be there, and labor for the salvation of perishing souls. Now is the time for united effort; soon will come the time for a glorious reward.

In behalf of the brethren, R. R. York.

Yarmouth, Me., Oct. 25th, 1856.

"The Time of the End":

"A Prophetic Period, developing, as predicted, an increase of knowledge respecting the prophecies and Periods that Foretell the End."

Published by John P. Jewett & Co., and for sale at this office. Price $1. Postage 21 cts.—pp. 412.

This volume, which has now been issued a few months, and had a good sale for the time it has been issued, is worthy of a wide circulation. It should be in the hands of every Christian family, and particularly of every Adventist.

It is a compendium, or encyclopædia, showing what has been the voice of the church on the subject of the Second Advent—giving the testimony of more than One Hundred Witnesses on the subject, all the various computations that have been made on Prophetic Time, and copious extracts from distinguished divines, showing our present position in the Prophetic Calendar. Those who have not supplied themselves with the work, would find in it a mine of information; and it would be doing a good deed to call attention to it, and extend its circulation.

OPINIONS OF THE PRESS.

This work presents a group of highly interesting themes, that are now engaging the attention of many of the people of God, both in this country and Great Britain, and will well repay readers of all classes for a perusal.—*Theological and Literary Journal.*

It will be a remarkable treat for the disciples of Second Adventism.—*Nashua Oasis.*

A compendium of millenarian views from the early ages of the church to the present time.—*Religious Int.*

This volume may be relied on as giving, no doubt, the latest discoveries on the subject, and, as such, may safely be consulted by those who are watching for "the coming of the Son of man."—*N. Y. Chron.*

We like his work, and therefore commend it to our readers.—*Niagara Democrat.*

It contains a great number of opinions, by various divines, bearing on the time of the end.—*Ch Int.*

It is an extensive and curious collection of opinions on a subject that is attracting much attention in the Christian world. — *Due West, S. C., Telescope.*

It cannot but awaken in the church a new interest in the predictions, relative to which she now displays so great and alarming an indifference. — *Albany Spec.*

He quotes from most of the authors who have written and fixed dates for the expected event, during the past two hundred years, and has manifested throughout a desire to represent them accurately.—*Hartford Christian Sec.*

HINTS.

To persons quick of apprehension, a hint is said to be as efficient as some more feeling remedy. We would therefore hint,

1st. That this office is really in need of what is due to it for books and papers.

2d. That there are several hundreds of our subscribers who are in arrears for their paper, which ought not to be.

3d. That in a few weeks it will be incumbent on us to send bills to all in arrears.

4th. That those who make immediate payment will save us the unpleasant duty of notifying them of their indebtedness; and it will relieve them of the unpleasant necessity of receiving such intimation.

5. That it is with much more satisfaction we look at the names on our books, against which no indebtedness is marked, than we do at some names we find there.

6. That we feel inward gratitude towards every one who pays up his dues, feeling that we shall have to send *him* no bill. And

7. That it is a well determined fact that a man will live much longer who enjoys a delicious and quiet sleep, to which nothing is more conducive than a clear conscience; and it has been long remarked that the man who takes a paper and pays for it promptly, can lay his head on his pillow with a self-satisfaction that others are ignorant of. As we wish for the happiness of all our readers, we would advise all who are disquieted because they fail to make all right with the printer, to try the following simple remedy, viz.,

Prescription:

Paper,—half a sheet.

Envelope—one.

Post-office stamp—one three cent one.

Contents.—"Dear Bro.:—I hasten to send you the enclosed (one, two, three, or more dollars as the case may be) the amount of my indebtedness, Yours, &c.—not omitting to put in the amount named, and to give name and post-office, as the success of the remedy depends on that. And then direct the whole to this office.

The good result of this prescription will be realized on the receipt of the paper — then the subscriber's own—with the money acknowledged.

But some never take a hint!

True; but we won't believe that of any of the subscribers of the *Herald*, till we find it so to our sorrow. Reader, Are you one who needs a hint? If so forgive us, and try our remedy.

Appointments, &c.

Providence permitting, I will preach at Addison, Vermont, Sabbath 26th (will some one call for me at the Vergennes depot, on the arrival of the first train from Bristol, Saturday the 25th?) Burlington 28th, North Fairfield 30th and 31st, and Sabbath 2 (1 November (will Elder Rockwell arrange?) Montgomery 4th and 5th, Richford 6th; South Troy Sabbath, 9th; Barnston C. E 11th and 12, as Elder Thurber may arrange; Hatley 14th and over Sabbath as Eld Warren may arrange; Head of the Bay 18th and 19th; Outlet 21st, and over the Sabbath No meetings on Saturday. Evening meetings at early candle light. N. Billings.

PS. My P. O. address is Westboro', Mass. N.B.

Oct 29th Deacon Beemer in the evening; L. Crandel, 30 do; I. Burrows 31 do; Nov 1 I Campbell do, also Sabbath 2 10 A. M.; D Kurnes 10 evening; Toronto 3d do; I Pearce 4 do; Coburg 5 do; on my return I shall send some more appointments by letter.

D. Campbell.

A meeting will commence at Tunbridge, near Royalton depot, in Vermont, evening, Wednesday, Nov. 5th, and hold a few days—The ordination of Bro. Allen Cleaveland to the work of the ministry will be attended to Thursday the 6th at 10 o'clock A. M.

L. D. Thompson,
I. H. Shipman

I H Shipman will preach at Lake Village Sabbath, Oct. 26; and also Sabbath, Nov. 9th.

Elder R. Hutchinson from C E will preach at Pittsfield, N. H, Sunday Oct 26th, and at Manchester, the 1st Sabbath in Nov., on his way to the General Convention at Providence. I H Shipman.

I have appointments as follows: At Concord the 1st Sabbath in Nov; Canterbury, in the town house, 2d Sabbath; and at London Ridge, 4th Sabbath, as the 3d Sabbath would conflict with my attending the General Convention. T. M. Preble.

My P. O. address, till after Sunday, Nov. 2, is No. 2 Bridge st., Manchester N H. R. Hutchinson.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

A. S. Burnham — Messrs. J. P. J. & co. say they have no acc't with you, and have no books credited you as returned. You will need to explain to them when and by whom they were sent back.

J. W. Daniels— Sent you book the 23d and have sent such G.'s as we had.

Our Financial Responsibilities.—First, as to those which relate to the chapel. As yet there are several thousand dollars' worth of shares not taken up. I was obliged to assume these, and pay the debts of the chapel—all which were paid in the beginning. To meet these debts I hired money of several friends in small sums, and gave them my notes for security.

The property has proved to be good. All expenses have been met, and a semi-annual dividend has been declared from the first. Those who have thus loaned money, have done so only till they might need it. And so I am subject to constant calls and with short notice am sometimes much perplexed, as I have to hire it again of others to meet these claims. I do hope the time will come when the entire stock will be taken up; which would give perfect relief. Since my return I have had calls on the chapel account for $500. This I wish to hire of any friends who may have it, for a shorter or longer period. I want it immediately. I wish to hear from friends on the subject.

My second responsibility is connected with this office. On my return I find heavy bills staring me in the face, amounting to over $2200. To meet these I look, 1st, to subscribers of the Herald who are indebted; 2d, to agents, having books, and 3d, to what I may earn out of the office by labor, above what is necessary to support my family. There is enough due the office to meet its debts.

I made an appeal sometime since for help from those who had this world's goods to spare, but as very little has been given in response, I know not that I can depend on this source for help. Still I may yet realise help from those who appreciate my labors, and feel that it is of some importance to have this office and the cause sustained. J. V. H.

RECEIPTS
UP TO OCT. 28TH, 1856.

The No. appended to each name is that of the Herald *to which the money credited pa s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No 815 is to the close of 1856.*

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his *post-office address*—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even *to sign their names!* Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

G. N. Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P O address?

David Carter—To what P O is your paper sent? The best way to send money is by mail.

A. S. W M'Causland—You do not give us the address to which your paper is sent, and so we don't find your name. It is not at Sandwich, where you date your letter.

Oct. 3. G. W. Sanderson—We have entered your name, and send the paper to Haverhill; but as you do not say where it has been sent, we do not know where to look for it, so that it will still go there until you inform us.

A Clapp 815; J Hewett 828; A Loomis 835; J Prince 841; M A. Hardy 819; J Shope 800; H B Sevey 818; Wm. Mitchel 806; M. B. Corby 789—$1 more will pay to Jan. 1st; J B Johnson 768—$1.81 due; J M Cowles 822; T Pratt 823; R R York—each $1.

J B Larabee 818; B M'Clay 893; L Wade 844—have sent missing Nos of the G.; Wm. Zimmerman 846; A Davidson 841; H. Smoyer 827; J Sharer 872; A Burkholder 843; H Moore 841; Mrs. Benwell 806—each $2.

L Drew 854 and book—sent the 23d; E H Pease 796; T F Boyer 880; C S French 820—each $5—— L. Wm. Northrop 795 and bk—80 cts more will pay to end of 1856. For price of Burn's Illst. see Business Notes next week.——W Tracy on acc't; Jos Best 742; Jas Craig 844, and books and postage—sent the 23d—each $5—— J Brooks 822.

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ADVENT HERALD.



Luke 9:28–30

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO 808. BOSTON, SATURDAY, NOVEMBER 8, 1856. VOLUME XVII. NO. 45.

THE SABBATH SUNSET.

Behind that wietern hill
How bright the sun declines,
As over city, lake and plain,
Its parting radiance shines.

The clouds above its bed
In purple glory wait,
As if they were the open bars
Of heaven's resplendent gate.

How all things whisper "peace,"
From meadow, stream and hill!
The patient kine reposing stand,
The very leaves are still.

A moment, and the sun,
Beneath whose crimson glow
Such beauty and delight are shed,
Shall sink that hill below.

Yet all around his track
The sky shall long be bright,
And not a cloud above his couch
Shall hang unbathed in light.

Thus shall the Christian die;
So bright his smile appear,
That grief itself shall be illumed,
And Love shall cast out fear.

Human Responsibility.

BY JOHN CUMMING, D. D.

Continued from our last.

Not only is there nothing in us to conduct down his love, but there is nothing in us, after receiving that love, that can permanently fix, or by its availing force, or by its resplendent excellency, make him continue that love. Yet what a wonderful disclosure is this,—"He is able to save to the uttermost, seeing he ever liveth"—to do what?—"to make intercession for us." And when the apostle is describing what Christ has gone to do, he tells us, "He has gone into heaven to appear for us." He who was rejected and despised by us on earth now remains in heaven our advocate and our intercessor. He around whose throne the morning stars stand and adore together; he to whom cherubim and seraphim, and angels and archangels, lift up perpetual anthems of pure and holy praise; if I may venture to say so, cares so little for the adoration of the unfallen who people infinite worlds, that he bows his ear and comes down to earth, to listen to the beating of the guilty heart, offering, with an earnestness that no language can describe, to still its throbbings, to give it peace; to make the wrecked, and ruined, and miserable thing happy; to harmonize its discordant feelings, and to kindle in the coldest heart of the guiltiest sinner all the sunshine of an everlasting and uncloudy summer.

Truly the apostle might exclaim, "Oh, the height, and depth, and length, and breadth of the love of God." He persists in his appeal; his language is, "Behold, I stand at the door, and knock." Is it not strange that, if it be fact, not fancy—if it be reality that the Creator stands seeking admission into the heart of the creature; if it be not figure, but truth and sober fact that the great God, who might expunge this world by his breath, and this orb would not be missed amid the starry host that cover the plains of infinitude, if it be fact that this God is an applicant at our heart; unseen, it is true, for God is not seen; unheard, it may be, for God does not speak audibly to us now, but in our conscience, in our feelings, in our convictions, having a lodgment there that assures each, in spite of himself, that God is seeking admission into his heart; then what language can describe the guilt of that man who says, "Go for this time; we will send for thee,"—or if a creature saying to the Creator, "I will send for thee at a more convenient season"?

Do you say, what many actually dare to say, "I would give him welcome, but my heart is not pure enough, and true enough and beautiful enough, and palatial enough in its furniture, for so glorious and divine a guest"? He tells you, what we have already tried to explain, that he seeks admission, not because your heart is a place fit for the Great King, but because it is a wreck, and he will consecrate it into a palace lovelier than the suns of time ever shone on. He offers to enter into that heart just as it is; to make its gates salvation and its walls praise; to inlay it with the choicest graces; to color it with all the tints of the sky, and to glorify it with all the splendours of heaven; to kindle in it a festal fire that never shall be quenched, and to tune it till it resounds in echoing harmony to every touch of heaven, and it becomes at length the very temple of God, the crime of Deity, the chancel of the universe itself: and angels pass by mediæval cathedrals as vulgar toys, and gaze at that regenerated heart, that reconstructed temple, that living shrine, as the most wonderful creation of the wisdom and the love of God. This is what Christ offers to do. It is no excuse that you are not worthy that he should enter into your roof; he knows this; he finds you unworthy, and he asks to be allowed to enter to make you worthy.

But do you say, what is far more frequently the excuse, "My heart is preoccupied; there are other lodgers that would not agree with thee; there are inmates in my heart that my conscience tells me often I ought to eject, that my passions persuade me yet oftener to cherish and to retain"? But if such lodgers be now domiciled in your heart, need I add, Jesus knows this just as well as you know, and he only can eject them. He appeals to you, what I venture to paraphrase in words, Are you aware who these lodgers are? Do you ever think what their lineage is? what their object is, what the effect of their ultimate and victorious ascendancy must be in the world to come? Do you know their names? The lust of the eye, the pride of life, the love of this present world; knots of serpent passions struggling and striving within for ascendancy, feeding on the very life-blood of your soul; Mammon, the god of this world, squatting in many a conscience, and petrifying many a heart, a greedy idol who would coin your very blood into gold; and evil appetites, and foul desires, unclean passions, holding the revelry of the lost. Are these guests worthy of your hospitality? Will you allow Mammon to tread down every feeling; and evil passions and appetites, too well known, still to plant the keenest and the most agonizing sting where they have first imparted the richest pleasure? will you allow these, that have done you no good, to take the place of Him who will make you happy as endless day, and give a peace that a stranger cannot intermeddle with? What have these passions done for you? What wound have they healed? What grief have they removed? Is not your own conscience witness that the end of those things is death? Have they not been the fomenters of discord, the disturbers of your peace; tyrants that will not bear to be crossed, demanding absolute supremacy, and defacing what they cannot destroy? The blessed Saviour—and it is not fancy, it is not figure; it is literal, plain, Scripture fact—that blessed Saviour asks you to admit him just as you are; he does not ask you to go and expel these foul fiends first, or to make ready a place for his reception; but he asks you just as you are, to accept him just as he is; and he engages to dislodge every evil appetite, to crush every serpent passion, to cast them into swine, their only fit companions; and to expel all that sell doves, and are money-changers, in the desecrated temple of humanity; and to make you again a holy temple, a royal priesthood, a chosen people; to show forth the praise of him who hath called you from darkness into his marvellous light.

Reader,—While I state these things, just ask yourself, Is this fact? One is so afraid to speak of these things, lest the imagery or drapery in which awful truths are presented should induce any one to think that there is here sketched a pretty picture, of no real weight, or not to be construed as if exact truth. This is no mere amusement; it is not play. I try to make clear and intelligible to you, not a fancy, but a sober, solemn fact, the grave circumstance that Christ offers to save you, and you will not; that he offers to forgive you, and you will not have it; that he offers to come into your heart, and you will not let him. Such is your criminality, that this fact, and this fact alone—not your past sins, not your past wickedness, not your past crimes; but this one fact which is here put before you—will be the condemning thing at the judgment-seat of Christ.

Jesus is represented in this picture, this miniature picture of a glorious fact, not as sitting at the door of your heart, but as standing. He says, "Behold, I stand at the door, and knock." That expression *standing* implies a temporary application. If Christ were seated, he might continue for ever; but he stands, like the Israelite when he went forth at that night of which the Passover was the commemoration, with his loins girt, and his staff in his hand, and his sandals on his feet, standing ready to depart with his face towards Canaan. How long Christ may bear with you, how long forbear, no human being can say; we only know that there is a time when he ceases to knock, when patience is exhausted, and mercy is spent; and he is compelled to say, "Cut him down," "Leave him alone," "my spirit will not strive with him any more." That time is described in very graphic language by the inspired penman of the Proverbs, when our Lord says, as described by him, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also"—what an expression!—"will laugh at your calamity." Just think of that; God, the God of mercy, laughing at man's everlasting calamity! Why this laughing? Not to make you think God has less mercy; but to show you how real and how true is that ultimate point where God ceases to be merciful because you would not have it, and laughs at your calamity. "When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer." You must not quote this text to prove that prayer is not heard here; he is speaking of a retributive future: "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own advices."

Here we have the awful warning, that this standing and knocking will not last for ever. Every man has his day of grace; there is in every man's biography a parentheis within which there is pardon for the greatest sins, a cure for the greatest mortal disease, acceptance, free and full, for the greatest sinner We know not what, or when, or where its minutes are; all that we know is, that to every man, at this moment, who reads or hears these words, it is said, with earnest personal appeal, "Now is the accepted time, now is the day of salvation." "To-day, if you will hear his voice, harden not your hearts, as in the provocation."

(To be continued.)

St. Augustine, Florida.

Concluded.

The site of the Huguenot colony was named Fort Caroline. De Gourgas was a Roman Catholic and a Frenchman. He had been distinguished in public life, but had retired to the enjoyment of his repose, when, on learning the barbarous atrocities with which his countrymen on the St. John's had been sacrificed to Spanish bigotry, he emerged from private life—again buckled on his armor for vengeance. At his own risk, he got up and fitted out an expedition. He sailed from France, with a chosen band of followers, to avenge the blood of his slaughtered countrymen. Between the years 1569 and '74 he reached the coast of Florida—debarked his forces at the mouth of the St. John's—carried several outworks—and finally inclosed the Fort now occupied by a Spanish colony. He entered it, and the first sight that greeted his eyes, was the horrible vision of the skeleton forms of his murdered countrymen, their bones and sinews dangling from the limbs of the surrounding trees. Here too was the stone set up by Melendez, with its inscription. The bones and relics of the slaughtered Huguenots De Gourgas ordered to be buried. He then fell upon the Spaniards. Hardly one escaped; and their bodies he ordered to be hung in the places where those of his countrymen had been before suspended, and underneath De Gourgas wrote this inscription—"*Not as Spaniards, but as murderers.*" He immediately returned to France.

Thus the light of Protestantism, which had been first kindled by the fugitive Huguenots of France on the coast of Florida, in the southern extreme of these United States, was put out in the blood of those, who, as pioneers, were the torch-bearers of religious liberty, which was not to be again rekindled until it shot up from Puritan altars, and again burst forth in the frozen north, where it was cherished and protected by chilling snows and frost in those wintry wilds, till it had acquired force and intensity sufficient to spread its beams over the whole land.

Such is the connection of this city and its founders, with the early Protestant institutions of the republic! It can hardly be creditable to an American citizen, that there is within the bounds of these United States a nook or corner so dark and blood-stained!

Melendez, for twelve years, presided over the destinies of this town, directing his attention mainly to the subjection, and conversion to papal superstitions, of the aboriginal inhabitants, aided by the Franciscans, an order of monks. Their missions were established throughout the interior. An ancient monkish retreat occupying the present site of the United States Barracks, was the headquarters of the order in this city. A number of the missionaries, while on their passage from Cuba to this place, were wrecked on the bar at the entrance of this harbor, and in full view of their convent, and, with the crew of the vessel were drowned.

Some twenty-one years had elapsed since the founding of this city and the massacre of the neighboring Protestant colony, when Drake, as he coasted along the shore, discovered the "Look out," a tower on the adjacent island. This led him to suspect a settlement inland. He ordered his boats to be lowered and manned, to make a reconnoisance on the shore. He landed on an island. In the exploration he perceived, across the water, a town built of wood. Soon after, a French fifer deserted from the Spanish forces—crossed the lagoon in a canoe, playing an English air, the march of the Prince of Orange. This circumstance recommended him to the favor of the English admiral—for Drake now sailed as an admiral of the royal navy. The Frenchman described his situation to be that of a captive. He probably told also of the recent massacre, and described its horrors; and was himself, undoubtedly, one of the fugitives from that scene, who had been spared for some reason.

Elizabeth of England was a Protestant queen; Drake, her representative, was a Protestant in sympathies. Moreover, Spain and England were on terms of hostility at this time. His marine force was disembarked, under the command of Carlisle, his subordinate; the intervening sound was crossed; and, notwithstanding the greatest caution had been observed in all these movements, the reconnoitering officer was discovered by the Spaniards. A cannon was fired, and thereupon they all fled to town. This took place at an outpost. This work was immediately taken possession of by the reconnoitering party under Carlisle. It was a fort built of timber, mounting fourteen pieces of brass cannon. Drake then plundered the garrison of a chest of silver, and, next day marched for the town. As he approached, he encountered the Spaniards. An action commenced; but at the first fire of the invading force, the Spaniards fled, and the inhabitants evacuated the town, which fell into the hands of Drake, who burnt and plundered it; and then sailed for England, where he arrived

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in July of the same year, 1586.

Twenty-five years passed away before any other tragedy was enacted within the precinct of this new city. But vengeance did not slumber long. The natives of Florida—a brave, warlike, and cruel, as well as numerous band of savage men—assaulted, captured and burned the city to ashes. The details of this terrific scene of savage barbarity, and the immediate causes thereof, we have not at hand.

1665. In a quarter of a century more, Davis the Bucanier, discovered this Spanish retreat. He entered on a piratacal expedition against it; invested it with an armed band of freebooters; captured and plundered it. The circumstances of this movement, the details of the attack and plunder of the town, are not to be found.

The Florida archipelago, and the neighboring keys and islands of the West Indian seas, have been the resort of freebooters from an early period. The security they afforded, as a place of retreat from discovery, gave these points great eminence, as the centre of operations for a large, bold, and ruthless band of sea-rovers. Their piratical expeditions swarmed over the adjacent waters, and desolated the neighboring coasts of the Gulf of Mexico and the Spanish West Indies. This brotherhood of outlaws were termed Bucaniers. They hailed from France, England and Holland. They led a life of plunder; and reduced piracy to a profession, regulated by its own laws and customs, which had all the force of martial law among themselves.

The existence of these desperate men as a class was owing to the exclusive and arbitrary measures of the Spanish government, through which, they endeavored to secure and maintain the exclusive control of the commercial resources of the New World.

In war, the Bucaniers preyed on commerce as commissioned privateers; in peace, they resorted to hunting wild cattle, and contraband trade against the Spanish. Finally, they entered upon a course of open piracy and plunder. They are said to have originated on this wise. Soon after the Spanish conquests on the Main had secured the fertile plains of Mexico and extended over it the Spanish power, the island of Cuba was nearly depopulated by a tide of emigrants setting into the newly acquired territory. The emigrants left their cattle behind. These in the course of time, multiplied prodigiously. The hills and valleys of the island of Cuba were at length covered with herds of wild cattle; and it was soon found profitable to hunt them for their hides and tallow alone. The first who engaged in this business were the French. The distinctive term applied to these men, had its origin in their customs. Bucanier is supposed to be a derivative of a Carib word "boucan," by which the Indians designated flesh prepared for food by its being smoked and dried slowly in the sun. The hunters prepared the flesh of the slaughtered cattle for food in this way. From this circumstance, the term "Bucanier" was first applied to hunters; and subsequently, it was used to designate all such as followed a contraband trade, or engaged in a predatory life upon the sea or shore.

The Bucaniers, at first made the island of Tortuga their head-quarters. But the settlement being obnoxious to the Spaniards, they seized the first opportunity to destroy it. This dispersed the company, who sought other places of refuge; and from thence they worried the Spanish settlements, actuated by motives of revenge.

Several places and Spanish towns were compelled to submit to the degradation of purchasing the forbearance of the Bucaniers, by paying them contributions, equivalent to black-mail levied by the banditti of Scotland.

Being driven from their original retreat on the island of Tortuga, the Bucaniers retired to the Keys. No doubt the inlets and islands of the southern peninsula of Florida attracted their bands. Not only the towns and settlements on the Spanish islands and on the Main became objects of plunder, but the commerce of every nation also.

It is not till within a few years, that the remnants of this desperate class of men, who have long infested the waters in the neighborhood of the West India islands, have been driven from their haunts, and hunted down, by the American Navy. The Bucanier was terrible in his appearance, as well as in his profession.

His dress consisted of a shirt dipped in the blood of cattle—trousers prepared in the same manner—buskins without stockings—a cap with a small front, and a leathern girdle, into which were stuck around his body, knives, sabres and pistols. Such was the filthy and terrific garb of the Bucanier in full costume.

Such was Davis, who laid this city under contribution some eighty years after it was founded by Melendez. At this period, the Bucaniers seem to have regarded the whole Spanish race as their natural enemies, and their commerce and their cities as lawful objects of plunder.

Avoid temptation, through fear that you may not withstand it.

The Smith of Ragenbach.

In the Principality of Hohenlohe, Langenburg, is a small village called Ragenbach, where about twenty years ago the following heart-rending but also heroic event took place. One afternoon, in the early spring, in the tavern-room of Ragenbach, several men and women having assembled from the village sat at their ease, none anticipating what would happen on that eventful day. The smith formed one of the merry company, a strong, vigorous man, with a resolute countenance and daring mien, but also with such a good natured smile upon his lips that every one who saw him admired him. Every evil disposed person shunned him, for the valiant smith would allow nothing wrong in his presence, and it was not advisable to have anything to do with him except in a proper manner. His arms were like bars of iron, and his fists like forge hammers, so that few could equal his strength of body.

The brave smith sat near the door chatting with one of his neighbors, I know not what: all at once the door sprang open, and a large dog came staggering into the room, a great strong, powerful beast, with a ferocious frightful aspect, his head was hanging down and his eyes bloodshot, his red colored tongue hanging half way out of his mouth, and his tail dropped between his legs. Thus the ferocious beast entered the room, out of which there was no escape but by one door. Scarcely had the smith's neighbor, who was bathkeeper of the place, seen the animal, when he became deathly pale, sprang up and exclaimed with a horrid voice, "Good Heaven, the dog is mad!"

Then rose an outcry! The room was full of men and women, and the foaming beast stood before the only entrance; no one could leave without passing him. He snapped savagely right and left and no one could pass him without being bitten. This increased the horrible confusion. All sprang up and shrank from the furious dog with agonizing countenances. Who should deliver them from him? The smith also stood among them, and as he saw the anguish of the people, it flashed across his mind how many of his happy and contented neighbors would be made miserable by a mad dog, and he formed a resolution the like of which is scarcely to be found in the history of the human race for high mindedness and nobleness. Certainly his brown cheek paled a little, but his eyes sparkled with divine fire, and an elevated resolution shone from the smooth brow of the simple minded man.

"Back all!" thundered he with his deep strong voice. "Let no one stir, for no one can vanquish the beast but I. One victim must fall in order to save all, and I will be that victim, I will hold the brute, and whilst I do so, make your escape." The smith had scarcely spoken these words, when the dog started towards the shrieking people. But he went not far. "With God's help!" cried the smith, and he rushed upon the foaming beast, seized him with an iron grasp, and dashed him to the floor.

Oh, what a terrible struggle followed! The dog bit furiously on every side in a most frightful manner. His long teeth tore the arms and thighs of the heroic smith, but he would not let him loose. Regardless alike of the excessive pain and the horrible death which must ensue, he held down with an iron grasp the snapping, biting, howling brute until all had escaped!—till all, all were rescued and in safety. He then flung the half strangled beast from him against the wall, and dripping with blood and venomous foam, he left the room, locking the door after him. Some persons shot the dog through the windows. But oh! merciful God, what will be come of the brave, unfortunate smith?

Weeping and lamenting, the people surrounded him, who had saved their lives at the expense of his own. "Be quiet, my friends do not weep for me, for I have only performed my duty. When I am dead think of me with love, and now pray for me that God will not let me suffer long or too much. I will take care that no further mischief shall occur through me, for I must certainly become mad."

He went straight to his workshop, and selected a long chain, the heaviest and firmest from his whole stock. He then, with his own hands, welded it upon his own limbs and around the anvil so firmly that no power on earth could break it. "There," said he "it's done," after silently and solemnly contemplating the work. "Now you are secure, and I inoffensive so long as I live, bring me my food. The rest I leave to God; into his hands I commend my spirit." Nothing could save the brave smith, neither tears, lamentations nor prayers. Madness seized him, and after nine days he died—but truly he died only to awake to a more beautiful and glorious life at the right hand of God. He died but his memory will live from generation to generation, and will be venerated to the end of time.

Search history through, and it will find no action more glorious and sublime than the deed of this simple minded man, the smith of Ragenbach. It is easy for noble minds to die like Winkelhed, or Martius Curtius, the high-spirited Roman youth—but to go to the sacrifice with the certainty of death, and moreover, being obliged to wait a death so awful, during long, fearful hours and days—that is to die not once, but a thousand times. And such a death was that of the smith of Ragenbach. Such a sacrifice the smith of Ragenbach made in order to save his neighbors. May his memory ever be sacred.—*Practical Christian.*

Is Man Fallen?

Here, on the spray of the tasselled broom, there sits and sings a little bird: it fills the glen with melody; from his throat and throbbing breast he rings out the sweetest music, as with keen bright eye he now looks up to God and now down on the bush where his mate sits with wings extended over their unfeathered nestlings; with songs he cheers her maternal cares, and is then away on busy wing to cater for mother and her young. Next, I turn my steps to the open moor; and as soon as the intruder appears on her lonely domain, the lapwing comes down upon the wind; brave and venturesome, she sweeps with her wing, and shrieks out her distress as she wheels round and round our head; her brood are cowering on that naked waste; nor does she rest until her foot is off the ground, and even then, when the coast is clear we hear her long wild screams, like the beating of a mother's heart when her child is saved; like the mournful dash of waves upon the shore long after the wind is down.

Next, I climb the mountain, when the snowdrifts thick from murky heavens, and, like Satan, taking advantage of a believer's trials, the wily fox is out upon the hunt; every mother of the flock lies there with her tender lamb behind her; with her body screens it from the rudeness of the storm, and with her head to the wind, and expanded nostrils snuffing the distant danger, she lies ready, the moment her eye catches the stealthy foe, to receive him on her feet, and die, like a true mother, in her lamb's defence.

Such are God's creatures. The work is unmarred; the workmanship what it came from the Maker's hand; and away among these hoary hills, remote from man, his cities, his sins, his works, his sorrows, we are out of hearing of the groans of creation; and, but for the corruption we carry without and within us, we could almost forget the Fall. Stretched on a flowery bank, with the hum of bees, the song of birds, and the chirp of the merry grasshopper in our ear, heaven serene above us, and beneath us the placid lake, where every flower and bush and birch tree of the rock looks down into the mirror of its own beauty, the murmur of the waterfall sounds too like an echo from the crags of the Creator's voice, "All is very good."

But let us retrace our steps along the dusty road from the broom where the little bird sings, and the moor where the lapwing screams her maternal fears, and the hill where the timid sheep faces the fox to die for her offspring; or, the forest, where the bear with her cubs behind her, offers her shaggy bosom to the spear.

Enter the town. Look at this mother, as we saw her when Sabbath bells rung worshippers to prayer, and God was calling sinners to the throne of mercy. Her back is against the church's wall; she has sunk on the cold pavement; her senses are steeped in drink, and on her lap—pitiful sight! lies an emaciated, half-naked infant, with the chill cold rain soaking its scanty rags, and lashing its pallid face. Is this God's handiwork? Is this the clay as it came from the potter's wheel? Was this the shape in which woman came from her Maker's hand? When Adam woke, was our mother Eve such as this her daughter? If so, better he had never woke; it had been good for him to be alone. Nature to say nothing more, revolts from the thought.—*Dr. Guthrie.*

"The Morning Cometh."

The morning—a beautiful metaphor of oriental origin—is the sacred symbol of the prosperity and triumphant joy, secured by promise to the people of God. "Weeping may endure for a night, but joy cometh in the morning." The night is far spent—not yet gone—the morning is at hand. The bereaved and afflicted, the infirm, and suffering, the poor and desolate, the church and the world, all are waiting for the morning.

More than eighteen hundred years ago, there was a young man in Judea, of humble birth, who gathered a few fishermen around him and went through the province, preaching a kingdom which he had come to establish—such a kingdom as the world had never seen. Though poor and despised, he was a man of great wisdom and moral power, and performed many wonderful works. In three or four years, some of the most religious people formed a plan to destroy him; for his doctrines were very offensive to them. Their plot was matured. It was at a late hour on Thursday night they arrested him in a garden, or plantation of olive trees, where he had retired to pray, and bound him! The very next day we see him before an ecclesiastical Court, speechless. He is accused of blasphemy! and the only answer he gave, and this was to a question put by a presiding judge, is taken as proof of his guilt. The Judge is apparently so shocked by the crime that he rent his official robes in token of his sorrow or surprise. The judge condemned him to death. They then take him before the ruler of the Province, who is also a judge, and accuse him of Treason, against the government—Though not convicted of treason, his accusers so wrought upon the Judge, that he scourged him, and delivered him into their hands to be put to death by crucifixion—the most ignominious form of death ever known. He was spit upon, clad in robes of mock royalty, with a crown of thorns upon his head, and buffeted. One of his disciples had betrayed and sold him, another denied him, and the rest had forsaken him and fled!—and he is about to hang and die upon the cross! Is not his case hopeless? Is not the night of his kingdom one of ten fold darkness? Where amid the black clouds and storm gathering over him, is there a ray of light—a single gleam to kindle hope?—To human reason there is none. All is gloom and darkness, and death. But even then, there was a divine oracle on the earth proclaiming through the darkness—though men would not hear it—"The morning cometh!" And it was a glorious morning when the Saviour rose triumphant, having met and vanquished Death and Hell! How glorious was that morning in the Heavens, when he ascended, attended by the Cherubim and Seraphim, and hosts of Angels.—raising the triumphal shout as they approached the celestial city—"Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors, and the King of Glory shall come in!"

Reader is it night in your branch of the church? Does her record for the past year indicate that clouds of spiritual darkness are gathering over her? Are many of her watchmen asleep, and dreaming of earthly distinction, ecclesiastical pre-eminence, ease and the honors that come from men? Are her sons and daughters engrossed in the cares of the world, and in the eager pursuit of wealth and pleasure; as if these were the great end of their being? The restlessness of many, the changes to which they resort, their new devices for light, the very darkness in which they grope, are revelations of the night replete with solemn admonition. If the Church will awake and look away from her own devices to the Sun of Rightousness and wait for the light in the spirit and attitude of suppliants, who look to God alone for succor—then may we hope that the darkness will pass away, and that the morning of his prosperity will dawn upon her borders, and the radiance of day will diffuse life and joy among thousands who shall crowd her solemn assemblies.—*Christian Observer.*

Repentance.

The following is a brief extract from "a faithful sermon of repentance, made by the constant martyr of Christ, John Bradford, 1553."

"Dearly beloved, repent your sins, that is be sorry for that which is past; believe in God's mercy for pardon, how deeply soever you have sinned, and both purpose and constantly pursue a new life, bringing forth worthy and true fruits of repentance. As you have given over your members from sin to sin, to serve the devil, your tongues to swear, to lie, to flatter, to scold, to jest, to scoff, to lewd talk, to vain jangling, to boasting, &c; your hands to picking, groping, idleness, fighting, &c; your feet to skipping, going to evil, dancing, &c; your ears to hear fables, lies, vanities and evil things, &c; so now give over your members to godliness, your tongues to speak, your ears to hear, your eyes to see, your mouths to taste, your hands to work, your feet to go about such things as may make to God's glory, sobriety of life, and love to your brethren, and that daily more and more diligently; for you cannot stand still, you are either better or worse to-day than you were yesterday. But better I trust you are, and will be, if you mark well my theme, that is, Repent you; which I have humbly besought you to do, and yet once more I do again beseech you, and that for the tender mercies of God in Christ Jesus our Lord, 'Repent you, Repent you, for the Kingdom of heaven' (that is a kingdom full of all riches, pleasures, joys, beauty, sweetness and eternal felicity) 'is at hand.' The eye hath not seen the like, the ear hath not heard the like, the heart of man cannot conceive the treasures and pleasures of his kingdom, which is now at hand, to such as repent, that is to such as are sorry for their sins, believe God's mercy through Christ, and earnestly purpose to lead a new life. The God of mercy, through Christ his Son, grant us his Holy Spirit, and work in our hearts this sorrow, faith, and new life, which through his grace I have spoken of, both now and forever. Amen."

The Church Going into Captivity.

"Ye shall keep my Sabbaths and reverence my Sanctuary, I am the Lord." "keep the Sabbath day to sanctify it as the Lord thy God hath

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commanded thee." "Six days thou shalt work, but on the sevnth thou shalt rest." "Bear no burden on the Sabboth, nor bring it in by the gates of Jerusalem."

Thickly sprinkled through the pages of holy writ are such commands and prohibitions as the above. The Sabbath is a moral institution. Human nature demands it. Public morals demand it. Civilization demands it, and its observance, so far from being a loss to commerce, is confessedly a gain. The divine institution of the Sabbath, then is but an announcement from our Father, God, of a provision he has made to meet one of our present wants. And yet how feeble the influence of this testimony, rational and positive, upon the public heart.

Sabbath desecration we fear is on the increase among us. Legislation by a resort to numerous subterfuges does but little to guard it, while the increase of rail-roads has ramified an increase of Sabbath-breaking all over the land. There are few corporations we believe in the country that come completely up to the mark of refusing to run trains on the Sabbath.

In some of our cities the people can scarcely be said to have a Sabbath. In all of our cities, those who profoundly respect, we will not say piously regard the Sabbath, are most fearfully in the minority. Municipal statutes seem in vain, because, we presume, the moral stamina is wanting in the proper place.

From our own city, Chicago, we are prepared to speak from mournful observation. Our suburbs swarm with pleasure-takers, or rather, pleasure-seekers, but like the evil spirit, most of them wander through "desert places seeking rest and finding none." Many of our streets—with the more respectable business house closed to be sure—present little else than an extended scene of huckstery and revelry. Our eight or nine hundred lager-beer and gambling saloons, with generally closed doors or screened windows, it may be, roar with the bacchanalian song, or quiver in the struggle of the deadly melee, as if one were butting his ear to the key-hole of hades. Here ten thousand take a long and fearful step towards returnless degradation every Sabbath. One may stumble against reeling debauchery almost anywhere on the way to the sanctuary, and the apple-boy, or rather apple-man—meaner than boys generally get—stands sticking out his mercenary fingers for a dime within twenty steps of the altar of God. The police-court generally shows that the Sabbath *is* kept in Chicago, at least by the servants of Satan.

But the most annoying fact yet remains to be named. Railroad companies, who while they fatten a city, grow still fatter upon it, blow their whistles almost under the droppings of the sanctuary, or a train running the whole length of the city, often comes thundering in with a noise equal to the engagement of ten thousand infantry, and that, too, just at the time that our city pulpits, in rapt fervor, and with saving truths, are plying the wayward heart.

This occurs Sabbath after Sabbath, and the churches bear the imposition without a murmur. Sometimes we think that some of the pew-holders are heavy stock-holders in the railroad. At other times we think that even members of the church, interested in running these trains are seated at the moment with a half-born tear, in their eye just in front of the preacher, which tear, however, soon evaporates under a sudden change of thoughts. Sometimes we think—but perhaps it is uncharitable to think at all, but with that charity which believeth all things—that our preachers do all they can to remedy this evil. Some of them certainly do. But one thing we do think, viz., that such things are an arrant imposition, upon the worshiping part of Protestant Christians in our land. They should certainly be protected from nuisances and annoyances in their worship, and that too especially on the Sabbath. To suffer the Christian Sabbath to be stricken down around our churches, is nearly equivalent to erasing our temples. The thing we say again is a base imposition, and it is a growing one. The church is being led captive, chained to the tail of a rail-car. She is now bearing her pilgrimage meekly, but take care, confound not meekness with cowardice. Let every friend of the rights of public worship, every friend of the holy Sabbath, speak out, and speak together, and continue not to cease to denounce these corrupt and corporate encroachments upon the prerogatives of the church. —*N. W. C. Advocate.*

Sunday.

BY GEORGE HERBERT.

O daye most calm, most bright,
The fruit of this, the next World's bud,
Th' endorsment of supreme delight,
Writ by a friend, and with his blood;
The couch of time; care's balm and bay;
The week were dark but for thy light;
Thy torch doth show the way.

The other dayes and thou
Make up one man; whose face thou art,
Knocking at heaven with thy brow;
The worky-dayes are the back part;
The burden of the wreck lies there,
Making the whole to stoop and bow,
Till thy release appear.

Man has straightforward gone
To endless death; but thou dost pull
And turn us round to look on one
Whom, if we were not very dull,
We could not choose but look on still;
Since there is no place so alone
The which he doth not fill.

Sundaies the pillars are
On which heaven's palace arched lies;
The other dayes fill up the space
And hollow room with vanities.
They are fruitful beds and borders
In God's rich garden; that is bare
Which parts their ranks and orders.

The sundaies of man's life,
Threaded together on Time's string,
Make bracelets to adorn the wife
Of the eternal, glorious King.
On Sunday heaven's gate stands ope;
Blessings are plentiful and rife,
More plentiful than hope.

This day thy Saviour rose,
And did inclose this light for his;
That, as each beast his manager knows,
Man might not of his fodder misse,
Christ hath took in this piece of ground,
And made a garden there for those
Who want herbs for their wound.

The rest of our Creation
Our great Redeemer did remove
With the same shake, which at his passion,
Did the earth and all things with it move.
As Samson bore the doors away,
Christ's hands, though nailed, wrought our salvation,
And did unhinge the daye.

The brightness of that day
We sullied by our foul offence;
Wherefore that robe we cast away,
Having a new at his expense.
Whose drops of blood paid the full price,
That was required to make us gay,
And fit for Paradise.

Thou art a day of mirth,
And more the week-days trial on ground,
Thy flight is higher, as thy birth,
Oh, let me take thee at the bound,
Leaping with thee from sev'n to sev'n,
Till that we both, being tossed from earth,
Flie hand in hand to heaven!

The Snow of Age.

We have just stumbled upon the following pretty piece of mosaic, lying amid a multitude of those less attractive:—

"No snow falls lighter than the snow of age; but none is heavier, for it never melts."

The figure is by no means novel, but the closing part of the sentence is new as well as emphatic. The Scripture represents age by the almond tree which bears blossoms of the purest white. "The almoud tree, shall flourish"—the head shall be hoary. Dickens says of one of his characters, whose hair was turning grey, that it looked as if time had lightly pushed his snow upon it in passing.

"It never melts"—no never. Age is inexorable; its wheels must move onward; they know not any retrograde movement. The old man may sit and sing "I would I were a boy again," but he grows older as he sings. He may read of the elixir of youth, but he cannot find it; he may sigh for the secrets of alchemy which is able to make him young again, but sighing brings it not. He may gaze backward with an eye of longing upon the rosy cheeks of early years, but as one who gazes on his home from the deck of a departing ship, every moment carrying him further and further away. Poor old man! he has little more to do than die.

"It never melts." The snow of winter comes and sheds its white blossoms upon the valley and mountain, but soon sweet spring follows and smiles it all away. Not so with the tottering veteran; there is no spring whose warmth can penetrate its eternal frost. It came to stay; its single flakes fell unnoticed and now it is drilled there. "We shall see it increase until we lay the old man in his grave; there it shall be absorbed by the eternal darkness, for there is no age in heaven."

Yet why speak of heaven in a mournful strain? It is beautiful, honorable, and eloquent. Should we sigh at the proximity of death, when life and the world are so full of emptiness? Let the old exult because they are old; if any must weep let it be the young at the long succession of cares that are before them. Welcome the snow for it is the emblem of peace and rest. It is but a temporal crown which shall fall at the gates of Paradise, to be replaced by a brighter and better one.

Follow peace with all men.

"Watch!"

"Watch ye therefore. And what I say unto you, I say unto all, Watch!" Mark 13:35. 37.

Who of all men in the world, most needs this exhortation? The Christian. Why?

1. Because he is a soldier, surrounded by enemies, who are waiting to destroy his soul. They are ready to take advantage of his carelessness or neglect of duty; they are vigilant; they are numerous; they are subtile. Therefore, he should watch.

2. Because he is a pilgrim, traveling through a hostile land. There may be snares in the way, stones, over which he may stumble; pits into which he may fall; enticers, who would strive to make him linger on his way, and lure him from his heavenly home; therefore, he must watch.

3. Because he is a steward. He has precious treasures to take care of—his own soul, his talents, his time, his Master's honor. He must take care that he does not lose the first, misuse the second, waste the third, and endanger the fourth. Therefore he need watch.

4. Because he is a servant. His Lord is now absent: his return is uncertain; is may be years hence; but it may be to-night. When he comes back he will expect all to be in readiness for his reception—each one at his post, each one looking out for him. Therefore, the Christian must watch.

Christian reader! you are a soldier—you have entered Christ's army by your profession; his enemies are yours; his cause is yours. Are you watching?

Christian reader! you are a pilgrim—you confess that earth is not your home, that you are surrounded with dangers. Are you watching?

Christian reader! you are a steward. Christ has given precious treasures into your possession. Are you watching?

Christian reader you are a servant—you profess to be expecting the return of the Lord. Are you watching?

Your Captain, your Lord, your Master says to you, "Watch!" and pronounces you "blessed" if you watch. Rev. 16:15.—*Friendly Visitor.*

The Right way to Begin.

A little girl once said, "O, mother how very hard it is to do right! I dont believe I shall ever be able." "Have you really tried my dear!" "O yes; I try every day. When I awake before I get up, I say to myself I will be good all the day. I will be gentle and kind. I will obey my parents and teachers. I will not quarrel. I will always tell the truth. But then mother, I don't know how it is, I do so often forget. Then when evening comes, I have to say. There! now what is the use of trying? I have been in a passion. I have been disobedient and once or twice, mother, you know, I have said what was not true! The dear child seemed very much ashamed while saying this: so her mother looked kindly at her, and only said.—"My dear, I do not think you have *begun* right." The little girl looked up wonderingly; and her parent went on: "The first thing is to have a new heart: have you asked for this?" "No mother; I am afraid not." "Then my child, do so at once. Good fruit, you know, can only come from a good tree. If your heart is wrong, your conduct will be wrong. You cannot make it right yourself, with all your good resolutions. But ask God, for Christ's sake to help you. He will give you his Holy Spirit and you will not find it any more impossible to do the right." I am glad to say that the child took her mother's advice. That very day she asked God, earnestly, to change her heart, and help her to do right. She *prayed*, she *watched*, she *strove* hard against her sins, and was able by God's grace, to lead the life of a lovely young Christian.

Inheritance of the Meek.

A grand destiny awaits this world of sin and sorrowful. This earth, purified by judgment-fires, shall be the home of the blessed. The curse of briars and thorns shall pass away with sin; "instead of the thorn shall come up the myrtle-tree." Of the thorns of that curse Jesus' crown was woven, and he bore it off upon his head. Under laws accommodated to the new economy, the wide world shall become one Eden, where exempt from physical as from moral evils, none shall shiver amid arctic frost, nor wither under tropic heat; there, fields of snow and arid sands shall blossom all with roses. From the convulsions of expiring, or rather the birth-pangs of parturient nature, a new-born world shall come,—a home worthy of immortals, a palace befitting its King. The blood that on Calvary dyed earth's soil shall bless it; and this theatre of Satan's triumph, and of a Saviour's shame, shall be the seat of Jesus' kingdom, and the witness of his glory. *The saints shall inherit the earth.* Man shall get his own again, and hold it by a charter written in the blood of Christ. The world was gifted to him. It was his patrimonial estate—it was the end given to our fathers. And it seems most meet, that, with the rank and title, the land should come back to the old family; and, as forming the completest triumph over sin and Satan, that our redemption should be together like that of Israel, when Moses turned round on Pharaoh, saying, "Not a hoof shall be left behind." "Even so come, Lord Jesus, come quickly!"

Rev Tho. Guthrie.

CHANGE IN THE STYLE OF PREACHING.—A prominent minister lately remarked that the style of preaching in this country, and especially in the Northern and Eastern sections of it, had greatly changed within twenty years; then the criterion by which a sermon was measured was its adaptation to bring sinners to the Lord Jesus Christ; the style was bold, direct, searching, Scriptural, "full of Christ and him crucified;" but now another style, more suited to a literary taste, and more calculated to gather crowds than to convict sinners of sin, is prevailing. Every careful observer of the changes going on in society, for the last ten or twelve years, must have been impressed with the truth of this remark. The pointed, direct, and pungent style of our fathers in the pulpit can scarcely be tolerated in many of our modern, fashionable churches. The man who cannot round off his periods nicely, and utter a great many pretty sentences, which, when analyzed, contain no solid, substantial thoughts, is set down as an "old fogy;" and voted a decided bore. That sermon is most lauded, by a certain class of hearers, which has the greatest number of tropes and flowers, and the fewest thoughts to trouble the consciences and alarm the fears of the careless and disobedient.—*Presbyterian Herald.*

REDEMPTION OF CHRIST.—By the redemption which Christ hath wrought, God is placable, sin pardonable, the soul curable, the curse removable. And shall God offer mercy, and I refuse it? Am I bought with a price, and shall I not glorify God by accepting it? Do I not stand in need of Christ? Is He not provided for me? Is He not revealed to me? Doth he not invite, entreat command me to come unto Him? Did He ever cast away any that did so? May I not reach forth an arm to embrace the sure mercies of David? Are there not examples of great sinners, who have been welcomed unto great mercy? (1. Tim. 1. 13. 16.) Lord, I am a great sinner; I confess it, I bemoan it, I hate it, I forsake it; I will throw away everything which keeps me and Christ asunder. Thou dost freely give Christ; I greatly want Him; I earnestly desire Him, I thankfully accept Him; I willingly follow Him; I am his ransomed servant to be ruled by Him, and to live to his grace; I am bought with a price, therefore I will not be a servant of men, to captivate either my reason, my conscience, or my conversation to their will. I am bought with a price, therefore I will be a servant to him that bought me; that as he hath by his blood, purchased glory for me, so I may by my obedience bring glory unto him.

LUXURY IN DRESS.—If God were in love with fashions, he were never better served than in this age; for our world is like a pageant, where every man's apparel is better than himself.—Once Christ said that soft clothing is in the king's courts, but now it is crept into every house Then the rich glutton jetted in purple every day; but now the poor unthrift jets as brave as the glutton, with so many circumstances about him that if ye could see how Pride would walk herself, if she did wear apparel, she would even go like many in the streets; for she could not go braver, nor look stouter, nor mince finer, nor set on more laces, nor make larger cuts, nor carry more trappings about her, than our ruffians and wantons do at this day. How far are these fashions altered from those leather coats which God made in Paradise! If their bodies did change forms so often as their apparel changeth fashons, they should have more shapes than they have fingers and toes.—*Henry Smith's sermons.*

CHEERFULNESS. Health is the condition of the highest mind, and the sign of health is always cheerfulness. Open and noble nature should have a pleasing expression; they should be flood gates and highways of love and light, not monks, fanatics, or book worms. We want manly hearts, addressing themselves cheerfully to the world of knowledge. I hate your buildings of dungeons in the air. We meet no other companion of sorrow in nature. The sun has nothing very disconsolate about it. The flakes of snow, the water dropping from the leaf, or the dew on the grass, not only express vigor and proportion, but are cheerful. Beauty warms the heart; it is

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the sign of health, prosperity, and the favor of God.



The Advent Herald.

BOSTON, NOVEMBER 8, 1856.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

TROPES.

FABLES.

A FABLE is a fictitious narrative, in which a moral is deduced by imputing to agents, acts or conditions that are *incompatible* with their nature—in which particular it differs from the allegory.

The oldest fable extant is that of Jotham in Judges 9:7–15; and it is as beautiful as any that has been since made.

When it was told him that Abimelech was made king, Jotham "went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them: and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

To ascribe intelligent acts to those inanimate trees, is characteristic of the fable; Israel had said to Gideon, Jotham's father, (8:22) "Rule thou over us, both thou and thy son, and thy son's son," who had replied, speaking for himself and sons, (v. 23) "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." The rule of those would have been like that of the olive, the most profitable of trees, the fig, the most fruitful, and the vine the most invigorating, over other trees, but that of Abimelech would be to them like the bramble, or thorn, which is unfruitful, and an unsafe companion.

A Proposition or a Request.

HAVING gone through the subject of figures, we wish to arrange and give in the *Herald*, a large list alphabetically arranged, of words that are tropically used.

To aid us in this we will be obliged to all our young or older readers, who will search the Scriptures and forward to us as large a list, or a succession of lists, as he or she may compile, of words that are not used literally, and designating them as follows:

Candle of the Lord, Prov. 20:27. The "spirit of man" is thus denominated by a metaphor.

Heart, Isa. 4:13, Put by a metonymy for the mind.

Man, Job 9:23, Put by a synecdoche for men.

Stay and staff, Isa. 3:1, Put by substitution for the supports on which the people relied. &c. &c.

If our young friends will attempt this, looking to the rules we have given for the designation and classification of figures, it will enable them to make great progress in a knowledge of figures, besides being of great aid to us.

We would like to have a large number commence immediately. The lists we receive, we will publish in the *Herald* as sent, either with or without the names of the writers as they wish; and we will point out any error that is made in their classification—i.e., if that is called a figure which is no figure, or a figure is wrongly denominated.

When we have received, corrected and thus published a sufficiently large number of these, we will then arrange the words alphabetically, and publish in the *Herald* a Tropical Dictionary, as we are now doing a symbolic one.

We are in earnest in this, and hope soon to hear from some of the studious ones. It will put us in communication with those we are now unacquainted with. And we can assure all disposed to attempt it, that the knowledge they will gain of the subject and the interest they will take in it, will amply compensate them for all the study they will devote to it. Whom shall we first hear from? We wait.

THE PRESIDENTIAL CONTEST.

DURING the progress of the present contest, which will have been decided before this paper reaches any of our readers, we have refrained from expressing any preference for any one of the candidates at the expense of any other. We have our preferences but we have not told them to our readers. As we are penning this before the election, and as it will not be read till after that is over, it may be proper to say a few words which would be out of place at any other time. And

1. We are not at all sanguine as to the result. He alone, who sees the end from the beginning, can know whether the one or the other of the candidates will be elected.

2. Which ever one shall receive the requisite number of votes, must be regarded as of the Lord's appointment. We will repeat what we have said before, that (Rom. 13:1) "There is no power but of God: the powers that be are ordained of God." He says: (Prov. 8:15, 16) "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." Dan. 2:21—"He changeth the times and the seasons: He removeth kings and setteth up kings." 4:25—"The Most High ruleth in the kingdom of men and giveth it to whomsoever He will." And sometimes (Dan. 4:17) He "setteth up over it the basest of men." And therefore Jesus said unto Pilate (John 19:11) "thou couldst have no power at all against me, except it were given thee from from above." As all power thus emanates God, it follows that,

3. Whoever shall be elected, will be the very best one, considering all the circumstances, that could be placed in the presidential chair; and therefore we should rejoice at the result. He may not be the best man, nor the best ruler: he may be the baser of the two: and yet he will be the very one whom God chose to place there, in accordance with his own righteous plans and purposes. Therefore he should be the subject of every Christian's prayer, in accordance with the exhortation of Paul, (1 Tim. 2:1–4) "that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth."

4. Short sighted mortals are often greatly disappointed when their expectations fail; and yet what appears to them as the greatest imaginary evil, may be designed by Jehovah for their highest good. No one, therefore, in the result of this election should feel disposed to repine at the wisdom of Providence; or even to feel that he would reverse it if he could; for to reverse it would be to thwart God's purposes. Said the Psalmist, (Psa. 72:10) "Surely the wrath of man shall praise thee: the remainder of wrath shall thou restrain." And therefore, whatever may be the result of this election, it will be in accordance with God's purposes.

5. Rulers are only under-servants of Jehovah. He is the supreme ruler, and our obedience to earthly rule, should be actuated solely by our obligations to Him. If earthly rulers are unfaithful to the trust committed to them, we must still be faithful to the requirements of Jehovah, and obey them, except when to do so would be to disobey Jehovah; and then we must obey Him, and meekly endure the consequences to which the earthly rulers subject us.

6. The only perfect government, is that of an absolute monarchy, with a king at the head of it, who is infinitely wise and infinitely good. Such a government is that which the God of heaven will set up in the days of these kings, and which will extend under the whole heaven. Till that day the best govverment on earth will be an imperfect one; and that which we may deem the worst, may prove to be the best for us in the end. We should therefore think that the result is right, however much our wishes may have been disregarded.

7. We should not rely too much on human governments. They are impotent to accomplish anything aside from God's appointment. The best can do no good, only by His assistance; and the worst can do no evil, which he restrains them from doing. All our interests are still in the Lord's hands, He is as accessible as ever to the prayers of His children, and he can hear and answer every prayer, for any and every object, just as easily as before. Every right, is therefore as safe, and no wrong more certain, than it would have been under reversed circumstances.

We should also remember that we are living in the last days, that a good president cannot ward off the evils that are predicted to come in them, nor a bad one hasten them. Everything will come in God's appointment, and in his time, and they will wait His pleasure. Looking therefore to Him as to our king, we shall accept as given by Him, whoever He appoints.

MY JOURNAL.

Friday, Sept. 12.—In company with Bro. Cummings, returned to Cordova, a new town, on the Mississippi, twenty miles above Moline. Here I was well received by Elder M. Chandler, and the brethren.

Brn. Chandler, Gilbert, and others have put up a commodious chapel within a short time, and arranged 10r me to perform the opening service this evening, although not finished. It was seated temporarily for the meeting, and we had a large audience, and a very excellent meeting. I spoke on the character and work of the Christian church and its ministry, to which objects the house was dedicated. Services were continued the 13th and 14th., in which I gave five discourses. I here enjoyed one of my best, and I hope it may prove one of the most profitable meetings. Deep conviction was fastened on many hearts, and the saints were comforted. Elders Chandler and Cummings both reside here, and I can but hope, by mutual labor, in connection with Brn. Gilbert, Whitford, and other faithful brethren, they will see the cause of God prosper among them.

At 3 o'clock, on the Sabbath, I preached by request in Princeton, Iowa, to a church recently gathered by Bro. Morgan. The house was crowded, and I had the best hearing on the blessed hope. They are now erecting a brick chapel, and the prospect for usefulness is good. I had a pleasant interview with Bro. Blackman and family. But had no time to call on others.

Monday, Sept. 15.—I took leave of kind friends in Cordova. Brn. Cummings, and Chandler, Gilbert, Berry, Whitford and others will receive my thanks. The Lord reward them all, "in that day."

My health, which had been poor for some days, is now better. I have not been really able to work at all for sometime. But sick or well, while I can move, or speak, I feel best in the harness. Oh that I was more like Christ, and like him, I could find it always my meat and drink to do the will of God. I love his law, his people, and a world of sinners lost, and if I come short of my duty, and fail to be useful, it is not because I do not try by the grace of God, to do what I can. Lord, help me.

Elder Cummings, my faithful friend, now conveyed me again to Moline. On our way we visited the Widow Gibson and family, as also, Bro. L. Edwards, again, who still continued sick, but now with hopes of recovery, for which we praised God. We arrived at Moline in the afternoon, in season to call upon a few of the friends, and bid them adieu; after which Brn. Cummings and Sayles accompanied me to Rockland to take the evening boat for Burlington, Iowa. But we were too late. So I took the cars and rode all night, and arrived at the rising of the sun, which, as we approached the city from the east, gave it a brilliant appearance, for a city in the wilderness. Here I tarried about an hour for the next train of cars, to Mt. Pleasant, thirty miles west, intending to call on my return and visit Bro. Brandeburg, and others. From Mt. Pleasant I took stage to Utica, and thence six miles by private carriage to Bentonsport, where I was to visit Bro. W. P. Woodworth, and preach. He had not received my letter, and was out of town. His brother gave the appointment after my arival and I preached to a full house and had a good a season. Bro. W. returned next day, with whom I had a very pleasant interview, and made arrangements to have the Advent message proclaimed in these parts. Bro. W. is faithful, and will do what he can in this destitute field. I spoke again in the evening, but we had a tremendous thunderstorm, which prevented many from attendance. Yet we had a good season. I found a few believers here; also that some persons had preached here, in time past, who held to the personal reign, but dwelt mostly on Death, and its kindred doctrines, which had produced no good results.

Elder J. D. Boyer, of Elk Co., Pa., visited the place, by request of Bro. W. a few months since, and made a good impression. All were interested. The only fault any were able to find, after he left was, that a man who had attended a protracted meeting of the Methodists last winter, and got much excited, happened to attend one of Bro. Boyer's lectures and had since become more insane. The same thing would have happened had Elder B. never come to Iowa. But then, how can any be made crazy, except by hearing upon, or believing in the coming of Jesus? Yet the people wish to hear, and I hope Elder Cummings, of Cordova, will be able to visit them soon, as Bro. W. requests. Many thanks to Bro. Woodworth and his brother for their hospitality.

Thursday, Sept. 18.—Took stage for Keokuk, forty miles distant. I had intended to return by Burlington, and see friends there. But I had already disappointed the friends in Warren, (on the eve of the 17th) and now I had no time to spare, and must take the direct route to the River, to Keokuk, in order to get to St. Albans, in season for my next appointment, so I come direct. But on my arrival at K., I found I could not get to Warren till the next A. M. and so put up at the hotel.

Having traveled through five or six counties in Iowa, I may remark that the best of the lands I saw were inferiour to those in Illinois. Much of the country in the vicinity of Skunk and Desmoines rivers, is rough, hilly and poor. But the prairie lands are good, and farmers do well with corn and wheat. Farther into the interior, I am told, the land is much richer. Iowa is a noble state. The immigration is continual. The roads are filled with wagons, on their way thither from all parts of the east. It will soon be filled up.

Friday, Sept. 19.—Took boat at 7 A. M., and arrived at Warren at 8 A. M. At 9 A. M. took carriage with Bro. John Graham to St. Albans, and arrived at noon, and found Elder Buckley preaching. He had got nearly through, so that I only got half a sermon of which I was very glad. Nothing was lost, by the hour's delay, which I could not avoid. At the close of the service, I met with a hearty greeting from many old friends and some new ones, which cheered my heart. I gave lectures in the afternoon and evening, and on Saturday I spoke three times, to very good congregations. A very good interest was manifested, and the labor did not seem to be in vain.

Sabbath, 21.—After a sick night, I rose with a determination to labor through the day. But after speaking once I was obliged to give up, and go to my room. The day was beautiful, and the audience was large, and I felt that I could not disappoint them altogether—so I did speak once, and then I had to yield to one of those intolerable sick head-aches—what is worse while in their intensity? Thank God, that there is a state soon to come, in which there shall be "no more pain." Head-aches and heart-aches will then cease. May God hasten it.

Elders Buckley and Winslow carried on the service in P. M. Elder Scott in the evening. And the meeting closed up well. The saints were cheered up, and a good impression was made on the community.

The cause in this region has had its trials, but I trust it will outlive them, as it has done in other places. Many of the members have removed away South and West, whose places have not been filled as yet by others. This is especially true of Boscoe; but still they keep up meetings in Boscoe and St. Albans, and Brn. Scott and Buckley have ministered unto them, to good acceptance.

Bro. Scott received me at his house and in the church with much kindness and took great interest in my visit. I regretted the disappointment at Warren. He had taken pains to get a house for me, and notify the people. But as I did not arrive by the boat, in the A. M., but few expected a meeting, and a thunder-storm came up about meeting time, so that if I had been there, our meeting would have been but a partial failure. Bro. S. will not lose his reward however. He needs more permanent help, in this field. He does what he can, is a great worker, always at it. There remain very many fields to be occupied in all this region. Elder Buckley has done what his health would allow. But he is only able to speak occasionally. His counsel and influence has been of good service to the cause.

I had the great pleasure of visiting Elder B. at his new home in the West. I need not say how happy I was to do so, or, that I had the most cordial reception from our brother and sister. And I will not attempt to determine, who was the happiest,—the household or the guest. We were all happy in talking over old times and the labors and trials of the cause, in our association of labor with Father Miller and others, in the Eastern States, as also of later scenes and trials in the West. We had a time of good cheer. Bro. B. has been sick considerable of the time since he has been West, and the last year all the family were sick, and had a dark and trying time. But God sustained them.

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His health is too feeble to carry on his farm and he thinks, if God shall open the door, he will sell and go into some lighter business. He would be a good agent, or clerk, or chief manager in any responsible business. He is a man of strict integrity and worth. If any of the Railroad companies knew his worth, they would call him to some of their stations of trust. May God open his way before him, and give him and his health and every blessing.

I had the pleasure of spending a little time with Bro. J. Slater and his family, where I had a Christian reception. I was sorry to find Bro. S. so feeble in health. Yet it was a matter of joy to find him rejoicing in the "blessed hope," and looking with firm faith to the better land, as the home of the saints, and as his home. Our next meeting may be in the Kingdom.

I could not visit many that I wished to, but was glad to see Brn. Moore, Stone, Graham, Knott and others in town, and Brn. M. and D. Winslow from Pike Co., and Bro. Ford, from Mendon. It was truly cheering, to greet so many old friends.

Tuesday, Sept. 23d.—In company with Elders Buckley and Scott, and brother Burdett, came to Warsaw. Brother Scott got the Methodist chapel and notified a meeting for the evening and I preached to an attentive audience. They have heard nothing on the Advent here since 1842, by H. A. Chittenden. A door is open here. We put up with Mr. John Scott, a brother of Elder S., who kindly entertained us, and for which he and his family have our thanks.

Wednesday, Sept. 24th.—Bid friends adieu, and took the steamer, and made our way down the "Father of waters," to Alton, in order to take the cars to Indianapolis, for my next meeting. But on our arrival at Quincy we had to wait eight hours for the boat from St. Louis, during which time we were kept on the Levee, in constant expectation, watching, not knowing the time. Towards evening I returned to go up into town and look about some, and visit a Presbyterian family with whom I became acquainted at St. Albans. I took tea with them, and spent an hour, and then hastened back. The boat had arrived, and I returned just in season to get on board. The boat in coming up was detained by the fog. We started at 8 o'clock P.M. for Alton, but in less than an hour, we were laid up safely for the night on a sand-bar, and so we had a quiet night's sleep. Early in the A.M. we got off, and resumed our voyage down the river. We arrived at Alton at 3 P. M. I took a look at the town, remembering one memorable event which occurred here Nov. 7th, 1837—viz., the murder of the noble LOVEJOY, for his anti-slavery sentiments. "He being dead yet speaketh."

As I could take the cars at St. Louis with my through ticket, in season and at the same price, by the kindness of the gentlemanly clerk, I continued my voyage thither. By this arrangement I got an interesting view of the junction of the Missouri river with the Mississippi, and also a good view of the country near, and about the metropolis of Missouri. I also had a view of the city, which is now quite large, and the most enterprising of any in the slave States south-west. We have a few brethren of the Advent faith here, which I had not time to visit. I hope to visit the city again some time and preach the word.

At 8 P.M. we crossed the river, and took cars via Terra Haute, Ind., for Indianapolis. We soon met a train off the track, which detained us two hours, by which we lost the connection, and had to lay over all day, (Sept. 26) at Terra Haute. Not knowing any one there, I spent the day at the hotel, in reading, writing and rest.

In the evening, just before leaving, I was introduced to President Shannon, late of the State University of Missouri, and now of the new Christian college in Mendon, Mo. He belongs to the "Reformers," Western "Christians," who differ from the "Christians" of most of the Eastern States, and properly belong to the "Disciples," commonly called Campbellites. They have erected a noble college at Mendon, on the banks of the Mississippi, and intend to raise $200,000 for its buildings and endowment. Pres. Shannon is a scholar, and his past labors and success, will insure the future. Pres. S. was a believer in the Advent with us in 1843. He now thinks that our mistake was in the four years' discrepancy of the vulgar era, and that '47 and '48 was the true time, and that the Pope's flight in 1848, and the consequent events, fulfilled all that we could look for at that time. Forty-five years more will bring the rest, at the end of the 1335 days, or years of Dan. 12:13. He and many of his associates hold the same views that we do on the two resurrections, personal return and reign of Christ, and the glorification of the saints on the earth. We rode together to Indianapolis, having a very interesting conversation, when we were separated, he going to New York, and I stopping at Indianapolis, to attend to duties laid out for me by brother Hedrick in that place and vicinity. It was 12 o'clock at night, and having no acquaintance in the city, I put up at Little's hotel, where I found good accommodations and a quiet house.

A SLAVE GIRL IN BOSTON.—A brief and unusual excitement was created in and about the court House about noon Saturday from the fact that upon a complaint made by Robert Morris, Esq., a writ of *habeas corpus* was issued by Judge Herrick, and placed into the hands of Deputy Sheriff Merrill, directing him to bring with him before the Court, a colored girl named Mary Ann Miranda, who, it was alleged, was restrained of her liberty. The writ also commanded the Sheriff to summon one John W. Smith, who resides at No. 7 Seaver Place, to appear and shew why the said Mary should not be discharged.

It was stated that the girl in question was indented to Mr. Smith some four years since, by her master at the South, and that during that period she had resided in Smith's family.

The girl states that she is now thirteen years old, and that about four years ago, she left Ainville (she could not name the State) in company with Mrs. Smith with whom she came to this city. She also states that she was sent here by her master to take charge of an infant child; that her master died about two years since, since which time no remittance has been received for the support of that child; that the relatives or family of her deceased master have once sent for her to return, but that Mrs. Smith would not allow her to go.

The girl answering to interrogatories from Court stated that she had not before left Mrs. Smith because she would not let her go, but that she did not wish to live with her any longer, but on the contrary was desirous of leaving her.

Mr. Smith did not appear before the court in answer to the summons, and the court at once ordered the discharge of the respondent, and decreed that she was at liberty to go where she pleased.

DESCRIPTION OF A TORONTO FOG. During the last two days we have had a tremendous fog—a fog covering land and water—a fog exceeding London fogs—an exceedingly damp and dismal fog—a fog sufficient to account for a temporary derangement of mind of half the pilots and steamboat captains on the lake; a fog that would be deemed sufficient cause for any number of coughs and catarrhs. It was so substantial that samples of it might have been cut out and enclosed in a letter. It commenced on Saturday evening, it lasted through Saturday night, it concealed the sun from us on Sunday, it lasted through Sunday night, it partially cleared away yesterday afternoon, and exhibited the sun like an old shilling piece with the coat of arms rubbed off; it came on thicker again last night, and settled down on the face of the earth with the solidity of an established institution. It may last a day, or it may last for a week or a month. It is with us and seems bound to remain. —*Toronto Colonist of October* 21.

Late European advices state that Mormonism is making such progress in Denmark as to excite considerable alarm in the minds of religious and reflecting men. Petitions have been sent in large numbers to the government, asking that the Mormons may be restricted from the more public practice of their ceremonies.

MURDER OF A BOY BY A BOY.—A lad named James M'Garvie, aged 14, murdered his companion, a boy 10 years old, in Furgus, U. C., on the 11th inst., by striking him with a bottle on the head, and afterwards cutting his throat with a piece of the glass. He immediatly joined in play with other boys, and subsequently united in a search for the murdered lad, led the party astray, and made his escape.

There is great excitement in Union county, Arkansas, on account of a plot among the negroes to raise a rebellion on the 15th of this month, which was discovered in time to prevent one of the most bloody massacres in the annals of insurrection.—Several white men have been implicated, and notified to leave the country, or be hung. On the Colorado several negroes have been hung. The plot seems to have been very extensive, reaching as far as Texas.

It is rumored that a fugitive slave arrived at Portland a few days since, in a ship from some Southern port. He was concealed by the crew. It was unknown to the captain of the ship that the negro was aboard, until after he was landed. The fugitive was taken up by a conductor of the "Underground R. R." and put aboard a special train bound for the dominions of her Majesty.

Bauer, the Catholic priest at Cleveland, who punished a child so severely that she died, for attending a Protestant Sunday School, has been bound over in the sum of $6000 on charge of murder in the second degree.

ONE OF THE PENALTIES OF SLAVERY.—The Batesville (Ark.) *Balance* states, that on the 27th of September the dwelling of Mr. Henry Durham, near Jacksonport, and was burned; and on examination, the bodies of Mr. Durham, his wife and a negro woman were found among the ashes. The skulls bore marks of severe strokes with some heavy and sharp instrument. It is supposed that they were murdered and the house fired by a negro man, whom Mr. D. had recently bought, as he immediately took his master's best horse and fled.—He was pursued, and probably will be taken.

YELLOW FEVER IN BERMUDA.—Advices from Bermuda to Oct. 8th, report that notwithstanding cold weather, yellow fever continued to prevail at Ireland Island, Paget, Pembroke and Southampton. Somerset and Warwick have been fearfully visited; their united population numbers 2600; and upwards of 500 persons in these two Parishes have been attacked with the fever. Still the mortality from it has not exceeded 9 per cent.

BETTING.—Betting is a demoralizing feature of our political contests. It is said that Delmoico the famous caterer of New York, holds in his hands hundreds of thousands of dollars, "put up" by political sportsmen.

VOTED AND GOING HOME.— A day or two since about one hundred and fifty men of the parties that went to Kansas last spring from the South passed through this city on their way back to their old homes in Alabama, Georgia, and the Carolinas. They had all voted at the election in Kansas and had no further business in the Territory. Their condition was destitute, and they had nothiug but curses to vent upon those who had influenced them to leave their native State.—*Missouri Democrat, Oct.* 17th.

THE SMOKY SKY.—A gentleman just arrived in Pittsfield from Illinois, says the smoky atmosphere which is now prevailing, comes from the western prairies, which have been in flames for some three weeks. He states that it has advanced with a well defined front line, very nearly with which he has traveled. This tends with other circumstances recently observed, to confirm the old theory, sneered at by most naturalists, that our Indian Summer is caused by the burning of the prairies, and would disappear as the settlement grew thicker. The warm weather which preceded the smoke might come from the same cause, as heat travels faster than smoke can. Railroads and the telegraph, will furnish means of definitely settling the cause of the most beautiful phenomena of the American Fall.—*Berkshire Eagle.*

TREASON IN VIRGINIA.—Mr. William P. Hall has been indicted by a grand jury in Harrison county Virginia, for getting up a club of subscribers there to the New York *Tribune*. A private letter from that region informs us that, after the grand jury had been in session five days, and presented one hundred indictments, it was discovered that one of its members was surveyor of the highways, and consequently ineligible, thus vitiating all the indictments. Mr. Hall had fled to Pennsylvania. A new jury was empanneled, but as the court sat but two days afterwards, his case was not reached. The most singular part of the affair is that the jury found a true bill of indictment against the editors of the New York *Tribune*.—*Philadelphia North American.*

GREAT FIRES IN THE WOODS AND SWAMPS.—The Rochester *Democrat* gives publicity to distressing accounts of the suffering in Michigan in consequence of the dense smoke from the marsh and bog fires. In the vicinity of Battle Greek it is said that consumptive persons have died in spasms, cattle have suffocated, and poultry dropped dead. Thousands of acres have been burnt over, and immense damage has been caused to property. The smoke was so dense and the air so quiet for a few days, preventing the smoke from being blown away, that many people lost their way on the public roads.

There are extensive fires in the woods and marshes of Canada, and serious losses have resulted. The smoke from them interferes with the navigation of the lakes.

INCREASE OF JEWS. An intelligent writer in the North American Review supposes that no class of immigrants has increased more rapidly in this country than the Hebrew. In 1850, a man might count upon his fingers all the Synagogues in the land: now there are at least a quarter of a million of Jews, from eighty to ninety Synagogues, and a multitude of smaller communities where a nucleus exists which will soon grow into a Synagogue. The city of New York alone has twenty Synagogues and thirty thousand Jews; about one twentieth part of the population being such. There are Synagogues in all the chief cities of the seaboard; two in Boston, five in Philadelphia, five in Baltimore, three in New Orleans, two in Charleston, and four in Cincinnati.

Our billingsgate neighbor of the Gazette accuses us of quackery, because we publish Dr. AYER'S advertisements.—Now this same editor knows the Pharmacopeia itself is not more free from the suspicions of quackery than his medicines. He knows they are endorsed by the medical Journals of this country, are used and prescribed by our best physicians, and have the commendation of professors and eminent men of character too exalted for his comprehension, and he knew too that they have done and are doing in this community an amount of good which the utmost stretch of his ability can never hope to equal. *Burks Co. Press Reading, Pa.*

THE BIBLE UNION REPORTER.—The November number of this monthly journal has come to hand, containing the commencement of the revision of the epistles to the Thessalonians, which will be completed in four numbers, is an improvement on the old reading. Thus in chap. 1, v. 6, for "followers," is substituted "imitators." In v. 7, "ensamples" reads "patterns." Other changes we notice very judiciously made.

The first six numbers of the *Reporter* came regularly to this office; since which No. 11 is the first number we have received. Will the publishers please to forward Nos. 7, 8, 9, and oblige—No. 10 having come to hand since the receipt of No. 11.

BRO. HIMES—Are the words of the Saviour contained in the 3d chapter of John and 8th verse a description of conversion, or of the resurrection state? Yours in hope of the promised deliverance, J. W. SUTTON.

New Albany, Ind.

They doubtless refer to regeneration. While the Scriptures teach a resurrection of she body, they also require a regeneration of the spirit, as a prerequisite to a part in the first resurrection; and this work is illustrated by the text, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. so is every one that is born of the Spirit."

THE VOICE OF THE CHURCH.—"This is a history of the Doctrine of the Reign of Christ on Earth, a dissertation in favor not only of the personal advent of Christ, but of his actual reign on earth, and the approach of the millennium within the present century. The moral we would draw is this—So let us live that, come when it may, we may be prepared, under God's good providence for the important issue."—*New York Times.*

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ELDER HIMES.—Having been called, on Thursday of last week, to visit Elder Himes, who is now sick at Attleboro', Mass., at the residence of Bro. J. F. Guild, I found him suffering greatly by his disease. His disease is called "chills and fever," or intermittent fever. First, there is a paroxysm of chills; and this is followed by a high fever; and this again by profuse sweating; then there is a period of comparative ease and quiet until the time for another attack of chills and fever, which at first came on once in twenty-four hours, but now once in forty-eight. During the paroxysm of fever, he is most of the time delirious, and greatly agitated with various topics, which he endeavors to discuss or converse upon; making ejaculations with forcible gestures of the whole body and limbs, whistling, &c.—these making up an amusing and sad spectacle. He is greatly reduced in strength and flesh by his sickness. I trust that the brethren and churches abroad, will mingle their prayers and tears with ours in this city, for his speedy restoration to health. He, with his family, need greatly our sympathy, prayers and help, in this time of his trial. O. R. FASSETT.

Tuesday, Nov. 4th.

LITHOGRAPHS.—The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likeness of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by Mail at 50 cts. each,—or the three together for $2. 00.

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CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent without regard to the particular view we take of any scripture, from the friends of the *Herald*.

MESMERISM.

Concluded from page 342.

AGAIN: see Matt. 14:24–33. How will you account for this miracle? will you say that when Christ went up into the mountain obviously to pray, that his real purpose was to get up a storm in the minds of this ship's crew? that he made his followers think he was walking on the rough sea when he was not? and that Peter too, thought himself walking on the rolling wave, and all this a trick? Come, show some analogy between the works of Christ and these modern wonders, or cease to blaspheme the name of Jesus, the blessed Saviour of men. If you can believe such foolish, such imbecile trash; don't ask the world to do so because you say it without one iota of evidence.

Matt. 15:21–28. In this case, was the mother or the distant daughter the subject of mesmeric sympathy? And in the case of the barren fig tree, was it the tree so mesmerically impressed? Did the tree will itself dead by its sympathy? The tree actually died, or the disciples were cheated: which will you have it? Did Christ will Peter to cut off the servant's ear? or did the servant think his ear treated thus rudely when all was well? Come, perhaps you can help us out of some of these difficulties. Tell us how a dead man can be mentally impressed after the decomposition of the body has commenced? four days after death. I know that it is an easy matter to say that Lazarus was raised to life by mesmerism, but will you prove it? Some of you say that Lazarus was asleep. Christ says plainly, "Lazarus is dead," (John 11:14.) Which shall we believe, Christ or you? In most of the cases of miracles recorded, faith is brought into requisition. Matthew testifies that in a certain place, "he did not many mighty works because of their unbelief." Now you know that you don't care a groat about a man's belief or unbelief in performing your mesmeric wonders. You know that all you require of your subject is the passive state while you paw over his head and down his arms, &c. But some of you, in your hot haste to saddle mesmerism upon Christ, say he appeared to use other means than mesmerism to effect his works; but secretly employed that power. For the benefit of such I will quote a passage from one of the best writers on that subject. He says speaking of the blind man who was restored to sight, "It is in vain for any one to contend that Christ practiced fraud by putting clay upon his eyes to produce no possible effect, and then secretly and deceptively restored his sight by some other power. It was done by the very means that he openly employed, and by which he pretended it was done, and without a shade of deception through fear of man." Will you append the above remarks to all the other miracles of Christ? And why will you not? Is it not because you know that thereby your foul imputation will be overthrown?

Once more, Did Joshua mesmerise his entire army in the very midst of the battle's din, so that they thought the day lengthened? do you believe it? Then you believe without one particle of evidence. If not, show us your evidence. Did fire and brimstone rain upon the Sodomites, or was the affair a mesmeric phenomenon? Was Christ raised from the tomb through the agency of mesmerism, or by the interposition of dead men's souls? Were Ananias and Sapphira mesmeric victims? if so, then, according to the definition given us, they must have willed their own death by mesmeric sympathy. But will you say they were psychologically impressed? I deny it, and challenge you to produce such a death or the evidence of it. I know you tell the story of the two French criminals, the one being bled to death, the other in like manner supposed himself being bled, and and he also died. From this occurrence, whether true or false, I know not, you predicate the assumption that one may be killed by such an impression. I deny such power to psychology from the following facts.

I have, while experimenting to test the power of psychology, often had the complete control of the five senses of my subject, and while in this abnormal state with every sense at my consummate disposal, smashed him over Niagara Falls, announcing at the same time that it would kill him dead, shot him with fire-arms, &c., and at a word bring him into the normal state again unscathed. Have you known a death to occur by psychology since Dodd claimed the discovery of it? Then if we cannot procure the death of the poor fragile creature over whom we have such unbounded control, how preposterous the assumption that Peter procured the death of these guilty persons by the above means.

Finally, if any still believe that those Bible miracles were performed by the aid of misnamed sciences let such an one read Acts 12:5–19.

I will here remark that we are directed by James that, "is any sick among you let him call for the elders of the Church, and let them pray over him in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up." In order to suit these modern necromancers, I think it should read, is any sick let him call for a mesmeriser, and if he fail, Why, in that case, call together a circle of mediums (witches or wizards) who will by sundry knocks, thumps, raps, jars, concussions, table tippings, &c., obtain information of the soul of some dead man, woman, or child, by telegraph, the one end of the wire of which being hitched on this mundane shore, the other extending into the spirit land, the specific required.

Paul informs us that certain gifts are bestowed upon the church or individuals of it, by the Spirit, among which is the gift of working miracles. (1 Cor. 12:1–10.) Again we read, 28th verse that God hath set some in the church; first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healing, etc. The 27th v. shows that the church constitutes the body of Christ. Now we are told by these modern teachers, that by the power of mesmerism we can supplant God's established order, take his own special work out of his hands and bestow upon the world the gifts ourselves. I can give the greatest ruffian on earth the knowledge to perform these mesmeric miracles, and if so, I then constitute him at one and the same time a part of the body of Christ, and a prominent officer in his church. O what blasphemy this! I would earnestly beseech such persons to cease their blasphemy betimes, and before their ruin comes. Do not understand me to say your blasphemy consists in saying you can do miracles, but in assuming that Christ wrought his by the same agency. I know that you can do miracles, but those of your kind are as different from those of his kind as light and darkness. That you can do miracles we are led to expect from the contemplation of prophecy. (See 2 Thess. 2:9, 10; Rev. 13:13, 14; 16:14, and 19:20.)

If Peter learned that Simon Magus was in the gall of bitterness and bond of iniquity by his attempt to purchase the gifts with money, how awful must be the condition of those who absolutely make merchandise of those gifts. Dodd says he has taught psychology to more than a thousand individuals, and in all cases he has uniformly charged gentlemen ten dollars and ladies five. And required those he taught to bind themselves solemnly to do the same. What a fearful condition if as you say your miracles and those of the Bible are the same. In conclusion let me say, you doubtless have made these assertions without carefully examining the Bible record. If so be entreated to stop a little and consider.

But if you will thoughtlessly pursue such a blasphemous course, then from Matt. 7:22, 23, learn your doom. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then I will profess unto them I never knew you, depart from me, ye workers of iniquity."

A. CHAPMAN.

Eureka, Wis., Aug. 16th, 1856.

CAMP MEETINGS IN PENNSYLVANIA.

THE lovers of the cause of our soon coming Lord were no doubt cheered by the account given by brother Osler of the state of things in Pennsylvania. After he left us in McKeen county, we made our way to Centre county, to meet the appointment for a camp meeting in that place. Brother Gates and myself arrived on the ground in season for the commencement of the meeting Thursday evening, Sept. 4th, where we found brother Jackson who had returned from Clearfield county, bringing good news of the continuance of the work of God in that county, after we left him.

Our meetings in Centre county commenced under favorable circumstances, and the first evening tokens of good were manifested. Brethren had laid aside the world and come together for the single purpose of spending the week in the service of God, and heartily entered into the spirit of worship from the outset. Each day, and indeed each service, was attended with increasing interest, and manifest desire to witness and personally experience the grace of our Lord Jesus Christ. Nor did they desire or seek in vain.

On Saturday brother Boyer arrived and cheered us by his presence, counsels and labors.

Sabbath, the 7th, was a great day with us. The congregation throughout the day was large and attentive, and many felt the power of the word. Sabbath evening there was a breaking down among the people; the unconverted trembled, and some inquired, "What must we do?" and a few who sought found peace. From that period the work went forward till the close of the meeting. The time appointed for closing, was Tuesday evening; but such was the deep interest when that hour came, that the ministers present could not feel justified in closing, and leaving so many under deep awakening, to be scattered abroad. Accordingly the meeting was continued till the next evening, and a glorious evening it was, when we doubt not there was joy in heaven over repenting sinners. The whole number who professed to find peace in believing in and submitting to Christ, was twenty-one.

The services of the last evening were full of interest. The meeting was opened by the celebration of the Lord's supper in front of the stand, where some 150 commemorated the death of the Son of God. It was a solemn, joyful season.

This was followed by preaching services, at the close of which the awakened were invited to seek the Lord in prayer; many accepted the offer, and found him to the joy of their souls.

Between eleven and twelve oclock, the prayer meeting was brought to a close. Those who desired baptism were invited to come forward: eight or nine presented themselves, and after examination, the time for the ordinance was appointed a week from the following Sabbath. About the same number were received into fellowship in the church, when after a brief closing address by the writer, a circle was formed, the parting hand given amidst mingled tears, sobs and rejoicings, we closed another of our annual feasts of tabernacles among the ridges of the Alleghany mountains.

The friends abroad may rest assured that the course of this glorious cause in Pennsylvania is steadily onward. The doctrine is taking a firmer hold on the minds of the people, and the material interests of the work are becoming more firmly settled, by the erection of buildings for its advancement and support. As noticed by Elder Osler, the friends are erecting a neat and commodious church in Clearfield county, which will probably be opened in the winter for worship. In Center county, a comfortable parsonage is in course of erection, in the village of Milesburg, the second story of which will probably make a convenient church for the present. In New Kingston, Cumberland county, brother Heagy, in connection with some members of the church of God, has erected a neat house which is to be dedicated Nov. 30th, and a series of meetings begin. The house to be owned jointly by the Adventists and Church of God.

At Maytown, Lancaster county, brother Peck, is, with the assistance of the friends in that community, about building another house of worship, where the gospel of the kingdom may be proclaimed.

J. LITCH.

Philadelphia, Pa., Oct. 1856.

NEW HAMPSHIRE CONFERENCE.

HOLDEN AT LAKE VILLAGE, OCT. 9TH, 10TH, 11TH, 12TH.

ACCORDING to previous notice, the Conference convened at the chapel, Oct. 9th at 1 o'clock P.M., and the time was spent in singing, prayer and appropriate remarks by brethren and sisters, a goodly number being present. The season was refreshing and encouraging. At six o'clock P.M, the ministering brethren held an interesting and profitable conference for about one hour.

Evening. — Preaching by brother J. Harvey. Text, Mark 16:15—"Go ye into all the world and preach the gospel to every creature," &c. In this meeting was verified the promise, "Lo I am with you."

Friday morning, Oct 10th, at 9 o'clock brethren met, and after appropriate exercises, the Conference was organized by choosing Elders John Knowles, moderator, and T. M. Preble clerk. The following ministers gave in their names as members of the Conference, viz., Elders John Knowles, Lake village; O. G. Smith, East Sanbornton; J. Morse, Londonderry; I. H. Shipman, Lisbon; S. S. Mooney, Gilmanton; J. Harvey, Pittsfield; D. F. Leavitt, Loudon Ridge; B. Locke, East Weare; T. M. Preble, do. On motion, agreed that all brethren present be invited to take part in the deliberations of the Conference. Heard and accepted the report of the committee appointed at the last Conference to take the supervision of the tract distribution.

Heard the report from last year's committee appointed to supply destitute churches, &c., which was quite interesting and encouraging, considering the circumstances. On motion, agreed that brethren I. H. Shipman, O. G. Smith, B. Locke, J. Knowles and T. M. Preble be a committee to prepare business for the Conference. The following brethren, viz.: I. H. Shipman, T. M. Preble, J. Harvey, J. Morse, O. G. Smith and B. Locke, now reported the state of brethren in different parts of the State. While listening to the reports, we felt encouraged to continue our labor, knowing it is not in vain in the Lord; as quite a number had been converted and baptized during the past year, and brethren generally, steadfast in the "faith once delivered to the saints." Conference now adjourned to meet at the close of the afternoon meeting for worship.

Afternoon.—Preaching by brother I. H. Shipman, from Rev. 2:4—"Nevertheless, I have somewhat against thee, because thou hast left thy first love." This was a timely and profitable discourse, as many no doubt could bear witness.

At the close of the meeting of worship, the Conference commenced business, according to adjournment. Heard the report of the business committee, and on their recommendation it was agreed that a committee of six be appointed with whom brethren in New Hampshire, in destitute places may correspond; and it shall be the duty of said committee to assist in supplying with preaching such destitute places; and if the committee cannot visit such places themselves, they are to do what they can to send some one else to preach the gospel to the destitute.

Agreed that Elders J. Knowles, O. G. Smith, J. Harvey, J. Couch, J. Morse and T. M. Preble be said committee. Agreed that we send a delegate to the General Convention to be holden at Providence, R. I., to commence Nov. 11th.

On motion, agreed to lay this subject over, to be called up at an adjourned meeting. On motion, agreed that the same brethren, as last year, T. M. Preble, J. Morse and J. Harvey, be a committee to take the supervision of the tract distribution within the bounds of the Conference, for the ensuing year. Adjourned till 9 o'clock to-morrow morning.

Evening.—Preaching by T. M. Preble from Matt. 24:31—"And he shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other."

Saturday morning, Oct 11th, at 9 o'clock, Conference met according to adjournment; and after devotional exercises, on motion, the following resolution was unanimously adopted.

Resolved, That the Conference still hold their views on church order as embodied in a resolution adopted by the Conference last year, and we still recommend to the brethren to carry out the resolution as far as consistent with circumstances, which reads as follows:

"*Resolved*, That this Conference believe that the time has come for decided and immediate action to be taken for the purpose of bringing about the observance of gospel order in the churches and societies of Adventists in New Hampshire, by which we only mean such order as is plainly taught by Christ and his apostles, according to the literal reading of the New Testament."

On motion, called up the subject of sending a delegate to the General Convention, and it was agreed that T. M. Preble be said delegate. Conference then adjourned to meet at the call of the clerk, at such time and place as he might think best. In consequence of ill health, the clerk left the Conference Saturday noon. But the following extract of a letter from brother Shipman will give an account of the remainder of the meeting.

"BRO. PREBLE.—I write a short account of the Conference after you left.

Saturday, P.M.—Bro. B. Locke preached from Luke 12:32—"Fear not little flock," &c. Considering 1st, the kingdom, 2d, the flock, 3d, the inquiry necessary, Am I one of that flock? It was a timely discourse, and made a good impression on the hearers.

I preached Saturday evening and three times on the Sabbath. The attendance was good, and I tnink a lasting impression was made on some, and I hope many, minds. On Saturday the church (at Lake village) came into gospel order by making a record of their names and acknowledging the Scriptures as their rule of faith and practice, and the appointment of necessary officers.

Upon the whole, I think the Conference was one of much interest, and I think the influence will be good on many who were present from other portions of the State. A few rose for prayers, and some confessed their wanderings from God. Yours

Digitized by the Center for Adventist Research

in love, I. H. Shipman."

East Weare, N. H., Oct. 21st, 1856.

John Knowles, *Moderator*,
T. M. Preble, *Clerk*.

Letter from S. E. Mabey.

Dear Bro. Himes:—By the mercy and grace of God we are still living and toiling on through this world of care and trial, anxiety, sorrow pain and death, in which we are to be trained and schooled for a brighter, better world to come—the heavenly country looked for by Abraham according to the promise of God. We are by Stephen informed that he did not possess it, no, not so much of it as to set his foot on; and by Paul that he died, and the innumerable multitude, in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare that they seek a country—a better one than this in its sin-cursed state, but when it is made new, according to the promise which Peter speaks of, and found in Isa. 65-17, "For behold, I create new heavens and a new earth." Jesus says, "Blessed are the meek, for they shall inherit the earth." Again, we read that after this is dissolved and melted with fervent heat, we look for a new heaven and new earth, wherein dwelleth righteousness. John beheld in vision the glorious prospect. "I saw a new heaven and a new earth." And he that sat upon the throne said, "Behold I make all things new.." He was told to write, for these words are true and faithful.

What a blessed faith in these promises was thus given to those ancient worthies! And I praise God that we have the same precious faith in these last perilous times, when many have turned away their ears from the truth unto fables. We are told by Jude that we should earnestly contend for the faith once delivered to the saints; yet some who profess to believe God's word and to follow the Saviour, tell us it makes no difference whether the saints' abode is off among the stars, or on this earth made new; whether we get our reward at death, or at the resurrection, when the Lord comes. Such must be ignorant of the plain truth—not searching for it, or not having means of knowing, or willingly ignorant, as Peter says—perhaps thro' the fear of man. But let them know that if they are ashamed of Jesus, or any of his words, he will be ashamed of them when he cometh in the glory of his Father with the holy angels. The great and all-important question with us should be, What is truth? and when found, believe it in love, and live it out in every day life. The word of God is the truth. Jesus says, "I am the way, the truth and the life." We are to be purified through the truth and prepared by walking in it to enter the rest which is soon to come, according to the signs of the times. Wickedness of every species is increasing on every hand. Oppression, violence and bloodshed prevail, and on the side of the oppressor there is power. They are framing mischief by law, perverting justice and equity. But each alarming token only proclaims our redemption near, when "a King shall reign in righteousness," and execute justice and judgment in the earth. S.E.M.

Amboy, Ill., 1856.

Letter from L. Wilcox.

Bro. Himes — Permit me to say a few words on the article on the resurrection of the dead by E.E. Orvis. In his 5th list of texts he quotes 1 Thess. 4 14-17. He says 'tis true this text says "they that be dead in Christ, will be raised before those who are alive in Christ will be changed." Now 'tis not true that this quotation speaks of the saints that are alive at his coming being changed at all, and if there were no other passage of Scripture on this subject, we should from the literal reading of this prophecy, believe they were caught up just as they were then alive in their mortal bodies with the raised saints to meet the Lord in the air, then the expression, "the dead in Christ shall rise first," cannot mean before the living in Christ are changed, but before the dead out of Christ are raised. To prove this fact we need only to turn to his (Paul's) 1st Epistle to Cor. 15.50-53, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold I show you a mystery. We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye at the last trump." Now I ask, does not the word "all" in the expressions "sleep," and "changed," comprehend both the living and dead saints, and do not all these, go through the same change, from corruption to incorruption, from mortal to immortality, the same moment in the same twinkling of an eye? So there is no preference whether we wake or sleep, we shall all be changed and fitted in a moment for an incorruptible kingdom. One shall not prevent or go before the other. They are changed together, caught up together, &c. When the trump shall sound the dead are raised, the living are changed, both at the same moment, and therefore the expression "the dead in Christ shall rise first" must mean before the rest of the dead who are not in Christ. Their life is not hid with Christ in God, and when he appears they will not appear with him in glory.

Yours looking for that blessed hope, and believing 'tis nigh. The signs are before us, and let us not be fools nor hypocrites because we do not discern them, nor slow of heart to believe all that the prophets have spoken. L.W.

Orwell, Vt., Oct. 14, 1856.

REMARKS.

Our brother is correct in the fact he contends for, viz. that the dead in Christ will be raised before the dead out of Christ are. But he is in error respecting the declaration of the text in 1 Thes; and so is the one he criticises. The text affirms two things, viz. the resurrection of the dead in Christ, and our all being caught up together to meet the Lord. It is the order of these two events that is governed by the adverb "first": The dead in Christ will be raised first, i.e. before we are caught up to meet the Lord, and then they and we will be caught up together to meet him. It is true, as our correspondent says, that we could not learn from this text alone, that the living would undergo any change, nor that the wicked dead would ever be raised; but the 15th of 1 Cor. affirms that we shall all be changed in a moment, in the twinkling of an eye, and he includes as the subjects of that instantaneous change, both those who "sleep," and "we who are alive and remain." The change of the living is therefore synchronous with the resurrection of those who sleep in Jesus; so that Mr O. was in error in his construction of it, as shown by our correspondent. And as the text speaks of "the dead *in Christ*," those dead are alluded to in distinction from the other dead; so that it is NOT all the dead, as Mr. Orvis claims, who are raised first, but the dead in Christ who are the subjects of it; and they alone are raised first, before the "we" are caught up together to meet the Lord, —leaving the wicked dead to come forth at some remote epoch, at the resurrection of damnation.

JULY 11TH, 1856—MY BIRTH-DAY.

This day my time numbers threescore and ten,
Few and evil have they all and each of them been,
And what more of time may for me yet remain,
I know is but sorrow and trouble and pain.
But home, home, sweet home:
There is nothing like heaven, the pilgrim's sweet home.

Away with earth's pleasures, away with its joys,
Away with its bubbles, away with its toys;
They are nothing for pilgrims, they are nothing for me,
From all their enchantment I long to be free.
But home, home, sweet, sweet home,
There is nothing like heaven, the pilgrim's sweet home.

Away with earth's honors, I bid them adieu;
Their beautiful, vain shadows I no longer pursue,
A pilgrim and stranger on earth here I roam,
A stranger to comfort, a stranger from home.
But home, home, sweet, sweet home.
There is nothing like heaven, the pilgrim's sweet home.

O come, my dear Saviour, and make no delay,
We love thine appearing, and hail the glad day;
O come in thy power, and this vile earth refine;
For the power and the glory is evermore thine.
Home, home, sweet, sweet home,
There is nothing like heaven, the pilgrim's sweet home.

The scoffers may mock, and backsliders may sneer,
Yet Jesus has promised, and he will appear,
And each eye see him with joy or despair.
O may each of us all for that time now prepare.
Home, &c. Stephen Hurlburt.

Glastenburg, Ct.

Employment, which Galen calls "Nature's physician," is so essential to human happiness, that indolence is justly considered as the mother of misery.



Obituary.

"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

Died, at Hill, N. H., Sept. 4th, 1856, brother John B. Johnson, aged 54 years.

Brother Johnson was the seventh of eight children that have all died with that fatal disease, consumption. He has left a wife, one child, a father, and one brother to mourn his loss. Brother Johnson embraced the Advent faith in '43, and remained a firm believer until his death. Sermon by the writer, from Rom. 6:23.

J. B. Libbey.

Hill, N. H., Oct. 20th, 1856.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

"It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting thd skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours, John Pierpont.

Boston, 10th Oct., '55.

Dear Sirs, — I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear sirs, yours truly, Henry Lunt.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respect'ly, A. S. Kellogg.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmaceutists. Respectfully,

A. A. Hayes, M.D., Assayer to state of Mass.

16 Boylston street, Boston. 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers

(Signed) Thomas A. Dexter, S.H. Kendall, Samuel May, Thomas C. Amory.

march 8 f

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues.

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,
Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the Interior, Washington, D. C., Feb., 1856.

Sir; I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, Alonzo Ball, M.D.,
Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. co., Mich., Nov. 16, 1855.

Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bad, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo. J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston.

Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 24, '55.

Dear sir; I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood. John G. Meacham, M. D.

Erysipelas, Scrofula, King's Evil, Tetter, Tumors, and Salt Rheum.

From a Forwarding Merchant of St Louis, Feb. 4, 1856.

Dr. Ayer: Your pills are the paragon of all that is great in medicine They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her. Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev Dr. Hawkes, of the Methodist Epis. church.

Pulaski House, Savannah, Ga., Jan. 6, 1856.

Honored sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow, but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured by your pills of rheumatic gout—a painful disease that had afflicted me for years

Vincent Sliddell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be. We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J.C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere. aug 16 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price. 37 1-2 cents a bottle.

Dr. Litch's Pain Curer. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

Oriental Ointment, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen Jar for preserving fresh fruits tomatoes, &c? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

july 1—3 m

Agents.

Albany, N.Y. ..... W. Nicholls, 185 Lydius-street.
Burlington, Iowa ..... James S. Brandaburg.
Bascom, Hancock county, Ill. ..... Wm. S. Moore.
Buffalo, N. Y. ..... John Powell.
Bristol, Vt. ..... D. Bosworth.
Baltimore, Md. ..... Wm. Paul.
Cabot, (Lower Branch,) Vt. ..... Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. ..... C. N. Whitford.
Cincinnati, O. ..... Joseph Wilson
Danville, C. E. ..... G. Bangs
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Durham, C. E. ..... J. M. Orrock
Derby Line, Vt. ..... S. Foster
Detroit, Mich. ..... Luzerne Armstrong.
Eddington, Me. ..... Thomas Smith.
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Fairhaven, Vt. ..... Elder J. P. Farrar.
Hallowell, Me. ..... I. C. Wellcome.
Hartford, Ct. ..... Aaron Clapp.
Homer, N. Y. ..... J. L. Clapp.
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Johnson's Creek, N. Y. ..... Hiram Russell.
Lowell, Mass. ..... J. C. Downing.
Moline, Island county, Ill. ..... Elder John Cummings, jr.
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Morrisville, Pa. ..... Wm. Kitson.
Newburyport, Mass. ..... Dea. J. Pearson, sr., Water-street.
New York City. ..... Wm. Tracy, 246 Broome-street.
Philadelphia, Pa. ..... J. Litch, No. 47 North 11th street.
Portland, Me. ..... Alex. Edmonds.
Providence, R. I. ..... A. Pearce.
Princess Anne, Md. ..... John V. Pinto.
Rochester, N. Y. ..... Wm. Busby, 215 Exchange-street.
Salem, Mass. ..... Lemuel Osler.
Shabbonas Grove, De Kalb county, Ill. ..... Elder N. W. Spencer.
Somonauk, De Kalb county, Ill. ..... Wells A. Fay.
Sheboygan Falls, Wis. ..... William Trowbridge.
Toronto, C. W ..... D. Campbell.
Waterloo, Shefford, C. E. ..... R. Hutchinson, M. D.
Worcester, Mass. ..... J. J. Bigelow.

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

Terms—1 dollar for six months, or 2 dollars per year, in advance
$1.13 do., or $2.25 per year, *at its close*.
5 dollars in advance will pay for six copies for six months to one person: and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers or $2.50 per year.

Canada Subscribers have to *pre-pay* the postage on their papers, 26 cents a year, in addition to the above; i e, 1 dollar will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

English Subscribers have to pre-pay 2 cents postage on each copy, or $1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

Postage.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre-paid, it will be half a cent a number in the State, and one cent out of it.

Digitized by the Center for Adventist Research

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ADVENT HERALD.

BOSTON, NOV. 8, 1856.

THE GENERAL CONVENTION.

At the Conference of Adventists in Boston in May last, the following was adopted:

Whereas, in our opinion, the condition and wants of Adventists in the United States and British Provinces requires a special general convention of all friends of the advent cause to consult together respecting the principle and course of action that will best advance its interests by a more general and hearty co-operation: therefore,

Resolved, that a committee of seven be appointed and empowered to call such a convention, at such a time and place as they judge best, and that the committee also be empowered to prepare an address, in which they will set forth the specific objects of the convention and give suitable notice of the same.

Resolved, That a fund be raised by contributions in our churches, and from private individuals, for the purpose of assisting those who may attend from a distance, who are not able to bear the expense.

The following were appointed on this committee: J. V. Himes, J. Litch, J. Pearson, jr. L. Osler, S. Bliss, A. Hale, D. I. Robinson.

The church in Providence have invited that this Convention be held there on the 11th of Nov., at which time and place it will be held.

The Convention will commence on the evening of Nov. 11th. The introductory discourse will be delivered by O. R. Fassett. Subject, the work of the Christian ministry.

The ministers attending the Convention will please make arrangements to be absent over the Sabbath, as the convention will hold over a week.

All the ministers who propose attending, will so inform Elder Osler by letter, that he may appoint each his place before he comes and avoid confusion. All are cordially invited.

Our friends coming to the Convention will call at New Market Hall, at the junction of Broad and High streets, entrance on High street. Those coming by way of New York city, will save $1.50 by taking the *Hero*, whose place, time of starting, and fare are thus given.

The steamer *Hero* Captain Smith, navigated by Captain Potter of Providence, will leave Smith's Wharf, Providence, every Monday, Wednesday and Friday, at 6 o'clock P.M. Returning, leave New York, from the foot of Robinson street, Tuesday, Thursday and Sunday, at 4 P.M. Cabin fare, $2, Deck $1.50. Berths free.

Bro. Himes:—The following are some of the ministers who are expected to preach at the Convention, and their themes. Those who have not informed me of their subjects will please do so at their earliest convenience.

N. N. Whiting.

J. V. Himes.

J. Litch on "The legal proofs of the Messiahship of Jesus of Nazareth."

O. R. Fassett on "The work of the Christian ministry."

J. S. White on "The character and location of the Kingdom of God."

Dr. R. Hutchinson.

J. M. Orrock.

D. I. Robinson on "The bearings of prophecy on the natural descendants of Jacob."

J. Pearson, jr.

I. H. Shipman on "Scriptural Revivals."

D. T. Taylor. L. Osler.

Providence, R. I., Oct. 25th, 1856.

Notice.—If the Lord will a Conference will be held in Brunswick, Me., in the school house near brother T. M. Storer's, commencing Thursday evening, Nov. 6th, and continue over the Sabbath. Elders L. L. Howard, J. Partridge and other ministering brethren are expected to attend the meeting.

All who love Jesus and his coming are invited to be there, and labor for the salvation of perishing souls. Now is the time for united effort; soon will come the time for a glorious reward.

In behalf of the brethren, R. R. York.

Yarmouth, Me., Oct. 25th, 1856.

The dedication of the new church at New Kingston, Cumberland county, Pa., will take place on Sabbath, the 30th Nov. 1856, Providence not preventing. Brother J. Litch, and other ministering brethren are expected to attend. The brethren in general and public at large are cordially invited.

In behalf of committee, J. A. Heagy.

New Kingston, Pa., Oct. 28th, 1856.

Do *Delinquents* Realize how GREATLY they would *accommodate* us by sending THEIR DUES without obliging us to send them *bills?*

We wish to *impress it* on those in arrears, that their sending their money immediately, will *relieve* us from the necessity of sending them bills!

We are intending soon to publish in the *Herald* a list of those who have discontinued the *Herald* in days past, without paying their dues. And then we shall be glad to sell the accounts of such persons to those who will give the most for them, or for any portion of them, with power to collect them by legal means.

Wanted one thousand letters like the following, which came to hand just as we were going to press:

"Bro. Himes:—Your 'Hints' are good; and I will show that I heed them by sending you one dollar for the *Herald*."

The above paid to the end of 1856.

Another subscriber writes:—"The 'Hint' has come three times to me, and I have taken the first opportunity to copy from it. I hasten to send you the enclosed two dollars, the amount due you."

Every one who takes the hint and responds to it does us a great favor, and releases us of an unpleasant duty. We wait to hear from others.

"The Time of the End":

"A Prophetic Period, developing, as predicted, an increase of knowledge respecting the prophecies and Periods that Foretell the End."

Published by John P. Jewett & Co., and for sale at this office. Price $1. Postage 21 cts.—pp. 412.

This volume, which has now been issued a few months, and had a good sale for the time it has been issued, is worthy of a wide circulation. It should be in the hands of every Christian family, and particularly of every Adventist.

It is a compendium, or encyclopædia, showing what has been the voice of the church on the subject of the Second Advent—giving the testimony of more than One Hundred Witnesses on the subject, all the various computations that have been made on Prophetic Time, and copious extracts from distinguished divines, showing our present position in the Prophetic Calendar. Those who have not supplied themselves with the work, would find in it a mine of information; and it would be doing a good deed to call attention to it, and extend its circulation.

OPINIONS OF THE PRESS.

This work presents a group of highly interesting themes, that are now engaging the attention of many of the people of God, both in this country and Great Britain, and will well repay readers of all classes for a perusal.—*Theological and Literary Journal.*

It will be a remarkable treat for the disciples of Second Adventism.—*Nashua Oasis.*

A compendium of millenarian views from the early ages of the church to the present time.—*Religious Int.*

This volume may be relied on as giving, no doubt, the latest discoveries on the subject, and, as such, may safely be consulted by those who are watching for "the coming of the Son of man."—*N. Y. Chron.*

We like his work, and therefore commend it to our readers.—*Niagara Democrat.*

It contains a great number of opinions, by various divines, bearing on the time of the end.—*Ch Int.*

It is an extensive and curious collection of opinions on a subject that is attracting much attention in the Christian world.—*Due West, S. C., Telescope.*

It cannot but awaken in the church a new interest in the predictions, relative to which she now displays so great and alarming an indifference.—*Albany Spec.*

He quotes from most of the authors who have written and fixed dates for the expected event, during the past two hundred years, and has manifested throughout a desire to represent them accurately.—*Hartford Christian Sec.*

Not only are the opinions of living men given, but a condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods which have attracted the attention of any considerable portion of the church.—*Miss. Rep.*

It furnishes a mass of information on questions which have within a few years employed the pens and thinking powers of many eminent persons in the religious world.—*Rel. Herald*, Richmond, Va.

This is more comprehensive than the works generally published on the great controversial questions of theology. It is almost an encyclopædia upon the doctrine. We know of no book which contains in so little space so much interesting matter on this subject.—*St. Johnsbury, Vt., Caledonian.*

It will be found an interesting and instructive work even to those who do not adopt its leading interpretations, as it gives the views of so many prominent writers on the prophecies'—*Boston Ch Wit. and Adv.*

We can cheerfully recommend it to all who desire to know what has been said and can be said on the subject.—*Concord Ind. Dem.*

On so momentous a subject, and an array of such distinguished writers, this work will command attention.—*Prov. Daily Jour.*

Those who are curious in such matters, will find an ample fund of interesting relics in this book.—*Star of the West.*

A compendious collection of Second Advent essays.—*N. Y. Evang.*

We commend it to those whose inquiries lie in this direction.—*Haverhill Gazette.*

This is a remarkable volume.—*Inter. Jour.*

This is one of the most elaborate books ever issued on the subject of the Second Advent of Christ—making upwards of 400 pages, 8vo, and quoting the opinions of almost every eminent divine who has treated on the subject.—*Boston Trav.*

This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy.—*Hartford Relig. Her.*

It teaches essentially the same important doctrines so ably advocated in the *Advent Herald*, the pre-millennial coming of Christ, resurrection of the righteous dead, &c.—*Utica Am. Bapt.*

It is a publication curious, interesting, and attesting the indefatigable investigations and researches of its compiler.—*Boston Atlas.*

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
Memoir of William Miller	$1,00.	,19.
" " " " *gilt*	1,50.	"
Bliss on the Apocalypse	,60.	,12.
Bliss' Sacred Chronology	,38.	,08.
Hall's Inheritance of the Saints,	1,00	,16.
" " " " *gilt*	1,37.	"
Fassett's Discourses on the Jews and Millennium	,33.	,05
Hymns of the Old Harp	,38.	,06.
Preble's 200 Stories	,38.	,07.
Life of Chrysostom	,75.	,13.
Lord's Ex. of the Apocalypse	2,00.	,33.
Memoir of P. A. Carter	,31.	,05.
Litch's *Messiah's Throne, &c.*	,75.	.12
Miss Johnson's Poems	,50	,08.
Army of the Great King	,40	,07.
Taylor's *Voice of the Church,*	1,00	,18.
Lord's Geognosy	1.25	.19.
E. H. Derby on Catholicism	.75	.17.
Daniels on Spiritualism	1.00	.16.
The New Harp (Pew Ed.)	.80	.16.
" " " *gilt*	1.50	.16.
" " (*Pocket Ed.*)	.70	.12.
" " " *gilt*	1.25	.12.
The World's Jubilee. By Mrs. Silliman	1.00	.17.
Wellcome on Matt. 24, 25	.33.	,06.
Time of the End	1.00.	,21.

Works by Rev. John Cumming, D.D., minister of the Scottish Church, Crown Court, London, viz.:

On Romanism	1,00.	,24.
" *the Apocalypse* (1st Series)	,75	,21.
" " " (2d ")	"	,22.
" " *Seven Churches*	"	,21
" *Daniel*	"	,20.
" *Genesis*	"	,16,
" *Exodus*	"	,18.
" *Leviticus*	"	,16.
" *Matthew*	"	,19.
" *Mark*	"	,14.
" *Luke*	"	,20.
" *John*	"	,20.
" *Miracles*	"	,19.
" *Parables*	"	"
The Daily Life	"	,14.
Benedictions	"	,15.
Church before the Flood	"	,17.
Voices of the Night	"	,13.
" *of the Day*	"	,15.
" *of the Dead*	"	"
Tent and the Altar	"	,16.
Minor Works (1st series)	"	,20.
" " (2d ")	"	,19.
" " (3d ")	"	,19.
Evidences of Christianity	"	,12.
Signs of the Times	"	,18.
Family Prayers (1st series)	"	'19
" (2d series)	"	"
Twelve Urgent Questions	"	,18
The End	"	,18

Works of Rev. Horatius Bonar, of Eng., viz.:

Morning of Joy	,40	,08.
Eternal Day	,50	,10.
Night of Weeping	,30	,07.
Story of Grace	,30	,06.

Tracts for the Times—viz:

1. *The Hope of the Church*	$1,50 per 100.	
2. *The Kingdom of God*	"	"
3. *The Glory of God filling the Earth*	"	"
4. *The Return of the Jews*	2,00	"
5. *The World's Conversion*	1,50	"
Advent Tracts, bound. Vol. 1	,25.	,05
" " " " 2	,33,	,07.
Facts on Romanism	,15.	,03.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

Appointments, &c.

Providence permitting, I will preach at Addison, Vermont, Sabbath 26th (will some one call for me at the Vergennes depot, on the arrival of the first train from Bristol, Saturday the 25th?) Burlington 28th, North Fairfield 30th and 31st, and Sabbath 2 of November (will Elder Rockwell arrange?) Montgomery 4th and 5th, Richford 6th; South Troy Sabbath, 9th; Barnston C. E. 11th and 12, as Elder Thurber may arrange; Hatley 14th and over Sabbath as Ed Warren may arrange; Head of the Bay 18th and 19th; Outlet 21st, and over the Sabbath. No meetings on Saturday. Evening meetings at early candle light. N. Billings.

P.S. My P. O. address is Westboro', Mass. N.B.

Oct 29th Deacon Beemer in the evening; L. Crandel, 30 do.; I. Burrows 31 do; Nov 1 I Campbell do; also Sabbath 2 10 A. M.; D Karnes 10 evening; Toronto 3d do; I Pearce 4 do; Coburg 5 do; on my return I shall send some more appointments by letter.

D. Campbell.

I H Shipman will preach at Lake Village Sabbath, Oct. 26; and also Sabbath, Nov. 9th.

I have appointments as follows: At Concord the 1st Sabbath in Nov; Canterbury, in the town house, 2d Sabbath; and at Loudon Ridge, 4th Sabbath, as the 3d Sabbath would conflict with my attending the General Convention. T. M. Preble.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

L W Northrop—The price of Burns' History is 75 cts.

Jas. R Adams—You are credited on our books to No 841, which is to July 1, 1857.

I. Bayley—You were credited in September $2 to No 809—leaving 28 cts due at end of year.

L. Wiswell—For the $8, we have credited to the names forwarded the $9 placed against them. We rec'd no money to be credited to you in Sept., and so now cr. you $1 to 833—the money sent being lost, unless it was sent by you to be cr. to some other person?

D Farley—You are cr. to Feb. next. We will endeavor that it shall not be our fault if you do not get the Herald regularly.

B. S. Reynolds—The G, is sent to A. Olmsted, to Richford, Vt., which is in Dr Cutter's bundle as directed. We send no Gs to Sutton. Was H R. Laflin a new sub.? We had no sub. at Clarenceville before entering this name there now.

John Morse—Sent Harps the 4th.

Our Financial Responsibilities.—First, as to those which relate to the chapel. As yet there are several thousand dollars' worth of shares not taken up. I was obliged to assume these, and pay the debts of the chapel—all which were paid in the beginning. To meet these debts I hired money of several friends in small sums, and gave them my notes for security.

The property has proved to be good. All expenses have been met, and a semi-annual dividend has been declared from the first. Those who have thus loaned money, have done so only till they might need it. And so I am subject to constant calls and with short notice am sometimes much perplexed, as I have to hire it again of others to meet these claims. I do hope the time will come when the entire stock will be taken up; which would give perfect relief. Since my return I have had calls on the chapel account for $500. This I wish to hire of any friends who may have it, for a shorter or longer period. I want it immediately. I wish to hear from friends on the subject.

My second responsibility is connected with this office. On my return I find heavy bills staring me in the face, amounting to over $2200. To meet these I look, 1st, to subscribers of the Herald who are indebted; 2d, to agents, having books, and 3d, to what I may earn out of the office by labor, above what is necessary to support my family. There is enough due the office to meet its debts.

I made an appeal sometime since for help from those who had this world's goods to spare, but as very little has been given in response, I know not that I can depend on this source for help. Still I may yet realise help from those who appreciate my labors, and feel that it is of some importance to have this office and the cause sustained. J.V.H.

RECEIPTS

UP TO OCT. 28TH, 1856.

The No. appended to each name is that of the Herald *to which the money credited pa,s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July* 1,1856; *and No.* 815 *is to the close of* 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his *post-office address*—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even *to sign their names!* Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

G. N Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P O address?

David Carter—To what P O is your paper sent? The best way to send money is by mail.

A. S. W. M'Causland—You do not give us the address to which your paper is sent, and so we don't find your name. It is not at Sandwich, where you date your letter.

Oct. 3. G. W. Sanderson—We have entered your name, and send the paper to Haverhill; but as you do not say where it has been sent, we do not know where to look for it, so that it will still go there until you inform us.

J. P. Farrar 815; R. H. Clark 823; Elder L. Hildreth 832; J. Hall 832; G. Pettinger 815; Mrs D. S. Green 3 G's to 126; Mrs. A. Small 841; Rev. J. Sailor 841; Rev. S. D. Cooper 867; J. M. Orrock, 2 G's and on acc't—E B Oliver's went to Magog, C. E.; J. Taylor 815; C. P. Combs 841; D. S. Turner 815; B. Sheffer 815; J. A. Heagy 4 G.'s to 126; J. C. Downing, and balance of G. 841; S. Marvin, sent book Nov. 4; R T. Price 846—each $1.

S. Meech 878; G. Pillsbury 815; L. Shanon 808; C. Norris 834; C. W. Stewart, from 737 to 789—$1, will pay to end of year; S. Milliken 834; J. Tucker 815; M Thayer 872 Geo. P. Clark 836; A. P. Smith 815; J. B. Payne 841; H. R. Laflin (if a new sub?—no such name being at Clarenceville) 853; R. Miller 919; S. Newcom 737; $3 due Jan. 1—each $2.

B. Harlow 841, and G. to 126; J. Chamberlain 841; Wm Baird 834; R. W. Middaugh 763—$2 will pay to Jan. 1st—each $3——Wm. Luther 898; B. S. Reynolds on acc't. — each $4.——F. W. Barrett 828—$5.

I. C. Wellcome on acc't. $25.

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ADVENT HERALD.



Luke v. 17–26

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO 809. BOSTON, SATURDAY, NOVEMBER 15, 1856. VOLUME XVII. NO. 46.

SUBMISSION.

Heart, be still!
In the darkness of thy wo
Bow thee silently and low;
Comes to thee whate'er God will;—
Be thou still!

Be thou still!
Vainly all thy words are spoken,
Till the word of God hath broken
Life's dark mysteries, good or ill,
Be thou still!

Lord my God;
By thy grace, O may I be
All-submissive, silently,
To the chastenings of thy rod,
Lord, my God.

Shepherd, King,
From thy fullness, grant to me
Still yet fearless faith in thee
Till, from night the day shall spring,
Shepherd, King!

Human Responsibility.

BY JOHN CUMMING, D.D.

Continued from our last.

Let us now try to ascertain in what way Christ knocks at the heart's door for acceptance, admission, ascendancy. First, he knocks by his own word. The Bible has either been sent to us, or it has been drifted to us; or in whatever way it may have come, here is the blessed fact—that every man in this land has a Bible, and knows something, too, of the contents of the Bible; and every time you look at it, every time you hear it read, every time you read it yourselves, it is a knock at the heart on the part of the great Master seeking admission. When he says to you, "Come unto me, all ye that are weary and heavy laden," there is the gentle knock of persistent love. When he cries to you again, "Him that cometh unto me I will in no wise cast out," the strongest cumulative negative, you have there the earnest and persuasive knock. When he says, again, "How shall ye dwell with everlasting burning?" "He that believeth not, the wrath of God abideth upon him;" there you have the peal of thunder, demanding the admission when entreaty has been refused. The whole of this blessed book, the Bible, is a direct appeal to man to give to God, its Author, that place in his heart, his conscience, his mind, to which he is entitled; and which is your happiness, your safety, and your peace. The Bible is simply a voice crying in the desert, "Make a highway for our God," it is simply a pioneer; "Make straight the way of our God," it is a herald approaching every conscience, and saying to it, with the language of authority as well as entreaty, "Lift up those everlasting gates, that the King of Glory may enter in."

He knocks for admission into every heart by the preaching of the Gospel. Has anything in these pages started some long buried thoughts from their lairs? Has any appeal made to you in these reasonings quickened some dead motives in their dark sepulchres within? Does conscience say to anyone this day, "You must not ignore these truths; you must not deal with those things as mere fancies? That preacher, or writer, is right; these statements of his are God's truth." Are there arising at this moment in your soul startled thoughts, quickened imaginations? Does conscience feel occasionally as if the very breath of God passed over it? Do you hear, in its darkest and its long silent chambers, a voice reasoning of righteousness, and temperance, and judgment, that will not be hushed? What is all this? Is it Christ? Unmistakably so; it is Christ knocking at your heart, asking absolute, unquestioned supremacy there; and "we are ambassadors for Christ, as though Christ did beseech you by us, Be ye reconciled to God." And let me add, what is so important, in case in any conscience this day such thoughts, misgivings, fears, sympathies, yearnings, hopes, desires remonstrances, may be felt. Oh, do not forget that, if you can hush them to-day, you will hush them much more easily to-morrow, much more easily next week, till the habit of quenching thoughts, feelings, and sense of duty becomes that hardness of heart which seals the soul for the judgment-day of God.

He speaks to us, and knocks at the heart by touching its tenderest affections. What does he say to you? "The hand that knocks was nailed to the cross for you. I, the applicant at your door, am he that bare your terrible burden upon the accursed tree. I died for you; I loved you, I gave myself for you; and all I ask of you, as my only recompense for a love that faltered at no obstruction, that wearied with no length of time; all I ask is simply the recognition of it by admitting me, not a Sovereign, but a Saviour, into your heart; that there I may dwell, and make you what I would have you be—happy for ever." What he says is, "My son give me thy heart; for I have given thee my precious blood, my perfect sacrifice, my finished righteousness. I want nothing to reward me but thy restoration; I seek no recompense but to see the travail of my soul in your turning to me, leaning upon me, looking to me, and living with, and for, and through me, for ever and ever." Surely many a heart can say, "We love him who has thus loved us, and we cannot resist the appeal of a love that has come so far, and descended so deep, and endured so much, and seeks nothing from us but ascendancy and supremacy that yearn to save."

This blessed Saviour knocks at every heart by the hand of reason. I speak of the hold that every faithful preacher has in every man's conscience and reason, to whom he addresses the gospel. Men very generally know that nothing is more reasonable than what religion asks It commends itself to their reason. You know quite well it is reasonable to think about the soul: it is a most reasonable thing to ask, and not to be satisfied till I find an answer—shall it be well with me when this weary pilgrimage of life is over? We know quite well, and we all feel, that the most reasonable thing in the world is just what Christ asks of us: "What shall it profit a man if he gain the whole world and lose his own soul?" Now, if you feel at this moment that these things are reasonable, that these demands are reasonable demands, and you yet refuse, your responsibility is aggravated, and your guilt increased thereby a hundredfold.

He knocks for admission especially by conscience. There is no power in the human bosom that retains so much of its aboriginal glory as conscience. The intellect may be bewildered by sophistry, the heart may be hardened by vice, and conscience even may for a little be degraded and stupified, but always, sooner or later, it starts from its stupor like a giant suddenly restored to his departed strength; and, as in the case of Felix, it thunders and lightens; as in the case of Agrippa, it quivers with the fears and the forebodings of eternity; as in the case of Judas, it descends on the soul like an avalanche, crushing and destroying. Are we not all conscious of its tremendous power? Do we not at intervals feel as if some mysterious hand thrust itself within us, turned over the leaves of memory, let fall upon the pages that we thought blotted out or never written, the light of a mysterious lamp, revealing sins, the origin and the meaning of which we never knew before? And has not conscience started up, and cried, bewildered, overpowered, overwhelmed by the revelation that was brought before it, "This will never do; we are sleeping on the brink of a precipice; we are standing in jeopardy every moment; I will arise and go to my Father: and I will say unto him, Father, I have sinned against heaven, and in thy sight." All nature tells us there is a God, but conscience seems sometimes to pronounce audibly the very name of God. And whenever conscience speaks, whenever it begins to reason with you, and not to reason only, but to dictate, to pronounce, to utter sentences which are the unspent echoes of the voice of God himself—for the conscience was once God's perfect witness, and it is now to a tremendous extent his witness still—do not trifle with it. I respect a man who is deeply wrong when I find he is wrong in obedience to what he thought was right; that is, the bidding of conscience. But there is no respect for a man whatever, who defies and despises conscience. Coleridge said, "Conscience makes cowards of us all;" but I think also conscience makes heroes of men when it defers to the Great Ruler, Law-giver, Governor, Saviour, and accepts him as all its salvation and all its desire.

Christ knocks for admission, in the next place, by his providential dealings. What, I ask, was that calamity which swept away the accumulations of a life of industry? It was Christ knocking for admission into your heart. What was that painful bereavement that awoke within you for the first time in all its freshness, the sense of the frail tenure of all earthly things, and that has left in your heart a grief, and in the earth a grave that will be open till the resurrection morn; a vacancy that nothing in this world can fill? What are wars, and rumours of wars? What are the eddies and windings of private troubles, and cataracts of national and European convulsion? What are plague, and pestilence, and famine? What are signs in the heaven, and shocks in the earth, and all things disturbed, as if nature heaved under the premonitory signs of some coming and terrible woe? What are all these? It is Christ reminding you that this is not your rest; it is Christ asking for admission into your heart, and bidding you lift up your head; for with him, and having him, your redemption, in spiteof all, draweth nigh.

To be continued.

The Second Advent—The Comet of 1843.

BY JOHN F. WEISHAMPEL, JR.

The following article, from the Methodist Protestant, a paper published in Baltimore, Md. is so candidly written, that we transfer it to our columns appending to it an occasional note:

A solemn reminiscence of solemn times recurs to us occasionally, in spite of the turmoil of a thousand lives about us.

It has been the fashion for some to look back at the second advent excitement of 1843—4 as a fanatical delusion only, and to stigmatize it with the most opprobrious epithets. Some of those who were most active in the enthusiasm do violence to their Christian character by excelling in this species of sacred mockery, for it is but one step from the ridicule of religious men to the blasphemy of God. This should not be approved by persons of sober mind and pious experience. There is something wrong in that man who makes unholy mirth of the religious element in his brother's heart, even should it be excitable to excess. From mirth to mockery, from ridicule to proscription, and then if the age permitted it, the transit is easy to the worst cruelties of bigoted Rome. No one can remain conscience clear, and partake in the vituperate spirit that has so generally beset the advocates of the second coming of Christ.

Free from the follies and extravagancies that are said to have characterized the imposters and sectarians of France and England, of all grades, from the fanatics of the Cevennes to the Anabaptists, which the past three centuries have produced, and pure to a great extent in their private lives and example, they deserve a better record than they generally receive. It is of such at any rate from which our recollections date. Mistaken they were no doubt, but pious they also were, even to the apostolic, self-denying, cross-bearing degree of the age of martyrs.

Rumors of wars, visions of heaven and hell, tales of wondrous signs among the stars, dreams, conjectures, vagaries, confessions of sin, repentance, threatenings, the coming of the Judge, the day of doom! These were the fearful topics of all men's speech—these were the dreaded subjects of their secret thoughts.

Amid the first whispers of the fulfilment of prophecy, there arose a corroborative shout of astonishment, when pointing to the west, believers beheld the comet. Night after night we remember the wise remarks of the serious minded as they stared halt appalled at the wonder of the heavens. Surely the words of the prophet were fulfilling even then. That slender streak of sparks in the sky trailed the path of destruction. —Our globe had finished its cycle, and soon would start out of its circle, maddening and flaming to be crushed for ever in chaos. [note 1.] Alas how the sin-stricken bewailed, how the hardened one "stouted it out" with a jeer, how the credulous clutched at fables, how few were truly wise.

Afar off in space, to the west of mountains and clouds, appeared the famous comet of 1843. Wars were occurring in the east, and empires threatened to dissolve before the fiat of intestine war. Crimes of every horrible species were rapidly taking place among the high and low, the great and small, in every land and among every people. The night was come, and the midnight cry was sounding.

In a portion of the United States this midnight cry awoke thousands from lethargy and sin to a startling sensation of apprehension. Many persons sincerely repented of their evil lives, and permanently reformed. Some became aroused to enthusiastic fervor of zeal, only to fall again into greater degradation. Others became fanatical, and a few lost their senses, driven to despair by the strife of their passions and visions of a coming judgment. Many who formed themselves into bodies separate from all established denominations, gathered multitudes of adherents, and secured for themselves bitter enmity from the church, the world and the devil. The church excommunicated them, and the world blackguarded them. The church, not content with the christian means of treating erring brethren, joined the world in ridicule and slander and personal enmity. The newspapers teemed with mockeries and falsehoods, and to obtain scurrilous notice, it was but necessary for a man to join the Second Adventists. But this awful persecution only confirmed the faithful. "In the last days there shall be mockers." "Blessed are they who suffer," &c. The Scriptures were full of supporting passages, the prophecies were pointed, the age was frequent with events that justified belief in the approaching end of the world, and thus stigmatized and reviled, the believers remained watchful, hoping, praying, trembling.

In some places men gave up their business, their workshops and farms, their expectations in life, and their fortunes, in support of their belief. Many repaired to convocations, where the voice of prayer and supplications went up every hour.

A day was set. That day was the climax of time. The preachers of the doctrine pointed to that day as the close of prophetic calculation. Days and hours, and months and years were weighed in the balances; and nice conjectures resolved dreams into certainties. Acute analysis summed up holy writ, collectively and separately, till the finality of time was plausibly defined. The momentous theme was handled till declamation approached blasphemy by assuming the preknowledge denied to angels and archangels. Men as ignorant as children of ten professed more acquaintance with biblical investigation than the most learned professors. Not content with this, they deceived themselves and others by pretending revelations from heaven. [note 2.] Dreams commanded a significance they had never before possessed since the age of Dr. Dee, and Margraet Pitcher, and Joanna Southcote. They were written out on paper, and published by tens of thousands. We know one case of a vision, the interpretation of which was printed, but to this day we have never made the slightest progress towards its comprehension. Yet thousands of the mystic documents were scattered abroad, and many believed the phrenzy was premonitory of the last day. [note 3.] Those who were the most excitable in temperament preached the most extravagant fancies to the credulous, and thus raised a fanaticism, such as we hope to never see again. [note 4.] It was free, however, from all vulgarity, and only concerned the topics connec-

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ted with the present subject.

The day approached. All the moments of the previous night were spent in prayer, and in watching the sky. The rains of the foregoing week were abating, and grey clouds swam athwart heaven, hiding out the stars. Ever and anon when they broke, the gazers would peer with an intensity that exhibited a determination not to be surprised by the most wonderful revelation. At one farm house the unbelieving crowd outside broke windows and threatened personal violence, but at length the awe of something checked their ribaldry, choked their oaths and drove them to sleepless beds. [note 5.]

The dawn came nigh. We shall never forget the scene of that multitude of people, young and old, converted and galvanized, believing and skeptical, calm and crazy, hopeful and fearful—all staring up through the dull haze of night, waiting for the last coming of the Son of Man!

They waited. Aurora's first beams pierced between the split clouds, and some said He comes! Alas for their delusion! The hour passed—the day broke—the end was not yet.

No fallacy was needed to crown the disappointment, but one was given. A long lean lank man, formerly of influence and respectable society, came stalking across the fields, through the tall wet grass, and scarcely halting an instant, he proclaimed to the deranged people that the *Saviour had descended.* He had appeared at Jerusalem; and the light they then saw was in the east was the glare of burning Rome! Rome was in flames—the army of the redeemed was forming—the judgment had begun!

The poor lunatic passed onward, and we never heard his fate. The last view of his figure haunts us, as he strode through the fog of dawn, erect and ghostly, like one of the gaunt fanatics of John Cavalier.* [note 6.]

In many places throughout the country, the misguided pursued a course ill-calculated to escape the censure of the judicious, and of course were considered as madmen. Some were reported to have gone to extremes, such as only the utterly foolish would proceed to, and therefore when the day appointed for the end passed by, a shout of contempt echoed from tongue to tongue, which was sufficient to have utterly crushed a more formidable body.

Their faults, however, did not warrant the publication of the imbecile wit that is familiar to our readers. The persons who conceives *wit* to be appropriate concerning "ascension robes, and "trumpets," and the "arising of the dead," is greatly in error.—The horrid mirth thus conjured up, is only fit for unhallowed spots beyond the precincts of earth. No mind properly educated can enjoy scurrility of sacred things.

Gradually, after the failure of their cherished prophesies, the Millerites resumed their old places in society, although some to this day are outside the sanctuary, where the ban of the church placed them, and others have altogether fallen from the faith of the Bible. The enthusiam settled, the deluded became as wise as experience could teach them, and the result of the excitement can be summed up into three particulars.

1. A number of persons throughout the country lost their reason, and became inmates of lunatic aslymns. The number, however, was not very large.

2. Many persons broke away from all gospel faith, after this signal faliure of human judgment in tampering with prophesy. We believe these to be more numerous than has been generally acknowledged.

3. The revival of this startling subject aroused all the churches to watchfulness and prayer, and a general increase immediately occurred among all denominations. The benefit to the religious world was greater than has been confessed. Thousands of the unthinking were brought to reflect upon their condition, and many sincerely repented, and are now enjoying evangelical experience.

We never recur to this subject without embracing these three reflections, and as our object is not elaborate, we can but conclude by advising the reader to observe *perfect justice* in every observation he makes upon the religious conduct of his fellow men. Christians at least should encourage the practice of that greatest of all gospel qualifications, Charity.

Baltimore October 16th, 1856.

* Jean Cavalier was a leader of the Huguenot rebellion against Louis 14. He was brave, hand some, and successful in several bloody battles against the most distinguished marshals of France. His followers were composed principally of the disaffected and persecuted Calvinists in Lanquedoc and the Cevennes. Finally, after much bickering and discontent among the Protestants, the latter were disbanded, conquered and punished, while Cavalier accepted a place in the army of the Duke of Savoy. Thence he went to England, where he died (Governor of the isle Jersey) 1740.

NOTES.

Note 1. This writer is in error as to the belief of Adventists respecting the destiny of this globe. Instead of believing that which is here imputed to them, they hold, and still hold, that it is to be regenerated, to be restored to its Edenic beauty, and to become the eternal home of the redeemed.

Note 2. The writer should have stated that while one or two irresponsible persons—and we can recall but one who made such pretensions, Wm. Miller and all who had his confidence, steadily denounced them, and faithfully warned all against such impositions.

Note 3. Allusion doubtless, is here made to the vision of a Doctor in Baltimore, which was published by him. A bundle of them was sent to our office. On ascertaining what it contained, we tied up the bundle again, and deposited it where the documents could not be distributed.

Note 4. There were a few such; but were promptly disfellowshiped by Mr. Miller and the body of his supporters, as his "memoirs" fully show.

Note 5. This incident is new to us.

Note 6. The above can refer to no place in the north, and therefore we wish the writer had given these incidents a locality. Will the Methodist Protestant request him to do so?

The Stars and the Promises.

Some of the most sublime and solacing passages of God's holy Word are those in which reference is made to the heavens and their wondrous contents. We allude now to the visible heavens, including the clouds, the firmament and the starry host. The sublimity of those passages referred to does not so much arise from their allusions to the clouds, the firmament, and the stars, as to what these glorious objects are made the representatives and teachers of. In Psalms 8,19 104., and 145., Isaiah 40., Jer. 33., and various places are found specimens of the Scriptures to which we refer. In them the firmament, the stars, and the sun are the preachers; but the lofty theme is the glory of God; they mirror forth the excellences of His character, and especially the riches of His grace, of His condescending care and infinite mercy. (Ps. 144:5, 6; Isa 40:26 31; Ps. 103:11,12.)

It has been said "that nature (or God's glorious creation) is a parable and a prophecy." But this is only the case as studied in connexion with His Word, which he hath exalted above all other discoveries of His name (Ps. 138:2.) That Word hath laid creation under tribute to furnish images and figures as illustrations of spiritual blessings and coming glories. Those who lift up their eyes to the heavens, with God's book in their hands, and the Holy Spirit dwelling in their hearts, shall hear those heavens take up their parable and speak of lofty mercy and overshadowing care; they shall tell him of the Sun of righteousness who came forth from his pavilion of glory to run a race of wondrous love with the giant's strength and the bridegroom's delight. Ps. (19:1-6.) They shall whisper to the soul who receives the testimony of Jesus, that time is coming when God's will shall be done on earth as it done in heaven; when the stars of righteousness shall roll around the sun of glory, that stable centre of the new creation, with as much regularity as the planets revolve round the natural sun; when the moral creation of God shall no longer be shamed and rebuked by the physical, but when the "righteous shall shine as the sun in the kingdom of their Father."

Our object, then, in the remarks which we propose making will be this—that whenever we look at the glorious firmament or the starry host, we may have fellowship with David and Paul in their delight in God's word of grace (Ps. 19:4 Rom. 10:18), and with Isaiah and Daniel in their anticipations of coming glory (Isa. 40:19,20; Dan,12:3.) And in order to promote this, we will contemplate one to whom they all looked with admiration, whose pilgrim character and simple faith they all imitated, and exhort us also to follow.

The stars were shining brightly over the lovely plains of Palestine, and it was near midnight hour, when a man far advanced in life was seen slowly ascending a green slope, at the foot of which, near a winding stream, a number of tents were pitched. Having gained the summit, he stood still, and seemed to be listening to some one conversing with him. This was really the case, although no person was visible, and no one but himself heard the voice that spake. That night-watcher was Abraham communing with God, "his shield and his exceeding reward."—After a few minutes' solemn pause, during which he seemed absorbed in wonder and devotion, he lifted up his face reverently, and gazed with intense interest at the starry heavens. His Divine "Friend" had said, "Look now toward heaven and tell the stars, if thou be able to number them. So shall thy seed be." If we examine this wondrous declaration in connexion with what follows, "He believed God, and he counted it to him for righteousness," and with the apostle's comments on it in Rom. 4. and Gal 3 and 4., we shall see that we can scarcely attach too much importance to it. We learn, by comparing Scripture with Scripture, that this promise contains a reference to three seeds—a *natural* seed, or the house of Israel; a *personal* seed, even Christ (Gal. 3:16); and a *spiritual* seed, or all believers in all nations. Between these three seeds there is an intimate connexion. One great end, or rather the great end to be brought about by the natural seed, was the coming in the fulness of time of the personal seed; and the existence of a spiritual seed is a glorious consequent of the birth, mission, death, and resurrection of the personal seed. Because Christ hath come as the seed of Abraham, and all that he engaged to do, he shall have a seed to serve him and glorify him—a church of the first-born conformed to his image. And still further, when these shall be manifested as the sons of God in resurrection glory, then the natural seed of Abraham gathered to the land promised to him and his seed "for an everlasting inheritance," shall also shine in the beauties of holiness, numerous and beautiful as the morning dew. But without entering further at present into these glorious prospects of "the day of Christ, which Abraham saw and was glad," are we not taught, from the sublime scene we have contemplated, and the gracious words spoken to Abraham, to connect together the stars of heaven and the promises of God? Surely Abraham would never afterwards look upon the stars without thinking upon God's promises to himself and his seed. All who believe are blessed with faithful Abraham, and to his spiritual children God's heavens should ever declare the glory of His mercy and faithfulness; and the starry host should, night by night lead into a deeper knowledge of himself. Alas! how many immortal beings, in all ages, have looked up and worshipped the host of heaven, and forgotten that great God who formed all. And is it not for a lamentation, that even now the beautiful planets and bright constellations are distinguished by names taken from the heathen mythology? It shall always be so. When "the gods that have not made the earth and the heavens shall perish from the earth and from under the heavens" (Jer. 10:17), we may hope that other names will be given to the orbs of heaven, and in this respect, as in every other, "a pure language" will be spoken, and the tongue of man become His "glory." Till then, let all believers think of Abraham's midnight musings—listen to God's voice—and look into His Word, as they gaze at the starry sky.

There are, as we have intimated, many other Scriptures in which the heavens, and the stars of heaven, are mentioned in connexion with the promises of God and His glorious perfections. How soothing, and yet how full of grandeur, are the following passages: "For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants." (Ps. 119:89,90.) "Thou, even thou art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham." (Neh. 9:6,7.) "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power: not one faileth. . . . He giveth power to the faint; and to them that have no might he increaseth strength." (Isa. 40:26 29.) "He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power; his understanding is infinate. . . . . He sheweth his word unto Jacob, his statutes and his judgments unto Israel." (Ps. 47:3,6,19.)

Truly, the universe of God is sublime; but His promises are still more so. Let us make use of the former to illustrate the latter, and ask the bright stars to talk with us of the exceeding great and precious promises. God has connected the two together in His revelation—let us do so in our meditations. His works are great; let us seek them out diligently. His promises are gracious; let us depend on them simply.

"The starry heavens Thy rule obey,
The earth maintains her place,
And these Thy servants night and day,
Thy skill and power express;
But still Thy law and gospel, Lord,
Have lessons more divine;
Not earth stands firmer than Thy word
Nor stars so nobly shine."

We will endeavor to shew in what respects the stars shed light on the promises of God; and also wherein the latter exceed the former. The first will bring out a parallel, and the second will exhibit a disparity; and thus shew, while nature illustrates grace, grace always exceeds nature, and that God's own stupendous works are not even a complete shadow of the exceeding riches of His grace.—*London Quar. Journ. of proph.*

(To be continued.)

Imagination and Science.

An endeavor is being made to indoctrinate children with what is called useful knowledge, to the exclusion of fairy tales, and so called useless imaginative literature. I have no sympathy with this. It is wrong in principle, and wrong in policy. The childhood of an infant, like the childhood of a nation, is a time when the imagination is the great inlet to knowledge, and it should be allowed to remain so. The poet is entitled to the childhood of every man and woman. The utilitarian may touch the finger-tips of the youth, and often may entirely clasp the entire hand of the man; but the child is as useless to him as his knowledge is useless to the child. I count it, for an example, an unwise and even a cruel thing to tell a wondering child that a diamond is a fairy marvel, but only as so much black soot or charcoal. The fact has no interest for the child. It is, indeed, beyond its comprehension, and to the small extent that it is apprehended it can only occasion perplexity. Tell a child if it must be spoken to on the matter that a diamond is so much sunlight condensed and crystalized, and you may enlarge its conception of that exquisite gem without misleading it. For, in a sense which the greatest philosophers would acknowledge to be a just one, a diamond is so much imprisoned sunlight; and if you burn the diamond you can set the light free again. On such a conception a child's mind can lay hold, and grasp it as it grows older better and better, till by and by it learns to qualify it by the added idea of a pondering solid embodying the imponderable light, and so gives wings to the chrysalis thought. I am not objecting to teaching children utilitarian facts, but to teaching such facts so as to cripple the imagination and morbidly develop or distract the intellect. A dwarfed and chilled imagination will help no one to study or to work. The child who is generally interested in "Aladdin's Wonderful Lamp," is sure by and by, to be greatly interested in all the wonderful safety lamps, electric lamps, and self-lighting lamps of Davy and his successors; and I have noticed that all my school-fellows who have distinguished themselves as men of thought or action, were great story readers in their early days.

I wash my hands free, as professor of Technology, of any approval of the so called intellectual style of teaching. I have listened on occasions by request, to the utter wisdom of little girls, who told me that the specific gravity of gold was 195; that the proper name of salt was chloride of sodium; that the animal kingdom is divided into Mammalia, Aves, Reptilia and Pices—all which I heard with suppressed groans. The knowledge was good of its kind, but did the child no good. It was furnished as mental fuel, and had been shoveled into the child's head with intent that it should take fire, and warm and light up its whole being; and it would have done so, had it been laid on the hearth of its imagination where a fire is ever burning; but instead thereof, it had been cast into the unlighted furnace of the intellect, which it had only choked. So far is it from being the intention of scientific utilitarianism, or technology to encourage such a style of teaching, to rob children of their imaginations and distract their intellects, that one of its great aims—an aim with which personally I sympathize deeply—is by lessening the toil and trouble which the great majority of mankind are compelled to spend, even from their earliest years in gaining their bread, to give them leisure and opportunity to feed their imaginations and cultivate their intellects as God intended they should do.

Time the Test of Truth.

We are inclined to regard stability as one of the satisfactory tests of truth. In measuring a given tract of time with this test, we cannot fail to see what are the veritable and reliable principles and doctrines. They are those which hold on their own way, and though submerged now and then, come up again with unimpaired strength to do the work of God and humanity. It is interesting to notice what a variety of things, doctrines, devices, will come up at successive eras, each in its place, and for a season the whole world seems to go after it. For a few days the gaped-at wonder of the world, claimed to be the sovereign panacea of the world's ills, it then passes off and is forgotten.

We may take any of the prominent religious errors of the country, and follow its history fifty years; and every decade of the fifty, we shall find it has materially changed its form—it has become a different something every ten years. Such is ever the history of error. It comes up it shifits its position, in order to adapt itself to

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philosophy, to fashion, to depravity; grows tired at length of keeping up a profitless existence, weakens, wanes, and passes away.

How different the true gospel! Its great truths, such as the Trinity, Atonement, Depravity, Regeneration, Retribution, the truths which the pen of inspiration wrote down most clearly in the beginning, which the early church preached and professed, which the living church everywhere has embraced and lived upon — these truths have held their sublime way through the centuries. All other sorts of truths have been shifting—these have not. All other things and systems have been improving—this not; because it is God's, immutable and eternal as the perfections of his own infinite nature. These identical truths are now doing the identical work they did at the beginning.

Wherever there is a marked, earnest, self-denying piety, they are, as they ever have been, at the bottom of it. These are the truths and no others, which at a hundred points in China, India, Africa, in the hands and the heart of the Moravian, the Methodist, the Baptist, the Presbyterian, the Churchman, the Independent, are doing battle with idolatry and despotism, superstition and sin; making the most arid fields beauteous and green; causing clanking chains to fall, imprisoned souls to leap with joy—the debased and degraded by thousands, by millions soon to stand forth as the freemen of the Lord, heirs to more than crowns and kingdoms. When we see these doctrines and principles indubitably written in the Book of God, and living on for ages the unchanging life of God, and doing, through all, the veritable and mighty works of God, we must accept them, and will cleave to them, and ever honor them as the eternal truth of God.—*New York Evangelist.*

A Growing Sensualism.

That an age of great material progress and prosperity should tend rapidly to the sensual rather than to the spiritual, where the causes are yet so few and feeble to exalt the man moral and mental, over the man animal, should not surprise us. Perhaps it ought not to surprise us to hear that the single city of New York spends as much in seeking to gratify a pleasure-loving populace, as does all Christendom spend for the work of missionary evangelization. And as to our own city, one-half of our city news is always made up morning and evening, in pointing out to the people the places of amusements. Nor are these places merely advertised.—Money flows to the printer from this source, and each singer becomes a Jenny Lind, and every actor a Kean or a Forest. The whole thing is magnified into the "hifaluten" of eulogy. With the circus, the theatre, the concert often of a half questionable character, and sundry other places of amusement, we had made up our minds to submit, viewing them as among the immediate incurables of society, being sure, the meanwhile, to cast upon the whole matter that frown of Godly indignation which abhors the works of the flesh. But of late another feature in public amusement has arisen in our city and State, which reveals that lower depth, shows the downward tendency of the people who are eating and drinking, and rising up to play. We remember the time when the cock-fights of South America and the bull-bates of Spain used to be alluded to with abhorrence by presses, not over scrupulous in other matters. No one dreamed that any thing of the kind could be introduced into this country without becoming annihilated by the popular disgust which they would excite. But, alas, bad men are always waxing worse and worse, and the longer men become intoxicated with mere sensual gratifications, the more certain is it that there sensualism becomes more gross. It was the theatres of Greece and Rome that brought about the gladiatorial exhibitions in which men and refined ladies took delight in seeing poor mortals kill each other.—Ladies would hiss from the galleries at the groans of the defeated and the dying, and cheer most uproariously when a successful pass was made at some unhappy victim.—Yes, the tendency of all these things is to harden people's hearts, and to make them love to see blood flow. Man is naturally a destructionist. In the grossest forms of his paganism there is no being on earth that seems to seek self extermination as certainly as does man. O, what a comment upon our depravity! But to instance those examples of grosser sensualism nearer home, which we set out to do. We will not mention the pitting of poor Indians with horses on the race course, near this city, and passing over a hundred gross vulgarities which go to show largely in the estimation of a large portion of mankind, the body and not the soul should be taken as the test of manhood, but we come to the circumstances of the bear and buffalo fight. It was advertised for several days that a fight would occur between these two animals, and when the appointed time arrived thousands upon thousands were present to feast their eyes upon this sweet spectacle of blood. Ladies, it is said, were there, of which we have much doubt, though numerous *females* were. The two fearful antagonists are brought in view of each other. At first the buffalo refuses to have anything to do with his Norwegian enemy, and attempts to desert the field. He is returned to the ring, when the audience have the gratifying sight of seeing the bear crush every limb in the buffalo's body—they are satisfied. They have paid their dollars to see something kill something. Since this we have heard of bear and bull fights being attempted at several places in our State. What are we coming to? What effect will the reeking miasma from these Pontine swamps and Augean stables have upon public morals as they shall continue to arise and distil through them? It is a theme most worthy of grave thought, and what can the divine, the Christian, the philanthropist, or the philosopher, do or suggest to arrest this grosser sensualism? —*Chicago Advocate.*

Poetical Dun.

The Editor of the Methodist Protestant thus addresses his delinquent subscribers:

A LA HIAWATHA.

Should you ask us why this dunning?
Why these sad complaints and murmurs,
Murmurs loud about delinquents
Who have read the paper weekly,
Read what they have never paid for,
Read with pleasure and with profit,
Read of church affairs and prospects,
Read of news both home and foreign,
Read the essays and the poems—
Full of wisdom and instruction;
Read the table of the markets,
Carefully corrected weekly.
Should you ask us why this dunning?
We should answer, we should tell you,
From the printer, from the mailer,
From the kind old paper-maker,
From the landlord, from the carrier,
From the man who taxes letters
With a stamp from Uncle Samuel—
Uncle Sam the rowdies call him;
From them all there comes a message—
Message kind, but firmly spoken,
"Please to pay us what you owe us."
Sad it is to hear such message
When our funds are all exhausted;
When the last bank note has left us,
When the gold coin all has vanished,
Gone to pay the paper-maker,
Gone to pay the toiling printer,
Gone to pay the landlord tribute,
Gone to pay the sable carrier,
Gone to pay the faithful mailer,
Gone to pay old Uncle Samuel—
Uncle Sam, the rowdies call him,—
Gone to pay the Western paper
Three and twenty hundred dollars!
Sad it is to turn our ledger,
Turn the leaves of this old ledger,
Turn and see what sums are due us,
Due for volumes long since ended,
Due for years of pleasant reading,
Due for years of toilsome labor,
Due despite our patient waiting,
Due despite our constant dunning,
Due in sums from two to twenty.
Would you lift a burden from us?
Would you drive a spectre from you?
Would you taste a pleasant slumber?
Would you have a quiet conscience?
Would you read a paper paid for?
Send us money—send us money,
Send us money—send us money;
Send the money that you owe us!

On the Witness of the Spirit.

The witness of the Spirit is a thing that we cannot express; a certain inexpressible assurance that we are the children of God; a certain secret manifestaion that God hath received us and put away our sins. No one knows it but they who have it. I confess it is a wondrous thing, and if there were not some Christians that did feel it and know it, you might believe there was no such thing; but it is certain there is a generation of men that know what the seal of the Lord is. *Preston.*

The testimony of the Spirit is immediate, by his secret influence upon the heart, quieting and calming all distrust and diffidence concerning its condition, by his own immediate power. Fear is banished by a soft whisper from the Spirit of God in the heart; and this in such a way that, though the spirit of man is calmed by it, yet it cannot tell how it comes to pass.—*Simon Ford*

God hath been pleased to give us the witness of the Spirit in the way of an immediate impression. The Spirit, as a "Spirit of adoption," testifies to the believer's soul that he belongs to God. As by the "sealing of the Spirit," he stamps his own image on his children, for the conviction of others, so, by "witness of the Spirit" he testifies to their adoption, for the more immediate comfort of their own souls. Do not condemn the witness of the Spirit merely because you cannot comprehend it; rather pray to God that you yourselves may be his children. In this way you may hope that the Spirit will testify of your adoption.—*Chas. Simeon.*

It is the office of the Holy Ghost to assure us of our adoption as sons, to create within us a sense of the paternal love of God toward us, and to give us an earnest of our everlasting inheritance. As, therefore, we are born again by the Spirit, and receive from him our regeneration; so we are also assured by the same Spirit of our adoption, and because, being sons we are also heirs, heirs with God and joint-heirs with Christ by the same Spirit, we have the pledge, or rather the earnest of our inheritance.—*Bishop Pearson.*

The Spirit Resisted.

How Long Have You Resisted The Spirit?

This question speaks to your conscience, dear reader. You alone can answer it; you alone can tell when you first began to realize the solemn truth that you were a sinner, and that you need the blood of Christ to be sprinkled upon your guilty soul. Perhaps you can hardly say when your religious impressions first commenced; the time is so distant in the past that years must be numbered, and your thoughts carried back to the sunny hours of childhood. God has striven with you a long while, and you will not be subdued. He has called you again and again, but it has all been in vain. You have fought against him with all your energy. It has cost you a struggle to maintain the warfare. You have found it a hard battle to resist the Spirit, and if you are lost you will have suffered severely in procuring your perdition.

Why will you strive against God? What do you mean? Do you desire to be ruined? You are acting as if you did.

You can never be saved, except by yielding to the blessed influence of the Holy Ghost. He begins the work of salvation in every soul, and you cannot even think a good thought without His aid. In driving him away, you part with every hope for eternity. Abandoned by Him you must be ruined for ever. Perhaps you have just commenced to think about the great duty of preparing to meet your God. You have just begun to be anxious. You have but lately felt your true position, and the Spirit of grace is now striving with your heart. The process may be unpleasant, but believe me it is necessary. He conceals nothing from you, in order that, having shown you your danger, you may be led to flee, to take refuge in Christ. You may quench the Divine spark, you may force him to abandon you in your folly; but it will be at the expense of your soul. Whether the struggle has been long or short, thank God if it has not ceased.

Close in at once with the offer of salvation. Yield yourself to the guidance of the Holy Spirit. Pray God to make your heart a temple of the Holy Ghost. He will lead you into all truth. He will bring you to the foot of the cross. He will give you joy and peace in believing. He will sanctify you wholly and make you meet to be a partaker of the inheritance of the saints in light.—*Ex. Paper.*

The Saviour.

To Joseph it was said by the angel of the Lord, "And she shall bring forth a son, and thou shalt call his name Jesus," that is, Saviour, "for he shall save his people from their sins." Matt. 1: 21. And to Mary it was announced by the angel Gabriel, "Thou shalt bring forth a son, and thou shalt call his name Jesus."—Luke 1: 26–33. Because he saves from sin, he is called Jesus, Saviour. Remember,

1. *You are a sinner.* Of this you are conscious. You feel it in your own heart. Your conscience condemns you, and you are condemned by God's broken law, which thunders its anathemas against you. Yes, you are a sinner.

2. *You need salvation.* You must perish without it. Salvation is deliverance from sin, its pollution, and its curse; and if not delivered, you must perish. Yes, you are perishing, and you need salvation.

3. *None but Jesus can save you.* You cannot save yourself; men cannot save you; angels cannot save you. There is but one name under heaven given among men whereby you can be saved, the name of Jesus. Acts 4: 12. He is able to save, and willing; and none but him can save.

4. *You must come to Christ, if you would be saved by him.* Coming is believing, and they who believe shall be saved; but they who believe not must be damned. Mark 16: 16. The way to heaven lies by the cross of Christ; there is no other way to the celestial city.

5. *You shall come to Christ now.* There is need of it, and there is abundant encouragement. He invites; offers himself to you; and he will not cast you out, if you come to him. John 6:37. *Christ is for you if you want him*; yes, FOR YOU. Come to him now. There is danger in delay. Time is short; death is near; the Spirit may depart; there is danger. O come to Christ now, and he will save you from your sins. Come to Jesus, and you shall have eternal life.

Perils of a Young Christian.

"No tongue can tell the anguish I felt when I first was taken sick." Thus spoke a young lady of twenty to a friend, a short time before her death. At the age of thirteen she gave evidence of piety, and for two or three years she was active with her youthful friends in sustaining a young people's prayer meeting. She early became a Sabbath school teacher, and remained so till her sickness. As soon as her parents would consent, she began to teach a day school in winter as well as in summer, and always opened her school with prayer.

Amply endowed by nature, quick to learn, apt to teach, ready with her pen, a beautiful singer, at the academy she was flattered, and allured into paths that cherished her vanity rather than heavenly impulses, It was thus when enjoying too much the admiration of friends, and halting in her Christian course, that death approached her. Then reviewing the past, as in a moment she felt the anguish, saw the deficiences in her life of which she had taken no time to think before—*that she had not done what she could for Christ and souls.*

The Little Outcast.

"Mayn't I stay, ma'am? I'll do anything you ask me; cut wood, go for water, and all your errands."

The troubled eyes of the speaker were filled with tears. It was a lad that stood at the outer door, pleading with a kindly looking woman, who still seemed to doubt the reality of his good intentions.

The cottage stood by itself on a bleak moor, or what in Scotland would have been called such. The time was near the latter end of September, and a fierce wind rattled the boughs of the only two naked trees near the house and fled with a shivering into the narrow door-way, as if seeking for warmth at the blazing fire within.

Now and then a snow-flake touched with its soft chill the cheek of the listener or whitened the angry redness of the poor boy's benumbed hands.

The woman was loth to grant the boy's request: and the peculiar look stamped upon his features would have suggested to any mind an idea of depravity far beyond his years.

But her woman's heart could not resist the sorrow in those large, but by no means handsome, gray eyes.

"Come at any rate, till the good man comes home. There, sit down by the fire; you look perishing with cold; and she drew a rude chair up to the warmest corner; then suspiciously glancing at the child from the corners of her eyes, she continued setting table for supper.

Presently came the tramp of heavy shoes, the door was swung open with a quick jerk, and the "good man" presented himself wearied with labor.

A look of intelligence between his wife and himself: he, too, scanned the boy's face with an expression not evincing satisfaction; but nevertheless made him come to the table, and they enjoyed the zest with which he dispatched his supper.

Day after day passed and yet the boy begged to be kept "only till to-morrow;" so the good couple, after due consideration, concluded that so long as he was so docile, and worked so heartily they would retain him.

One day in the middle of winter, a pedlar, long accustomed to trade at the cottage, made his appearance, and disposed of his goods readily, as if he had been waited for.

"You have a boy out there, splitting wood I see," he said, pointing to the yard.

"Yes; do you know him?"

"I have seen him," replied the pedlar, evasively.

"And where? Who is he? What is he?"

"A jail-bird;" and the pedlar swung his pack over his shoulder. "That boy young as he looks, I saw him in court myself, and heard his sentence, 'Ten months.' He's a hard one. You'd do well to look carefully after him."

O! there was something so horrible in the word "jail," the poor woman trembled as she laid away her purchases; nor could she be easy till she called the boy in and assured him that she knew that part of his history.

Ashamed, distressed, the child hung

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down his head; his cheeks seemed bursting with hot blood; his lips quivered and anguish was painted as vividly upon his forehead as if the words were branded into the flesh.

"Well," he muttered, his whole frame relaxing as if a burthen of guilt or joy had suddenly rolled off, "I may as well go to ruin at onc't; there's no use in my trying to do better; everybody hates and despises me; nobody cares about me. I may as well go to ruin at onc't."

"Tell me," said the woman, who stood off far enough for flight, if that should be necessary, how came you to go so young to that dreadful place? Where was your mother—?"

"O!" exclaimed the youth with a burst of grief that was terrible to behold. "O I han't no mother ever since I was a baby. If I'd only had a mother," he continued, his anguish growing more vehement, and the tears gushing out from his strange-looking gray eyes, "I wouldn't ha' been kicked and cuffed and laid on with whips. I wouldn't ha' been saucy, and got knocked down, and run away, and then stole because I was hungry. O! I hain't got no mother; I hain't got no mother; I haven't had no mother since I was a baby."

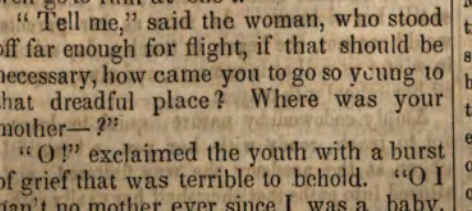
The strength was all gone from the poor boy, and he sank on his knees sobbing great choking sobs, and rubbing the hot tears away with his poor knuckles. And did that woman stand there unmoved? Did she coldly bid him pack up and be off—the jail bird?

No no; she had been a mother, and though all her children slept under the cold sod in the churchyard, she was a mother still. She went up to that poor boy, not to hasten him away, but to lay her fingers kindly, softly on his head; to tell him to look up and from henceforth find in her a mother. Yes she even put her arms about the neck of that forsaken, deserted child; she poured from her mother's heart, sweet womanly words of counsel and tenderness.

O! how sweet was her sleep that night; how soft her pillow! She had linked a poor orphan heart to hers by the most silken, the strongest band of love; she had plucked some thorns from the path of a little sinning, but striving mortal.

Did that boy leave her!

Never! He is with her still, a vigorous, manly, promising youth. The unfavorable cast has given place to an open, pleasing expression, with depth enough to make it an interesting study. His foster-father is dead; his good foster-mother aged and sickly—but she knows no want. The once poor outcast is her only dependence and nobly does she repay the trust.



The Advent Herald.

BOSTON, NOVEMBER 15, 1856.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE RESULT OF THE CONTEST.

As the *Herald* is prepared for the press on Tuesday of each week, and printed on Wednesday, we were not able to announce in our last, the result of the late presidential contest, although the paper was dated Saturday. We are now able to state that Mr. Buchanan of Pennsylvania, has been elected President for four years from the 4th of March next.

Mr. Buchanan is a bachelor, and seventy years of age. As he has attained an age when life must soon terminate, as he can have no hope or wish for a re-nomination, and his future fame will be determined by the manner in which he conducts himself during his Presidential term, there is reason to hope that he will endeavor to conduct the government so as to meet the approbation of his country, and of his God. We will hope that he may do so; and if so, all will be well.

We confess that our individual wishes pointed to the election of Mr. Fremont; but we had little expectation of it during the last fortnight previous to the Presidential election. The Lord however has decided that Mr. Buchanan is more adapted to the present necessities or deserts of this country than Mr. Fremont would have been, for the next four years, and we cheerfully acquiesce in His decision.

Whether this act of Providence is in view of the superior fitness of the former, for the administration of a good government, so that the election of Mr. B. is designed as a signal favor to the country; or whether it is ordered in view of our deserving the consequences that his election will bring on us, we cannot determine in advance of the future. We only know that, for good or for evil, the Ruler of the universe has designated him, of the three candidates who received the suffrages of the American people, as their probable Chief Magistrate; and we cheerfully acquiesce in the Lord's decision. If he is placed "over the kingdom" as a signal act of God's special favor towards America, we should remember that if the nation sin, God will not grant them that good, and may make that which is designed for their good an instrument of their greatest curse. And if the sins of the people have been such that God has given them this ruler in his wrath, thorough humiliation and undoubted repentance will avert the threatened curse, and turn his administration into a blessing. As Jehovah still reigns, our prosperity or adversity, the future peace and quietness of the country or its turmoil, are dependent, not on the one who shall occupy the presidential chair, but on a Higher Power who directs all things according to His will and pleasure. We are in His hands. Our country is in his hands. Kansas is in his hands. He will dispense blessings or cursings, chastisements or mercies, just as He shall decide that our necessities require. Our country can have the good by asking for it and deserving it; or will receive the chastisements she needs, if she sets up herself and her laws in opposition to the Divine.

This view of the subject we believe to be dictated by good philosophy and sound theology. While acts of ours might determine the result, we were in duty bound to perform those acts; but when the result is determined, it is equally our duty to acquiesce in it—not grudgingly, nor unwillingly, but cheerfully and of a ready mind.

Those who have looked to the election of Fremont as the only mode of righting the wrongs of Kansas, will now do well to look to Jehovah. He may have seen that an arm of flesh has been trusted in, and that His power and sovereignty have been forgotten by so large a number of voters, that He could not consistently place that human arm in a position that should cause his government to be the more forgotton. Should this cause those who have based their hopes more on human instrumentality than on Jehovah's sovereignty, to turn to Him, and put their trust and confidence in Him, not only for securing their eternal good but for warding off human ills, it will prove an incalculable blessing. Political clubs are less effective than praying clubs. Now, instead of partizan clubs, arrayed against each other, let there be praying circles unitedly supplicating God's favor and protection. While doing all that can be done personally, by aiding to settle Kansas with and contributing to the support thereof a quiet, orderly, God fearing people, in such numbers that all their enemies will be overawed in their presence, let it not be forgotten that it is God only who can prosper or defeat every effort. Therefore while doing our duty, let Kansas be committed to Him, and we doubt not that it *may* yet be free. Whether it *will* be or not, will be determined by the duties and deserts of the people.

THE RESURRECTION OF THE DEAD.

IN another column, our correspondent "Inquirer" has another article on the Resurrection of the dead, which he claims is not a future event, but one that transpires at death—a doctrine that the Bible nowhere teaches. Hymenæus and Philetus overthrew the faith of some in Paul's day by "saying that the resurrection is past already" (2 Tim. 2:17, 18); and we cannot imagine what could have been their view of the resurrection unless it was precisely the same that Inquirer holds to. We suppose it must have been the same; and when Paul affirms that "their words will eat as a canker," we understand that he is warning Timothy, and through him the church, of the very sentiment that "Inquirer" is now endeavoring to regard as Bible doctrine.

Inquirer admits that the Greek phrase "the resurrection of the dead," denotes literally, "the *rising up of the dead*;" but claims that it is an "entrance into life immediately after death." The Scriptures, however, in opposition to his theory, present the doctrine of the resurrection as a fact that will be fulfilled to the dead in the future, and as the reversing of their death that is past. When the Sadducees questioned the Saviour of the resurrection, which they denied, they showed that the subject of their inquiry had respect to the future by asking: "In the resurrection, whose wife *shall she be* of the seven." As in the case they put, all of them were represented as dead they should have inquired, "Whose wife is she?" if they had respect only to the state of death. The promise (in Luke 14:14) "Thou shalt be recompensed at the resurrection of the just," can refer to no past event. Martha looked to the distant future, when she said of her dead brother, (John 11:24) "I know that he shall rise again in the resurrection *at the last day*." Paul announced his belief that the resurrection was in the future when he affirmed his hope (Acts 24:15) "that there shall be a resurrection of the dead both just and unjust." Thus he asks Agrippa (26:8) "Why should it be thought a thing incredible with you that God should raise the dead?" And he not only places this in the future, but specifies its epoch, viz.: (1 Cor. 15:52) "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Inquirer affirms that the Greek word for "the dead" does not mean "dead body"—and that "in the scripture sense 'the dead' are never in the grave, but are those who have departed this life in opposition to those who are still alive."

That "*nekros*" has reference to those who have departed this life is of course true; and who questions it? Did any one ever express any doubts on that point? But did Inquirer never notice that *the dead* is as much in opposition to those who attain to the resurrection, as it is to this life? The resurrection is not only denominated the "resurrection *of* the dead," but it is also "the resurrection *from* the dead," and in every instance when a resurrection is recorded, it is affirmed to be a re-animation of the fallen and dead body. Thus was (Matt. 14:2) Christ thought to be John the Baptist "risen from the dead." The Jews set a guard over the Saviour's dead *body*, on pretense that the disciples (Matt. 27:64) would steal him away, and say unto the people he is "risen from the dead." When he was risen, he was again in the body that was nailed to the tree and pierced with a spear. And Paul affirms (Phil. 3:4) that Christ "shall change our *vile body* that it may be fashioned like unto his own glorious body." When Lazarus was raised, he came forth from the tomb, bound hand and foot as he had been buried; and the resurrection of the widow's son, was the re-animation of the dead body that was being borne out on a bier. It is entirely immaterial to the argument whether *nekros* does or does not mean the dead body, so long as the scriptures teach no resurrection of the dead except that which raises up the fallen body, reanimates it with its former spirit, and restores the dead person to the condition of life from which death had cast him down. But when Inquirer declares that the dead are never in the grave, he affirms the opposite from what Daniel does when he speaks (12:1) of those "that sleep in the *dust* of the earth"—the opposite of Isaiah who affirms (26:19) that "the *earth* shall cast out the dead," and "thy dead men shall live, together with my dead body shall they arise; awake and sing ye that dwelt in the dust;"—and the opposite of John, who declares that when Lazarus was raised "they took away the stone from the place where the dead lay," and the opposite of Christ, who declares (John 5.28) that "all that are in the *graves* shall hear his voice and shall come forth" unto "the resurrection." The dead means the person. Death is the dissolution of the body, the dead is the person with the body turned or in process of turning, to dust, and the resurrection is the restoration of that person to a bodily condition—the body being re-animated from the dust.

Inquirer has some criticisms on the words soul and spirit, which have been so often and so fully discussed in our columns that our readers will fail to find anything new in what he has repeated. We dissent from his declaration that those words have various *meanings*. They are used in various *senses*, and are put, sometimes for the whole person by a synecdoche, and sometimes by a metonymy for the affections, or passions, &c. The words have one meaning, but are put to various uses and thus signify different things in different connections, and need never be regarded as "equivocal." Our correspondent has given examples of the use of those words without any apparent suspicion of the existence of the synecdoche or metonymy in those texts—the existence of which entirely vitiates the force of his illustrations.

To prove that the dead are raised at death, Inquirer refers to the rich man, who in hades lifted up his eyes and seeth Abraham, as though, if souls existed between death and the resurrection, they must be destitute of powers of vision! But had he read a little farther, he would have found that their not believing "though one rose from the dead," was given as a reason for not sending Lazarus from "the dead" to the brethren of Dives—showing that to dead Lazarus the resurrection was a future event.

Inquirer argues that Moses was not raised from the dead when he appeared on the mount of transfiguration; but his argument that it does not say it *was* his soul, is no more to the point than would be the opposite argument, that it does not say it was *not* his spirit.

The Rev. P. Blakeman's definition of soul is equally insufficient, as would be that of any man who never saw a soul; but John saw them symbolized under the altar, and he afterwards saw the symbol of their living and reigning.

The Prince of this World.

WILL you please give your views on "the prince of this world," in Luke 12:31; 14:30; and 16:11. Please give a full exposition of the three passages. I ask more for the gratification of some other persons than myself. You will therefore by complying with this request oblige several. Your brother in Christ, T. HENDRYX.

The most probable opinion respecting the "Prince of this World" is, that Satan is thus denominated. He is (2 Cor. 4:4) "the god of this world; and his agents are (Eph. 6:12) "the rulers of the darkness of this world." He is (Eph. 2:2) "the prince of the power of the air, the spirit that now worketh in the children of disobedience."

The first text referred to, was spoken by Christ in reference to what had preceded. Jesus had said, vs. 27, 28:

"Now is my soul troubled: and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father glorify thy name."

"Then came there a voice from heaven, saying, "I have both glorified it, and will glorify it again."

On hearing this voice from heaven, some of the people who stood by, said,

"It thundered."

Others said,

"An angel spoke to him."

In response to these comments of the bystanders, the Saviour said,

"This voice came not because of me, but for your sakes. Now is the judgment of this world. Now shall the prince of this world be cast out. And I, if I be lifted up will draw all men unto me"—referring to the death he should die.

Thus the last affirmations are based on the promise uttered by the voice from heaven, that Christ should be glorified. That promise was a judgment uttered respecting the final overthrow of Satan's empire on the earth, and Christ's future triumph. That judgment being uttered, it became a certainty that the prince of this world will be cast out—not cast out *now*, but now his doom is certain. But to effect this result, Christ must die, must draw all men, or as the literal meaning is, men of all kinds, or classes, unto himself, must regenerate them and be glorified in them; at the consummation of which, Satan will no longer have a dominion on the earth.

The second reference is to John 14:30—"Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me."

Christ was the woman's promised "seed" of whom it was said to the serpent, (Gen. 3:15) "Thou shalt bruise his heel." This hour of Satan's apparent triumph was approaching! He was coming to assault the Saviour with all the power that envenomed guile could effect; but his apparent victory would prove a fruiltess one. He would gain no advantage over Christ, would find him invulnerable to temptation, and though Christ should lay down his life,—taken by hands instigated by Satan's devices,—his soul would not be left in hades, nor his flesh corrupt in the tomb; but, rising victorious over hades and the tomb, he would come off the Conquerer, having at his mercy Satan, the prince of this world, whom he will tread under his feet shortly.

The other reference is to John 16:11: "Of judgment, because the prince of this world is judged."

It was then true of Satan, the prince of this world, that he was judged: for he was under condemnation. The sentence had been passed upon him, but was not yet extended. And because judgment had been uttered against sin and Satan, the Comforter would, when he came, "reprove the world of sin, of righteousness, and judgment."

MY JOURNAL.

Saturday, Sept. 27.—Rose early, looked about the city for my friend Hedrick, who was to meet

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me there. His letter of direction having failed to reach me, I was in difficulty. Bro. H. was in town looking for me and I for him, but both in vain. I found his arrangements for me were in Franklin Co. and so I proceeded to Laurel, to the residence of bro. H. and arrived in season for my meeting. But to do this I had to ride night and day, and the last sixteen miles, I was obliged to leave my baggage at the hotel, and ride on horseback, which to me was not very pleasant, but I was bound not to lose my meeting and I was there in season. Bro. Hedrick had not returned, and no notice was given, till I arrived. The place of meeting was in a beautiful grove, well seated, and we should have a large turnout but for a sudden storm of wind amounting almost to a hurricane, with some lightning, thunder and rain. It cleared off in the evening and we had a meeting at the Methodist House. A good company were in attendance, and I had a pleasant time and think a good impression was made. I was well received by the different sects. A door appears to be open, in all this region.

Monday, Sept. 29.—Went to Connersville to get my baggage which I had left, and return the horse, and pay my bills. On my return, while passing through the woods some miles, it seemed rather cool, I thought, but I apprehended nothing till I found myself shaking and my teeth chattering, which I soon learned I had no control over. My bones ached, I was sick at the stomach, my head felt badly, and on the whole I thought I now had a right to conclude that I had a chill, and of course the fever would come next. I have really not been able to be in the field or from home for some months past, and especially since I have been West. I have had to keep up by a determined will. But this has now given way. I soon got back to bro. Hedrick's, and took my room and bed. Soon came the fever, with a new kind of headache, such as I never before experienced. I had suffered all I wished to with this complaint, but I now had another type of it which was worse than any I had known before. I had no rest during the night. But I had every attention that a kind Christian family could give.

In the evening bro. Hedrick returned. He had made an appointment at Rushville for the Sabbath, and as he did not find me, he was there to attend it himself. But the same storm that prevented my meeting in Laurel, prevented his meeting in Rushville; and yet God doeth all things well.

Tuesday, Sept. 30.—Health no better, all hope of future meetings given up. Fever raging most of the day and night, with violent headache, shortness of breath, pains through the whole system. A wearisome and distressing day and night.

Wednesday, Oct. 1.—I had intended to start for home, but I felt so unwell it was impossible, and besides another chill came upon me, which settled the matter for the day, at least. At night I got some rest, and good sleep.

Thursday, Oct. 2.—Feel refreshed, and much better, but weak, and feel the effect of this most singular disease. Who can explain it, aye, who can cure it? But I feel so anxious to fill my appointments in the East, that if possible I shall start tomorrow.

I have been received by bro. Hedrick and family, and treated with every kindness and attention. Elder Hubbard, a Christian of the old stamp, and many others, have been in to see me, and have manifested Christian kindness to me as a stranger among them.

I find that bro. H. was brought into the Advent faith, at the Tent-meetings in Cincinnati in 1842. He heard me there and knew me, but I had no knowledge of him, only by correspondence. He has been firm and steadfeast from the first, and is not only a believer in the coming of Jesus, and lover of the blessed hope, but a real every day Christian. He is almost alone in this region, but he is active, and is accomplishing much good, both by preaching, and scattering books.

Friday, Oct. 3.—I have had a bad night, and am worse to-day. And yet, I was resolutely determined to start for home. I have a struggle, and find it hard to submit. But I would be submissive to the will of God. I have consecrated myself to him, his I am, time, talents, health, all, and if he lays me aside for a time, and detains me here from important appointments, he will no doubt make it work for good, even the best good, for all parties concerned. And the sore chastening of me, will, I hope not only be a proof of my recognition as a child of God, but work "the peaceable fruits of righteousness."

At 2. P. M., the regular hour, my chills came on again. It seemed to me it would literally shake me to pieces. It being a new operation I hardly knew how to meet or manage it, but I found it knew how to manage me, and I had to give up, and let it work its own way. The shake over, burning fever, intense headache, sickness at the stomach, pain in all the bones, profuse sweats, and all medicines inoperative, the next twelve hours. I thought this would do!

Saturday, Sept. 4.—Some relieved, but very weak, and the whole system full of pain, with continuance of headache all day. No relief from medicine which consisted chiefly of mercury and quinine!! Painful and wearisome day.

Sabbath, Sept. 5.—Rose in the hope of enjoying a good Sabbath, but all my hopes were soon blighted. My case became worse, until 2 P. M. when the severest chill came on. It lasted some three hours, and at times it seemed as though it would shake me out of being. Then came the raging fever again, with its attendant train of evils, and for nine hours I was almost distracted. I probably never suffered so much in the same amount of time in my life. At last by God's blessing, I got relief, and towards the morning watch got a little rest in sleep. For this I gave most hearty thanks to God.

On this day, I expected to have been at home in the bosom of my family, and among the happy people of God, with whom I have enjoyed and suffered so much in time past. But after two months' hard labor, in absence from home, I am doomed to suffering and privation among strangers. Well, so let it be; the will of God be done.

Monday, Oct. 6.—Sick to day, but no chill, this not being the day for one. How wonderful, that these unwelcome visitors come with the precision of the clock. No matter whether you are ready or willing; they do not ask whether it is convenient or agreeable; but just come in and take possession at the moment, and all else must make way.

Tuesday, Oct. 7.—I have escaped my chill to-day and am better. My disease has at length given way to remedies, and now I feel that I am delivered, at least in part from this scourge of the West. I witnessed much of this kind of sickness, but little did I know of its nature. It is often the case that parents and children are all taken down together, and sometimes being without help, are obliged to suffer, unable at times even to help each other. Sometimes freezing, and then in turn parching with heat. This is one of the forms of evil in a way of sickness incident to emigrants and travellers in the West.

Wednesday, Oct. 8 and 9.—escaped the chills but suffered with intolerable headache, and very sick and miserable feelings, so that I had no strength or courage to get out or to return home, though greatly desiring to do so.

Friday, Oct. 10.—Was a little better, and concluded to start for home. Bro. Hedrick took me from Laurel, Ind. to Cambridge city, about twenty-five miles, at which place I was to take the cars. I had taken leave of his family in the morning, and now the time had come to part with him. I felt the pain of parting from this kind and truly Christian family. I have reason to thank God that my lot was cast among them. I could not be more tenderly cared for, by day or night, had I been one of their own number. I have no language to express my grateful emotions. Heaven reward them. I should not in justice omit to make honorable mention of bro. H's. neighbors, who all manifested a Christian kindness.

At 4 o'clock P. M. I took the cars from Cambridge city for the East, passed through Dayton and Columbus and Cleaveland, Ohio, thence to Dunkirk N. Y., where I stopped six hours for repose, and took the evening train for Buffalo, and arrived at bro. Henry Tanner's in that city about 11 o'clock P. M. weary and weak. Bro. T. was at home, and gave me a most hearty welcome as always to his heart and hospitalities. I felt at home, and resolved to rest, and spend the Sabbath, and longer if necessary, to recruit for the balance of my journey.

Sabbath, Oct. 12.—Felt rested, but weak. Attended the Baptist church in the A.M. Mr. Smith the pastor, gave us an excellent practical sermon. I felt it good to be there, and to worship God for myself.

How changed are things in Buffalo! For the last fifteen years, till now I have always had a place to preach in the city, and a church to rally about me, on my visits. But both chapel and church are now gone, and "Judah's hearth" is desolate.

A few families are left—breth. Tanner, McWilliams and others, who still cherish the blessed hope. I had the pleasure to meet with these in the evening, at bro. Tanner's house, and enjoyed a season of refreshing.

Another change, which much affected me, was the death of sister T. I had not visited the city since her death, seven months since. But here where I had always seen her, and received her kind offices of hospitality for so many years, not to see her, at the table, fireside or church, made all appear strange and sad. But she is gone. She "rests from her labors and her works follow her." We shall meet no more till the resurrection of the just. Our brother mourns in sadness. And of late, to add still to his cup of bitterness, his youngest child has been taken from him. May God sustain our brother in all his trials, and at last bring him, with his, unbroken to the kingdom,

"Where no tear shall ever fall,
Or heart be sad,
Where the glory is for all,
And all are glad."

Monday, Oct. 13.—Went to Lewiston, in company with bro. Tanner, and had interesting visits with brn. Sage and Gray's families. Brn. John and Ranson Irish, are both gone, and have left a "testimony that they pleased God." Once we had a large interest here, but now, only a remnant is left.

Tuesday, Oct. 14.—We went to Lockport, on my way home. Having business there, in connection with bro. Tanner, we put np with bro. Gridley, by whom we were kindly welcomed. Called upon the widow Galusha, whose husband Eld Galusha, now "sleeps in Jesus." His work is done, and he is at rest. He was faithful. Sister G. is in the enjoyment of health, surrounded with every earthly good, in her declining years. May she share at last in the heavenly inheritance. I also called upon others, of the little remnant remaining here, still clinging to the "blessed hope," and had pleasant calls.

My business here was with the Surrogate Court. A little more than a year since, bro. John Irish a faithful Advent brother of Lewiston, N. Y., left me a legacy of $400, to help me in my work. He also left to me for certain purposes, named in his will, the balance of his estate, after all other legacies were paid. This, at the time, would have amounted to about $1400. The will was proved, and as the executor, brother F. S. Sage, who was chosen by brother Irish to carry out his plans, was proceeding in his work, a suit was commenced by some of the heirs, to deprive me of the legacy, and to defeat the last will and ardent wish of the son and brother. But by the agency of brother Tanner, and Sage, a compromise was made, and at this interview, it was consummated. But instead of realizing what brother I. intended I should, I shall only get a pittance. It seems a little mysterious that I should thus be cut off from this assistance, especially as I am in special need of it to sustain the cause. But "Jehovah Jireh" has some other way, by which to sustain me, if he means I shall be sustained longer in my present position. So I bow to his dispensation in faith and hope.

Wednesday, Oct. 15th.—Took cars with brother T. for Rochester, where we parted. I continued my journey homeward, and arrived Thursday morning, the 16th, with health very little improved. After an absence of two and a half months, I find my family in health, and the cause in an encouraging state.

In my tour I have travelled over five thousand miles, preached fifty times, besides attending to other duties.

The brethren in the West, say hereafter they shall claim half of my time. Well, we will see what the leadings of Providence indicate.

THE CENTRAL SUN.—All the scientific men have maintained that there must be a central sun, around which the whole universe revolves. Meadler, who is unquestionably one of the greatest astronomers ever known, has given this subject his special attention; and he has come to the conclusion that Aloyane, the principal star in the group known as Pleiades, now occupies the centre of gravity, and is at present the grand central sun round which the whole starry universe revolves.—This is one of the most interesting and important astronomical announcements ever made, though it is very likely that, but for the eminent scientific position of the author, it would be treatedas visionary. Another interesting statement in this connection is made by Mr. Thompson, one of the physicists who, with Carnot, Soule, Meyer, and others, has largely contributed towards establishing the relations between heat and mechanical force, and who has extended his researches to the heat emitted by the sun; which heat, he observes, corresponds to a development of mechanical force, which, in the space of about one hundred years is equivalent to the whole active force required to produce the movement of all the planets.—*National Intelligencer.*

THE RECENT STORM ON LAKE MICHIGAN. The Chicago *Press* says that of the vessels which came into that port after the recent storm nearly all bore traces of their battle with the elements. Scarcely one that did not show, in their spars and rigging, the fury of the storm. Of the wreck of the propeller Toledo it says:

"As soon as her hull went under water the sea washed her cabin off, and the waves were strewn with the broken fragments—grinding and crushing the poor wretches who were thus cast npon the fury of the maddened deep. In a few minutes not a human form was to be seen in the wild waters. One seaman was lifted on the top of a wave, and actually thrown upon the top of the pier, where he landed, and was saved. Another was cast against a pile, to which he clung, and as the wave receded he was assisted to climb upon the pier. These are the only two of whose rescue we are certain."

THE RE-OPENING OF THE SLAVE TRADE.—Speaking of the decree of Gen. Walker, re-establishing the slave institution in Nicaragua, the Carolina *Times* remarks:

"For our part we were highly pleased with the decree, for we are decidedly in favor of re-opening the slave trade, in order that the price of negroes may be reduced to such figures that every industrious poor man may purchase and become a slaveholder. We regard the course pursued by General Walker as not only correct, but challenges the approval of the entire mass of people inhabiting the Southern States, and we believe that they will sustain him in the position he has assumed. Hoping and believing that the confederacy now known as the United States of North America will soon be dissolved, we look upon this movement of Gen. Walker as that of a statesman, and we hope the day is not far distant when Central America, embracing the island of Cuba, will form part of the Southern confederacy."

PROFESSOR HEDRICK. Prof. Hedrick, lately removed from the Professorship of Chemistry in the University of North Carolina, for the crime of avowing himself in favor of free Kansas and Fremont, was in New York on Saturday, and was to leave the same day for Cambridge, Mass. It is said that he will take up his residence in one of the Free States.

AN ARABIAN WIDOW. When an Arab woman intends to marry again after the death of her first husband, she comes in the night before her second marriage, to the grave of her dead husband. Here she kneels, prays to him, and entreats him "not to be offended—not to be jealous." As, however, she fears he will be jealous and angry, the widow brings with her a donkey, laden with two goat-skins of water. Her prayers and entreaties being done, she proceeds to pour on the grave the water to keep the first husband cool under the irritating circumstances about to take place, and having well saturated him she departs.

There is a tradition, and a mere tradition, that the desendants of Seth, the patriarch, lived in or around a mountain of great elevation, and their only occupation was the service and the praise of God; and that the celestial paradise was so little above them that they could hear the angels and the saints singing, and even join with them. Christian friends, it seems to me that we have been getting up on that mountain—that we can hear the angels and the saints singing—and that we join with them! It is that one anthem, "Now unto him that loved us and hath washed us from our sins in his own blood, and hath made us kings and priests unto God and the Father, to him be glory for ever."—*Rev. A. C. Thompson.*

A Proposition or a Request.

HAVING gone through the subject of figures, we wish to arrange and give in the *Herald*, a large list alphabetically arranged, of words that are tropically used.

To aid us in this we will be obliged to all our young or older readers, who will search the Scriptures and forward to us as large a list, or a succession of lists, as he or she may compile, of words that are not used literally, and designating them as follows:

Candle of the Lord, Prov. 20:27. The "spirit of man" is thus denominated by a metaphor.

Heart, Isa. 4:13, Put by a metonymy for the mind.

Man, Job 9:23, Put by a synecdoche for men.

Stay and staff, Isa. 3:1, Put by substitution for the supports on which the people relied. &c. &c.

If our young friends will attempt this, looking to the rules we have given for the designation and classification of figures, it will enable them to make great progress in a knowledge of figures, besides being of great aid to us.

We would like to have a large number commence immediately. The lists we receive, we will publish in the *Herald* as sent, either with or without the names of the writers as they wish; and we will point out any error that is made in their classification—i.e., if that is called a figure which is no figure, or a figure is wrongly denominated.

When we have received, corrected and thus published a sufficiently large number of these, we will then arrange the words alphabetically, and publish in the *Herald* a Tropical Dictionary, as we are now doing a symbolic one.

We are in earnest in this, and hope soon to hear from some of the studious ones. It will put us in communication with those we are now unacquainted with. And we can assure all disposed to attempt it, that the knowledge they will gain of the subject and the interest they will take in it, will amply compensate them for all the study they will devote to it. Whom shall we first hear from? We wait.

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CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

THE RESURRECTION OF THE DEAD.

No doctrine of Christianity is more clearly revealed in the Scriptures than that the dead are raised to a future state of existence. This fundamental article of the Christian faith is termed by Christ and his apostles, *anastasis tou nekron*, denoting literally the rising up of the dead; an entrance into life immediately after death. We have shown conclusively that the Greek word for the dead, does not mean dead body,—that in the Scripture sense the dead are never in the grave; but that the dead are those who have departed this life in opposition to those who are still alive. "But man dies, and wastes away; yea, man expires and where is he?" "If a man die, will he live again?" Man does exist—he will live again after death in a spiritual, rational, and immortal state.

We have mentioned in our last article, that the dogma entertained by divines of the conscious existence of disembodied spirits in an intermediate state, or that the soul of man after it has left the mortal body, is existing distinct and separate from a body, between death and the resurrection, called the intermediate state, was essentially connected with the doctrine under consideration. This conscious existence of the soul after death in its disembodied state, is called the immortality of the soul, and is affirmed to be a "fundamental article of the Christian system," and "distinctly recognized, and clearly revealed in the Bible." This dogma we assert is without the least foundation in the Scriptures.

The word soul as well as spirit, has various meanings, and in some instances equivocal. The Greek word *psuche* signifying soul, corresponds to the Hebrew *nephesh*, and properly denotes breath, life, spirit, then the soul or immortal, rational part of man as opposed to his body or perishable part. When the word is used as referring to man as an individual, a person, or human being, it invariably means the spiritual, rational, and immortal substance in man. In this life the soul is always connected with the body, and in the next world it is never represented in a naked unembodied state. In this world it is invested with a material body, in the next with a spiritual body. In the Scriptures the word soul most generally signifies the whole man or person, and there is no clear instance in which it is used in a separate state or disjointed from the body. To elucidate our position we will adduce a few examples of the very many that occur in the word of God. Gen. 27, God breathed the breath of life and man became a living soul (human being.) Gen. 12:5, Abram took the souls (persons) they had gotten in Haran. Lev. 4:2, If a soul (person) shall sin through ignorance. Prov. 11:25, The liberal soul (man) shall be made fat. Acts 2:43, Fear came on every soul (person). Rom. 13:1, Let every soul (person) be subject to the higher powers. Acts 2:41, And there were added to them 3000 souls (persons). Acts 27:37, We were in all in the ship 276 souls (persons).

Wherever we have the Hebrew *nephshi* it is commonly rendered in Greek *e psuchè mou*, my soul, which is the same as me myself; as in acts 2:27, speaking of Jesus the Messiah, "Thou wilt not leave my soul (*en psuche mou*) in hades" meaning me, Christ himself, which is very properly rendered by Albert Barnes, "Thou wilt not leave me among the dead," having loosed the bands of death, it being inconsistent with the promises in the Scriptures, that He, the Prince of life, should be holden of it, that is be retained in hades. wherever we find the words, thy soul, the Hebrew is *nephsheca*, rendered in Greek *e psuche sou*, the same as thou, thyself, always referring to the individual man, as Luke 12:20, "This night thy soul shall be required of thee."

We will consider some of the most prominent passages adduced to prove the existence of a soul in a disembodied state, between death and the resurrection. The declaration of the Saviour, that God is "the God of Abraham, of Isaac and of Jacob, he is not the God of the dead, but of the living, is confidently asserted that their souls only exist in a conscious state, separate from a body; but our Saviour does not intimate anything of the kind. He expressly affirms in Luke 20:37, "That the dead are raised," showing conclusively and clearly, that Abraham, Isaac, and Jacob, were raised up when they died, and are now living and existing as spiritual, rational and immortal beings with a soul and body.

Another passage is the narrative in Luke 16:22, of the rich man and Lazarus. "The rich man died—and in hades he lifted up his eyes and seeth Abraham and Lazarus." There is not the slightest evidence that after the death of these persons, their souls only, in a disembodied state were in hades, the place of departed spirits, but they are distinctly described as persons, conscious and intelligent beings such as they were in this world.

During the transfiguration of our Saviour, described by Luke, (9.30) we are told that "two men" were talking with him, and that they were Moses and Elias, and not the souls of these men. Moses had been dead several hundred years, and Elias a distinguished prophet came from heaven; for he was taken to heaven without having died as Moses did. They were known and seen as men who existed in the spiritual world, having form, size, clothed with a spiritual body, and not appearing as a disembodied spirit, conversing with Christ on the mount.

Now it may be well to inquire, What is a disembodied soul? The Rev. Phineas Blakeman, a late writer, who believes the dogma, defines it thus: "It is entirely a spiritual substance, and possesses nothing but its moral and intellectual natures; it has neither form, size, weight, nor individual appearance. It is a naked unembodied spirit, and will remain so until the resurrection, when it will again be united with a body." Now, this description may be true, but the instances which we have advocated are all spoken of as persons having form, size, and individuality.

Another passage is the testimony of Paul in 2 Cor. 5:1–8, where he declares "We know that when our earthly house of a tabernacle is dissolved, we have a building from God, an eternal house not made with hands for the heavens." Paul does not give the least intimation of a naked, unembodied spirit, but on the contrary he especially affirms, that we Christians are earnestly desirous to be invested with our house which is from heaven, and then being covered up we shall not be found naked. It is evident that Paul believed and expressly taught, that when he laid down his earthly house, his mortal body, he had done with it forever; and that instead of a temporary tabernacle, he would rise from it immediately after death with his spiritual body, which is his eternal house, so as for ever to dwell and live at home with the Lord. The apostle Paul is now in heaven, soul and body, not in a formless, shapeless, bodiless mass of naked spirit.

One more passage from Paul, where he affirms in the epistle to the Phil. 1:21, "For me to live is Christ, and to die is gain." The evident meaning of Paul in this declaration is, that if his life was prolonged on earth, the cause of Christ would be advanced by his labors. But should he die, it would be a profit and advantage to him personally; not because he would pass into an unconscious sleep, or his soul float as a lump of spiritual substance, to an imaginary period called the resurrection, but because Paul himself would be associated with the angels of light, and admitted into the presence of his Saviour and of his God.

INQUIRER.

DEDICATION AND CONFERENCE,

IN POLAND MAINE.

As news of prosperity in the cause of God serves to cheer the hearts of those who love that cause, and as I have been requested to write an account of the above named meeting, I submit the following:

The brethren in Poland who are looking for the Lord soon to come to consummate the Christian's hope, have passed through some trials such as are common to their faith. But the Lord has kept them united, and enabled them like Christians to battle for the cause of truth; and though not without imperfections, they are whole-hearted to push forward the blessed cause of our soon coming Saviour, and to sustain the standard of truth in their locality. Being forced from the meeting house where they have long worshipped, and of which they owned the larger share, in an unchristian and illegal manner, they finally effected a peaceful compromise which saved them a small share of the property so unrighteously wrenched from them. They then proceeded to erect a neat and commodious chapel, well located, planned and finished. Friday, Oct. 17th, was set to dedicate it for the worship of God, and a Conference to follow. A goodly number having arrived from other places on Thursday evening, we met at the old school house, where they have recently worshipped, for a prayer meeting, which was blessed to those who engaged in it.

Friday, at half past 10 o'clock A.M., we met in the chapel and listened to a good discourse by brother J. Couch. No formal ceremony was adopted as an act of dedication, yet we hope the house was built for God, and freely given him, to be used by his people to worship him and to declare the truth, the gospel of the kingdom of him who is soon to make all things new. P.M. brother Couch preached again, to the edification and comfort of many. The weather was fine and a large number attended from the surrounding country, who seemed joyous in hope, and united in spirit, loving the Lord and believing his word.

Saturday, A.M., met at 9 o'clock and enjoyed a blessed season in conference. At 10 o'clock Bro. N. Smith preached an argumentative and deeply instructive discourse from Psa. 67:5–7, which was listened to with marked attention. At 2 P.M. Bro. Couch preached again from 2 Tim. 2:19. It was a valuable discourse on "God's foundation." I I think it must have done good to all who heard it. Great attention was paid to the word, and the *word* was preached. In the evening brother L. L. Howard preached an interesting discourse on the two covenants, from Jer. 31:31. The day was very rainy which probably prevented very many from attending who had intended to be there.

Lord's day, one was baptized in the morning. Brother Couch preached A.M. and P.M. on "this gospel of the kingdom," to a very crowded house of as attentive listeners as I have ever witnessed, many of whom were not much acquainted with our hope, and some I doubt not heard for the first time. The word was preached with the spirit and in power. God attended it with his blessing on the people. It was good to be there. I should like to see those sermons in print. It was gratifying to learn that brother Couch now occupies the same position on this great leading subject of the Advent faith, which has characterized us as a people, believing the gospel of the kingdom to be a special message of the gospel, having its type in the message of John the Baptist, of the first seventy, and the twelve, and of himself to the Jews, and that the anti-type had its germ in the preaching of Martin Luther, and became prominent in this generation; that the midnight cry represents the same proclamation, separate from definite time. His preaching was scriptural, profitable and healthful; his spirit childlike and humble; his efforts were to unite and build up the people of God, and persuade sinners. And not at all ashamed to confess the errors of definite time tests, and consequences, but gave some valuable remarks on that point, which we hope will be carefully considered by those of less experience.

In the evening we had a social meeting which was shared by many who gave in a hearty testimony for the Lord, and made some instructive remarks on the importance of diligent, careful and constant study of the Scriptures. All who attended as worshippers during the Conference, seemed united and determined to love as brethren, and work on in the prosecution of the great work of extendlng the knowledge of the coming of the Lord still wider, and seek to be in union with all who love our Lord Jesus Christ. I should have mentioned in its place, that at six o'clock Sunday evening, about seventy of the waiting saints sat down at the table of the Lord to partake of the emblems of that broken body, and spilled blood, which have brought us from sin to the enjoyment of the blessed hope of immortality and eternal life at the appearing of our Lord and Saviour. The meetings were deeply interesting throughout, and I judge they never enjoyed a more profitable meeting for the cause of truth in that place. The hearts and houses of the brethren who reside there, were as usual, wide open for all who came. I trust the Lord will reward them for their labor of love to his cause and people.

Although my health was too poor to do much, yet it was a very pleasant interview to me, and I hope I may be benefited by it. Truly, the communion of saints is sweet to me. But we parted to go to our several fields, spheres of labor, not all to meet again in this world, nor can it be expected that all of that company will meet in the world to come. But who will neglect the path that leads there? I select none, I do not predict any one. I hope to be one to meet all of God's elect in the kingdom. I desire that all that company may be there. Let us all be ready, then wait and watch.

I. C. WELLCOME.

Hallowell, Me., Oct. 24th, 1856.

RELIGION.

MEN define religion very differently from what inspiration does. With multitudes of persons, it seems to consist in dressing up on the Sabbath, going to church, saying prayers, looking solemn during the hours of public devotion, putting on a very sanctified looking face at baptismal and communion seasons, and then serving self, the world and the devil all the rest of the week. There are but few, comparatively, who estimate religion at New Testament sterling value.

Holy writ has defined religion to consist as follows: 1. In visiting the widows in their affliction. 2. In visiting the fatherless in their affliction. 3. In keeping one's self unspotted from the world! But such a definition now-a-days really seems quite antiquated. Who can receive it! Preach this to people, and then listen to the exclamations that will follow: "Why!" "What! religion consist in looking after the welfare of old women!" "What! people of our standing be looking after the wants of dirty ragged children!" "Why, I thought the alms house was for such!"

I hesitate not to declare, that such is the moral and spiritual conditions of thousands in community, who stand high as professors of religion. It is a deplorable consideration. Let such persons once seriously think of what will be the test of character at the day of judgment. Hear the word of the Lord: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for"—what! You went regularly to church? No. You had a respectable standing in the church? No. You came to baptism and communion? No. You paid your minister well? No. You preached excellent sermons! No. You made good prayers! No. And yet these things are all right. But in comparison with some other things which he names, the Judge seems to regard these lightly. Hear him: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."—Matt. 25. Let us illustrate. A poor, friendless, half-clad female comes to your door, and solicits hospitality; you repulse her; some one else in your vicinity relieves her: she subsequently attends worship at the same chapel with yourself—what good do you think your prayers, and other religious manifestations will do her? She is all the while thinking, "You are not what you appear to be." On the other hand, attend to her wants, and make her heart glad with the comforts of life; and when in her presence, you bow down before your Maker and lift up your prayer to Him, you bear her spirit on your words, as a witness of your sincerity before the throne. Her tears of gratitude will fall like rain-drops, and thankfulness will compel her to love your God and her God.

Again: See that fatherless and motherless child in the street; no one properly cares for him, and he feels that he is alone in the world. How he sighs and pines for some one to love him, and some one whom he can love. He thinks he would be perfectly happy if he only had one particular friend. Go speak kindly to him, bring him to your home: provide food, clothing, and employment for him; educate him; and thus you prepare one to say in after time, "I will love the God of my Christian friend."

Once more. A woman in the city of New York, who loves the Saviour, goes out into the streets to work for her Master. In the course of her walk of usefulness she reaches that part of the city where misery dwells in habitations of cruelty, and looks down into one of those dens of wretchedness as if essaying to enter. Will she have courage to venture? Yes, God bless her, she has entered. What a sight is before her! A drunken husband and father stretched upon the filthy floor—a wife and mother sick, pale, thin and haggard reclines on a mat of rotten straw, with an infant at the breast in vain endeavoring to draw nourishment therefrom; several other small children, nearly or quite naked, and crying with hunger are grouped in one corner of the gloomy apartment. What will this disciple of Jesus do? pray? Not vocally; it is not the time for that. Read the Bible? No, that is not the work now. Talk about religion? No. *Act* religion. She raises up the suffering woman, and feeds her as if she were her own sister; washes and clothes her and her little ones, supplies food and needed furniture, makes them comfortable, and then meekly offers up her prayer to God, and retires. The drunkard at length awakes from his liquor, and looks round bewildered. His now happy wife tells him all,

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and his heart is melted. Look in again, a few weeks after—that disciple is there again. She reads the book of God, they listen—how can they help it? She bows down to pray—not a knee refuses to follow the example—religion has conquered. Look again a few months after, and see father, mother and children all sitting happily and smilingly in one slip in the house of God. What has done it? Religion. Look once more, and see widow, orphan, father, mother, and the feeble instruments of their salvation grouped with angels in glory. What has done it? Religion, through the blood of the Lamb!

EDWIN BURNHAM.

Newburyport, Mass., 1856.

HOMEWARD BOUND.

HOMEWARD bound, says the weary traveller as he turns his face towards home, and diligently pursues his way over rough places and smooth, in earnest expectation of arriving at home, and greeting the loved ones there. How light his step, and joyous his heart, as he thinks of the pleasure in store for him, at his journey's end. Hope beams on his brow and kindles up his eye, for he is homeward bound.

Christian traveller on life's uneven way, do you keep in mind that you are homeward bound, and that every step you take brings you nearer and nearer to the home of the pilgrim. It is even so, then be not cast down, nor murmur at the roughness of the way; soon you will reach that home for which you so ardently look and hope. Let your steps be light and your heart glad, and rejoice thou in God all the day, for He in whom you trust will be with you unto the end. Be patient and persevering, tarry not by the way, for home is in view.

"There glory beams in all the plains,
And joy for hope is given."

How sweet to the faithful minister of the gospel, to know that he is homeward bound, and that his weary feet will one day rest on Canaan's shore. There amid the glories of the better land, the toils, cares and trials of the present life will be remembered no more. There he will sweetly rest from all his labors. There he will no more mourn and weep over the sinfulness of man. No sorrow will sadden his heart, no tear will dim the lustre of his eye. All will be joy, pure and lasting through all eternity.

"There rapt'rous scenes enchant the sight,
And all to soothe their souls unite;
Sweet is their rest in heaven."

Then take courage, ye who are proclaiming the good tidings of the gospel, for thou art homeward bound and almost there.

Dear reader, are you homeward bound or are you treading whither thou knowest not? Have you turned away from home into by and forbidden paths, and wandering in mazes dark? Have you no star to guide you, no hope of home to cheer you? Then are you truly in a pitiable condition, without hope and without God. Your state is dreadful to think of, one step more may plunge you down the gulf of dark despair, to rise no more. How sad is your condition. Is there no way for you to escape? Yes, there is one only way and that is through Christ; look to Him and be saved from death, eternal death. Look to Him and he will guide your wandering footsteps to heaven and home. O, look away to Calvary's rugged brow, behold the Saviour on the cross, bleeding, groaning, dying to procure a home for you, look to Him and live forever. Look to Him and know that you are homeward bound to heaven and immortal glory.

May we all have grace to choose, and keep the path which leads to the Christian's home; then when our pilgrimage is over, we shall gladly lay our armor by, and sweetly rest from all our toils. And when that last bright morn shall dawn, we shall be made partakers of the inheritance promised to the faithful.

A.

Thoughts on the Return of Sabbath Morn.

AGAIN the Christian Sabbath with its hallowed and hallowing influences has dawned upon the earth once beautiful and fair, but now exhibiting the sad effects of sin; still it bears many marks of its original beauty and perfection, and on this delightful morn, such a calm, holy quiet pervades creation, so still and peaceful is all around, that one would almost think for the time that the curse was removed, and that the earth had returned to its Eden state. How sweet to be able to bid adieu to the perplexing cares, and busy employments of life—to say to them, Depart, while we fix our thoughts on these higher, nobler themes which belong to our eternal well-being. How sweet to join in the silent hymn of adoration and praise which is ascending from nature to its God. But hark! What sound breaks upon the still air? what disturbs the meditations of the devout soul? Disturbs, did I say: nay, rather suggests a new theme for profitable contemplation; it is the Sabbath bell calling upon the devotees in the vales, on the hills and over the plains, to attend upon the public worship of their Creator—to assemble them publicly to praise Him for past mercies, and to supplicate His future blessings to rest upon them; to hear the glad music of the gospel, the sweet story of a Saviour's dying love, which will be as precious to those who bend a listening ear to-day, as it was to those who first heard the joyful sound. We love and cherish this day for these blessed privileges, and we also hail it as a type of "the rest that remaineth for the people of God;" and as we enjoy these stated periods of rest from our secular labor, may our care-worn spirits find rest in anticipating the glories which await us beyond the scenes of time. May we be enabled to ascend our Pisgah and take a view of the beauteous land of promise, and have a foretaste of that joyous eternal Sabbath of rest, which ere long we hope to enter upon.

But what gives this day its greatest interest in the eye of the Christian is the great fact which in its weekly recurrence it commemorates—the resurrection of Christ, that great event which is the ground of hope and joy to all who believe in his name. Yes, on the first day of the week, more than eighteen centuries ago, the Lord of life and glory arose from the grave, giving irrefragable proof that he was indeed the Messiah, the Saviour of the world. O what a glorious fact, that though he yielded himself up to the great destroyer, and the grave seemed for a time to have power to keep Him its prisoner. He burst its strong bands and came forth proclaiming, "I have the keys of death:" thus the mighty conqueror has been conquered by one yet mightier, and the time is coming when his dread footsteps shall no more be heard, causing grief and mourning; for "the last enemy that shall be destroyed is death." Those that have fallen a prey to his resistless grasp, shall come forth from their graves, and rescued from their long captivity, shall feel once more the breath of life. O what a happy time will that be to those who have fallen asleep in Christ, for they will rise in the morn of the first resurrection with an immortal body like Christ's glorious body. Every one of the redeemed shall then join in the triumphant shout, "O death, where is thy sting? O grave, where is thy victory?" May all whose eye shall fall on this (with the writer) be of that number of whom it is said, "Blessed and holy is he that hath part in the first resurrection." May we spend these earthly Sabbaths so profitably that we shall be fully prepared to meet our coming King, and enter upon our heavenly rest.

S. A. GORTEN.

Manchester, Mass., Oct. 1856.

REPENTANCE. — Repentance hath a purifying power, and every tear is of a cleansing virtue; but these penitential clouds must be still kept dropping; one shower will not suffice; for repentance is not one simple action, but a course.—*South.*

WE do not understand anything thoroughly but what we have deciphered in our hearts; nor do we feel a deep interest in anything which has not some relation to ourselves, to our existence, to our tastes, to our happiness.



Obituary.

"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Lake Village, N. H., Aug. 25th, 1856, ABIGAIL L. C., wife of Elder John KNOWLES, and sister of the writer, aged 49.

The deceased was born in Newbury, Mass., where she lived until her marriage to Elder Knowles in 1849. She first became interested in the subject of religion among the Methodists about twenty years' since, but lost her interest somewhat in the subject until about the year 1842. She then became interested in the preaching of the Lord's coming, and sought a preparation for that event. The past four years she has been gradually wasting under the power of disease, but has been ministered to by a kind and faithful husband, who had the satisfaction of beholding her fall asleep in Jesus, and trusts he shall behold her again in the first resurrection. The funeral was attended by Elder Clark of Gilmanton, who made some remarks from Philippians 3:20, 21; and prayer by Elder Hall, of the Baptist church in L. V.

HENRY LUNT.

Newburyport, Mass., Nov. 1st, 1856.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours, JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs, — I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear sirs, yours truly, HENRY LUNT.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respect'ly, A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmaceutists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston. 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed) THOMAS A. DEXTER, S. H. KENDALL, SAMUEL MAY, THOMAS C. AMORY.

march 8 f

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues.

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,
Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the Interior, Washington, D. C., Feb., 1856.

Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, Alonzo Ball, M.D.,
Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. co, Mich., Nov. 16, 1855.

Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bad, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston.

Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 24, '55.

Dear sir; I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood. John G. Meacham, M. D.

Erysipelas, Scrofula, King's Evil, Tetter, Tumors, and Salt Rheum.

From a Forwarding Merchant of St Louis, Feb. 4, 1856.

Dr. Ayer: Your pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her. Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev. Dr. Hawkes, of the Methodist Epis. church.

Pulaski House, Savannah, Ga., Jan. 6, 1856.

Honored sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow, but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured by your pills of rheumatic gout—a painful disease that had afflicted me for years
Vincent Sildell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills.

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions at prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be. We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J. C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere. aug 16 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 43 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen JAR for preserving fresh fruits, tomatoes, &c? This and the air tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

july 1—3 m

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BURLINGTON, IOWA ..... James S. Brandaburg.
BASCOE, Hancock county, Ill. ..... Wm. S. Moore.
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BRISTOL, VT. ..... D. Bosworth.
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WORCESTER, Mass. ..... J. J. Bigelow.

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BY JOSHUA V. HIMES.

TERMS —1 dollar for six months, or 2 dollars per year, in advance. $1.13 do., or $2.25 per year, *at its close*.

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10 dollars will pay for thirteen copies.

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POSTAGE.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, NOV. 15, 1856.

A SPECIAL REQUEST.—We must again impress on those who are indebted to the office, that it is really suffering by their neglect. Even Bro. Himes's recovery may be materially retarded by his anxiety respecting heavy bills which the office owes, and which must be paid, but for the payment of which we are trusting solely to the payment of dues to the office. WILL NOT every one who is now appealed to, *at once* do the thing that is just, honorable and right, and so relieve the office of crushing obligations and Bro. Himes of excruciating anxiety?

Health of Elder Himes.

Mr. Himes was removed home from North Attleboro', Mass., on Thursday of last week, and has since then till now (Tuesday, Nov. 11th) been in a critical condition. His symptoms, intense pain in all parts of his body, but particularly in his head, delirium, with chills and fever, which have now assumed a remittent form, and great debility, indicate that he is a very sick man. He is attended by the best medical skill, and receives all possible care and attention.

The prayers of his Christian friends are solicited for his speedy recovery, if in accordance with God's will, or for subuission to whatever may be the designs of Providence.

Correspondents must exercise patience. Those whose communications were designed for him, or which needed consultation with him, will have to wait still longer; for he has not been able for some time to look at a letter, or to devote any thought to business.

Foreign News.

Quebec, Nov. 3d. The screw steamship Canadian, Capt. Ballantine, from Liverpool Oct. 22, arrived at this port this morning.

A terrible accident had occurred at London; the Rev. Mr. Spurgeon, Baptist preacher, was speaking in Concert Hall, Surrey Gardens, when some thieves raised the cry of fire, causing the audience to rush towards the doors, and several persons were trampled to death.

As regards English politics, the Ministers begin to arrive in London. There is nothing interesting except Palmerston is reported as preparing a new Reform bill.

The Neapolitan affair progresses in the channel previously indicated. Diplomatic intercourse is suspended by France and England, but no act of hostility is to be taken. The *Moniteur* announcement is as follows: "Peace having been concluded the first care of the Congress of Paris was to ensure no deviation from it. With this object, the plenipotentiaries investigated to the limits of the disturbance that still exists in Europe, and they especially directed their attention to the condition of Italy, Greece, and Belgium. The court of Naples alone has haughtily rejected the advice of France and England, though offered in the most friendly manner. The measures of rigor and coercion adopted for a long time past as the means of administrating by the government of the Two Sicilies to agitate Italy, and compromise the continuance of order in Europe. Under a conviction of the danger of such a state of things, France and England had hoped to obviate them by prudent advice given at an opportune time.

The advice was misunderstood; the Government of the Two Sicilies closing its eyes to all evidences resolved to persist in its fatal course. The ill reception accorded to legitimate observations; an insulting doubt thrown over the purity of our intentions; offensive language opposed to salutary counsels, and finally, an obstinate refusal, could not longer allow the continuance of amicable relations. This suspension of official intercourse in no sense constitutes any intervention in internal affairs, and still less any act of hostility. Nevertheless, the security of the subjects of the two governments being possibly compromised, the better to provide against such a contingency, have combined their squadrons, but have not sent their ships into Neapolitan waters, in order not to give room for erroneous interpretations. This simple measure of eventual protection, which was no character of menace, cannot moreover be considered as any support or encouragement to those who seek to shake the throne of the King of the Two Scilies.

Considerable doubt is expressed as to the truth of the statement that the Austrians have commenced on the summons of France to evacuate the Danubian Principalities.

From Spain the intelligence is that the sequestration has been removed from Queen Christina's property.

The Cologne *Gazette* says all the Powers except the United States, have assented or will assent to the original protocol of May 9, of the present year respecting the Danish Sound Dues.

A ministerial crisis, and increasing financial difficulties, exist at Constantinople.

Austrian influence is on the increase in Turkish Councils.

The sending troops against Montenegro is discontinued.

The ministerial crisis in Denmark has resulted in the re-installation of the old ministry.

The French commercial crisis presents slightly a more favorable aspect, but anxiety is still manifested.

Persia solicits the mediation of France in the difficulty with Great Britain.

Terrible Conflagration at Syracuse.—On Saturday morning Syracuse was visited with a terrible conflagration. In three hours twelve acres were burned over, and about one hundred buildings consumed. We have the following particulars:

"The fire originated in the back of a hotel which had not been occupied for two or three years. It immediately communicated with Grant's Hotel, occupied by Barney Grant, which was consumed, and the store of Mr. McGuire, the splendid buildings of Messrs. Slatterly & Ford, occupied by the Lynch Bros., who had just got in a new stock, and the Avery Block were entirely destroyed, with but partial insurance. The Bank of Salina, the post office and telegraph office were destroyed, but all the valuable papers in each were saved.

The water at the Reservoir was turned off and the hydrants were consequently useless. A strong west wind was blowing at the time, and the citizens were compelled to stand and see their property consumed. The entire loss cannot fail of a million of dollars. Over one hundred families have been rendered homelesss. It was the work of an incendiary."

Betting on Elections.—The Cincinnati *Commercial* says:

"The betting on Kentucky has been very heavy. We know of many instances of bets of extraordinary magnitude having been made on the result of the late election. Lands, negroes, cash, everything that is property in Kentucky, has been staked throughout the State. Hundreds of men doubtless entirely ruined, and thousands sorely impoverished."

John Welch, that godly man, whose soul wrestled in prayer, the son-in-law of John Knox, was sometimes overheard in his place of retirement to plead, "O God, give Scotland!" Are there not here some who will pray, "O God give me India—give me China—give me Africa—give me the islands of the Pacific!" Blessed, holy avarice that! Nay, are there not those who with greater expansion of faith, and with a new trust in the God of missions and the Lord Jesus Christ, will rise yet higher and plead, "O God, give me a dying world—nay, not me, but the Lord Jesus, whose it is under the covenant—that he may see of the travail of his soul and be satisfied."

How Stupid.—A lady friend of ours hired a robust young woman, fresh from "green Erin," to help her with the May cleaning, and directed her at the commencement of her labors, to "sweep the stairs." A few minutes after, the mistress came out into the hall, to watch the progress of her work and found that the girl had actually commenced at the lower stair, sweeping that off, and then the next above it—and so on, toward the top! She was too much amused to be indignant, but on narrating the circumstance to the rest of the family, asked her husband "why such stupid people were born into the world?" "If all were as sensible as thee, Sara," the husband replied gently, "there would be no May cleaning!" When we complain of the incapacity of menials, do we not forget, that but for this incapacity there might be no menials!

A Solemn Journey.— Ah, it is a solemn thing, that passage the "Valley of the Shadow of Death" where no kind hand can clasp ours, and no dear voice breathe the words of comfort and encouragement, when gloom gathers thick and dense around us! Shall we shrink and tremble when the time comes for us to go!

Contemplation.— There is a sweet pleasure in contemplation. All others grow flat and insipid on frequent use; and when man hath run through a set of vanities: in the declension of his age, he knows uot what to do with himself if he cannot think.

Triumph of the Cross.—As the cross was the triumpoal chariot of Christ, so was it likewise the pageant, as it were, and table of his spoils. For though to a carnal eye, there was nothing but ignomy and dishonor in it, yet, to those that are called, there is an eye of faith given to see, in the cross of Christ, hell disappointed, Satan confounded, his kingdom demolished, the earthly members of the old man crucified, affections and lusts abated, and captivity already led captive. And, indeed, what triumph of any, the most glorious conqueror, was ever honored with the openings of graves, the resurrection of the dead, the conversion of enemies, the acclamation of mute and inanimate creatures, the darkness of the sun, the trembling of the earth, the shaking of the rocks, the amazement of the world, the admiration of the angels of heaven, but only this triumph of Christ upon the cross? And if He did so triumph there, how much more on the right hand of the Majesty on high, where he is crowned with glory and honor, and at that great day, which is therefore called the "day of the Lord Jesus," because He will therin consummate his triumph over all his enemies when He shall come with the attendance of angels in a chariot of fire, with all the unbelievers of the world bound before his throne, and with the clamor, admiration, applause of all the saints.—*Bishop Reynolds.*

Humanity Not Christianity.—True Christianity always includes humanity but this latter may and often does exist without the former. Good natural qualities, and justice and kindness towards mankind, are often confounded with the spiritual graces and piety towards God required by the Scriptures. There is much truth in the following rather expressive argument:

There is a tendency, in some quarters, to substitute philanthropy for piety, instead of penetrating it with and governing it, by piety; to put kindness for holiness, and give a religion of humanity, charity, liberality, etc, with God left out. It is no religion at all. It is a bold moralism, developing rapidly into Anti-Christ. It affects to abolish the eternal distinction between morality and religion. and then, since the only hope of holding fast the Christian element, in popular moral movements, lies in clearly distinguishing between the religious and the moral, it gives us a vapid and strengthless moralism, with the religious element entirely emptied out, and insists that this is all we need. Philanthropy that does not grow out of piety is worth nothing.

The dedication of the new church at New Kingston, Cumberland county, Pa., will take place on Sabbath, the 30th Nov. 1856, Providence not preventing. Brother J. Litch, and other ministering brethren are expected to attend. The brethren in general and public at large are cordially invited.

In behalf of committee, J. A. Heagy.

New Kingston, Pa., Oct. 28th, 1856.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
Memoir of William Miller	$1,00.	,19.
" " " " *gilt*	1,50.	"
Bliss on the Apocalypse	,60.	,12.
Bliss' Sacred Chronology	,38.	,08.
Hill's Inheritance of the Saints,	1,00	,16.
" " " " *gilt*	1,37.	"
Fassett's Discourses on the Jews and Millennium	,33.	,05
Hymns of the Old Harp	,38.	,06.
Preble's 200 Stories	,38.	,07.
Life of Chrysostom	,75.	,13.
Lord's Ex. of the Apocalypse	2,00.	,33.
Memoir of P. A. Carter	,31.	,05.
Litch's *Messiah's Throne, &c.*	,75.	.12
Miss Johnson's Poems	,50	,08.
Army of the Great King	,40	,07.
Taylor's *Voice of the Church,*	1,00	,18.
Lord's Geognosy	1.25	.19.
E. H. Derby on Catholicism	.75	.17.
Daniels on Spiritualism	1.00	.16.
The New Harp (Pew Ed.)	.80	.16.
" " " *gilt*	1.50	.16.
" " *(Pocket Ed.)*	.70	.12.
" " " *gilt*	1.25	.12.
The World's Jubilee. By Mrs. Silliman	1.00	.17.
Wellcome on Matt. 24, 25	.33.	,06.
Time of the End	1.00.	,21.

Works by Rev. John Cumming, D.D., minister of the Scottish Church, Crown Court, London, viz.:

On Romanism	1,00.	,24.
" *the Apocalypse* (1st Series)	,75	,21.
" " " (2d ")	"	,22.
" " *Seven Churches*	"	,21
" *Daniel*	"	,20.
" *Genesis*	"	,16,
" *Exodus*	"	,18.
" *Leviticus*	"	,16.
" *Matthew*	"	,19.
" *Mark*	"	,14.
" *Luke*	"	,20.
" *John*	"	,20.
" *Miracles*	"	,19.
" *Parables*	"	"
The Daily Life	"	,14.
Benedictions	"	,15.
Church before the Flood	"	,17.
Voices of the Night	"	,13.
" *of the Day*	"	,15.
" *of the Dead*	"	"
Tent and the Altar	"	,16.
Minor Works (1st series)	"	,20.
" " (2d ")	"	,19.
" " (3d ")	"	,19.
Evidences of Christianity	"	,12.
Signs of the Times	"	,18.
Family Prayers (1st series)	"	'19
" (2d series)	"	"
Twelve Urgent Questions	"	,18
The End	"	,18

Works of Rev. Horatius Bonar, of Eng., viz.:

Morning of Joy	,40	,08.
Eternal Day	,50	,10.
Night of Weeping	,30	,07.
Story of Grace	,30	,06.

Tracts for the Times—viz:

1. *The Hope of the Church*	$1,50 per 100.
2. *The Kingdom of God*	" "
3. *The Glory of God filling the Earth*	" "
4. *The Return of the Jews*	2.00 "
5. *The World's Conversion*	1.50 "

Advent Tracts, bound. Vol. 1 ,25. ,05
" " " " 2 ,33, ,07.
Facts on Romanism ,15. ,03.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2.50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

Appointments, &c.

Providence permitting, I will preach at Addison, Vermont, Sabbath 26th (will some one call for me at the Vergennes depot, on the arrival of the first train from Bristol. Saturday the 25th?) Burlington 28th, North Fairfield 30th and 31st, and Sabbath 2 of November (will Elder Rockwell arrange?) Montgomery 4th and 5th, Richford 6th; South Troy Sabbath, 9th; Barnston C. E. 11th and 12, as Elder Thurber may arrange; Hatley 14th and over Sabbath as Eld Warren may arrange; Head of the Bay 18th and 19th; Outlet 21st, and over the Sabbath. No meetings on Saturday. Evening meetings at early candle light. N. Billings.

P.S. My P. O. address is Westboro', Mass. N.B.

I have appointments as follows: At Concord the 1st Sabbath in Nov; Canterbury, in the town house, 2d Sabbath; and at Loudon Ridge, 4th Sabbath, as the 3d Sabbath would conflict with my attending the General Convention. T. M. Preble.

BUSINESS DEPARTMENT.

RECEIPTS
UP TO NOV. 11TH, 1856.

The No. appended to each name is that of the Herald *to which the money credited pa s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.*

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his *post-office address*—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even *to sign their names!* Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

G. N Carruth writes Aug. 1, from Fondolac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P O address?

A. S. W. M'Causland—You do not give us the address to which your paper is sent, and so we do n't find your name. It is not at Sandwich, where you date your letter.

Oct. 3. G. W. Sanderson—We have entered your name, and send the paper to Haverhill; but as you do not say where it has been sent, we do not know where to look for it, so that it will still go there until you inform us.

P Smith 830; J Lamb 789—$1 due Jan. 1; J L Clapp 876; S A Chaplin 815; L E Hastings 805; E Mason 742—due Jan 1, $2.81; Wm. A Ashley 789. $1 due Jan 1; R R Schellhouse 815—to Jan), '57; M T Gilbert 803; A M'Bird 824—each $1.

F D Atwood 839; N Wood 867 and $8 as directed; E. B Crampton (is n't this "Rachael"?) 867; A Leighton 826 and $1 for G. to 153; S Howell 860; D E Stearns 860; M A Sovereign 833 and G. to No 126; L Bronson 820; H P Buttrick, thank you; J Phillips 794—81 cts due Jan. 1; A M Sherman 841: M Hazen 820; S Swingle 867 D C Hanson 881—each $2.

J D Shumway 834; A B Lombard 823; J. P. Simpson 841—each $3—D Carter 815; A H Smith 867 and book—$5—I. C. Wellcome on acc't, $25; S. Judson 841 and 2 G. to 128—$2 25; E. W. Churchill 828 and G. to 126—$2 25.

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ADVENT HERALD.



Luke 9:25-30

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO 810. BOSTON, SATURDAY, NOVEMBER 22, 1856. VOLUME XVII. NO. 47.

EPIGRAM ON PRAYER.—The *Monitor*, published March, 1712-13, performed by Mr. Tate, Poet Laureate, Mr. Smith, and others, contains the following:

EPIGRAM ON PRAYER.

PRAYER highest soars when the most prostrate lies,
And when she supplicates, she storms the skies.
Thus to gain heaven may seem an easy task,
For what can be more easy than to ask?
Yet oft we do by sad experience find,
That, clogged with earth, some prayers are left behind,
And some like chaff blown off by every wind.
To kneel is easy, to pronounce not hard,
Then why are some petitioners debarred?
Hear what an ancient oracle declared:
Some sing their prayers, and some their prayers say,
He's an Elias who can his prayers pray.
Reader, remember, when you next repair
To church or closet, this memoir of prayer.

Human Responsibility.

BY JOHN CUMMING, D.D.

Concluded.

And, lastly, he knocks for admission by his own Holy Spirit. I have said, you have no power to open, but you have the terrible, the almost demoniac power to refuse to do so. But, if you have no power to open, do not draw the inference that the reluctant worlding draws, "Therefore I have nothing to do but to lie down and perish." If I feel that I have no power to get what I must get or die, I will ask others to give me the power which I have not. The very sense the first that you feel, and that I may be able, by his blessing to impart, is the sense of weakness; and that sense of weakness is the first touch of the Holy Spirit of God, giving power to them that have no might. This Holy Spirit knocks for admission, offers to convince of sin, of righteousness, and of judgment. And long opposed, it is possible—it is a very awful thought, but it is a true one—to resist him. For what did Stephen say? "Ye do always resist the Holy Ghost." And what has God written in such cases? "My spirit will not strive with you for ever."

Now, all these are the evidences of Christ knocking at your heart for admission. If you do not feel all, you feel the force of some; and if you feel one, it is enough to heighten, beyond all language to describe, your responsibility this day in the sight of God. And when we reflect upon all here written, why hesitate, why object, why refuse? Just because of that besetting, miserable, semi-popish notion, that religion is a sorrowful, a sad, an ascetic, a depressing, and a miserable thing. You think when we ask you to admit Christ, when we invite you to be Christains, it is the same thing as inviting you to taste some bitter draught, to take upon you for the rest of life a very heavy and crushing load. But it is not so. It is all the reverse. What does he ask admission for? That he may bring pardon for every sin, justification for every sinner; he carries with him the efficacy of that precious blood that cleanseth from all sin; and he offers you the raiment white and clean, which is the righteousness of saints. "Behold, I, even I, am he that blotteth out all thine iniquities." And what else does he offer you? Not only pardon, but also a new heart. "I will take away the hard and the stony heart, and give you a heart of flesh;" till at last duty becomes not pain, but pleasure; sacrifice becomes not destressing, but delightful; suffering is borne with patience, and life is lived as a ceaseless festival, for Christ gives you a new heart, and returns it, and restores more than the happiness and glory that you had in paradise. The present life with all its cross-lights, and all its shadows, is felt by you to be but a path that leads upward to your everlasting home; and the heavy raindrops that often come down upon your defenceless head, and the severest wind that can blow upon you, only serve to hurry you faster and faster onward to the rest that remaineth for the people of God. As soon as you have received him who is your Saviour; as soon as he has made your heart what it is not now, worthy of his dwelling-place, then all nature is altered, to you; its key is transposed; the thing that formerly hurt you will then benefit you, and all things will work together for good to them that love God, and are the called according to his purpose. In inviting you to accept Christ it is translated into simpler language, inviting you to be Christians, or to believe on him; it is, in other words, inviting you to be happy. It is asking you not to work out a happiness, nor to purchase a happiness, nor to do penance for a happiness, but to accept, without money and without price, pardon, a new heart, peace on earth, and joy everlasting beyond it. This is what he offers. There may be many who have not Christ to admit; but there are none who have not much to subject to his will, that is still in a state of rebellion against him; and there are none who, having received him, may not, from these lessons addressed to others, draw abundant ground of thankfulness that, by grace, they have been able to open their hearts, and give welcome to the King of Glory.

Let me remind you, that the very hour in which you read may have in its bosom the issues of everlasting life or everlasting death. What a terrible thought will be this, that one lost hour, may be in everlasting ages the corroding recollection that makes the fire which is not quenched, the worm that doth not die! And it there be one thought, if there be one reflection, that must be intolerable, it is surely this: "I had all heaven at my threshold, and I spurned it away, that I might dive deeper into the sins, the profligacy, the covetousness, the unbelief of this present world." The hour spent in reading these truths can—what a thought! —never be recalled. But responsibilities generated in it, and which your hearts in some degree give response to, will last for ever and for ever. It may be that this very hour will project shadow or sunshine for ever and ever.

I do not ask you to make Christianity, Christ, the Bible, religion, faith, hope, truth, the only thought in your minds—but the first thought. You have duties to your masters, to your superiors, to your sovereign, to your families, to yourselves: and it would be criminal to be faithless or indolent in discharging these. But I do ask you to take this great truth as the governing truth, as the main truth; making it, like the law of gravitation, not heard, but felt; influencing, restraining, governing, and guiding all you are and all you do.

We should now, in the accepted time, ascertain what is our longitude and our latitude, what part of life's sea we now sail on, and what clear prospects—for it will not do to have guesses—we have, that when we shall have crossed that deep, and stormy, and troubled sea, we shall find shelter, and sunshine, and everlasting refreshment in heaven from which we shall go no more out.

At all events, it is perfectly clear that they who hear and comprehend these great truths can have no excuse or apology for apathy or neglect. Men may reject the appeal because they are not persuaded of the truth of the premises in which it rests, and this is an intelligible, however unfortunate, course. But enough has been said to render without excuse the man who, having read the lesson, regards it no more than the idle wind, and lives as insensibly as if a revelation had never been written, nor a preacher spoken As a nation we enjoy a respite from a war that has desolated many lands, and overshadowed with disastrous clouds many a bright fireside. The intense interests of the nation are now drawn away from the Crimea, and its stirring but terrible events. What was a painful experience is now a chapter in history. But for what purpose has this respite been given us? Why do we enjoy this sunshine in the years? It is not for indulgence, for increasing worldliness, and a greater devotion to the things of sense and time. It is given for practical and precious ends; for increased consecration to God; self-sacrifice and sympathy with all that are in darkness, error, and sin. The return of peace is to us increased responsibility; our use or misuse of the respite may determine its length. Let us, then, work while it is called to-day. Let us run with greater earnestness, as well as speed and patience, the race set before us. Very soon the evening shadows of time will envelope us, and the day of probation and of service cease, and the retrospect of the past be to us a spring of sadness, or of thankfulness and joy. We now sow seeds of eternal growth. Our souls are now catching colours indelible for ever. Our eternal destiny is really settled here; it is only declared at the judgment-seat. If we sow to the flesh, we must reap corruption. If we sow to the Spirit, we reap life everlasting.

New Heaven and Earth—The Victory.

"The earth and heaven fled away;" "and I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no more sea." This is literal, because the term sea, in the connection in which it stands, can not be made to receive a symbolic sense. This was the long promised regeneration of the globe. Some severe destructionists have been advocates of the total annihilation of the globe, from a strange misconception of the meaning of this, and other passages of Scripture; but no theory can be more destitute of truth and good sense. The truth is, the destruction of the present heaven and earth is necessary to accomplish the promise of the full glory of God, by preparing the globe for the erection of the throne of David and of God upon it forever. We will briefly meet the theory on its merits. It is affirmed that the heaven and earth that are to be destroyed, signify the globe. This we deny most positively. 1. The term earth, has at least twelve significations; and the term world, has twenty-two. Now, it is not by any means necessary to give the signification of globe, to the term earth, whenever it is used, and especially when the context does not require it. 2. The terms heaven and earth, as used by Moses, most certainly do not signify the globe; for he expressly defines them to signify only parts of the mundane system. Thus he says, "God called the dry land earth, and God called the firmament (or atmosphere) heaven," "and the gathering together of waters called he seas." Here is as clear a definition of these terms, by inspiration itself, as could be desired. Now, as it is illogical and falsifying to give the terms of an author a different sense from that he has expressly given them, so it is falsifying God's word to insist that he means the destruction of the globe, when he speaks of the destruction of heaven, and earth, and sea, which he had defined to be but exterior parts of the globe.

3. St. Peter, who gives a description of the heavens and earth, literally by fire, teaches plainly that he does not mean a destruction of the globe, but only a renewal of it by fire; and Moses, in his description of the destruction of the earth by the deluge, concurs with our views. Thus, he says, "I will destroy them with the earth;" "a flood to destroy the earth." Peter says, "by the word of God, the heavens were of old, and the earth standing out of the water, and in the water, whereby the world that then was, being overflowed with water, perished; but the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment." Nothing can be plainer than that the old heavens and earth, before the flood, perished, and that the globe did not; and nothing can be plainer, than "that the heavens and earth which are now," are as much different from the globe, as were the heavens before the flood. It is as clear as light, that the heavens and earth destroyed by water, have the same signification as the terms heaven and earth, which are to be destroyed by fire. Thus the destruction announced by Peter, has no sort of reference to a destruction of the globe, but only to its external organization. Besides, he says, "according to his promise, we look for new heavens and new earth." Now the only special promise upon this subject, was given by Isaiah, and he locates them upon the present globe. It therefore follows, that when Christ said, "the heavens and earth shall pass away," he referred to the present heaven and earth, erected upon the globe, and not the globe itself at all.

4. The reason for the passing away of the heaven and earth. There is good sense in every act of God, and hence there is good common sense reason for the destruction of the present heaven and earth, and that reason is as obvious as it is sensible: it is to restore the world to its pristine glory. The war which God declared in the beginning, was for the conquest of the world; to restore man upon earth to subjection to his government. Now, the curse upon the ground was a great act of war to aid in the subjugation of the race; and the curse of the earth was a double one; the first at the fall, and the second by the flood. After the conquest of man, this curse would, according to the promises at the beginning be removed; and this removal would require as great a change in the heaven and earth, at renewal, as took place when they were changed at the fall and the flood: that is, to remove the curse, the heaven and earth would need to be removed or changed. The promise of the final removal of the curse, on all things, was made at the first, and repeated in all subsequent ages. The removal of the curse of death implies a resurrection; and the removal of the curse on the heaven and earth without imperfection, and not the annihilation of the globe, which would be the severest curse ever inflicted on it.

5. The annihilation of the globe implies that God entertains spite against inanimate matter, which is most absurd to suppose.

6. God has engaged in war for six thousand years, to establish his kingdom on the globe. Now, what good sense is there in fighting for ages, through the most awful scenes of affliction, to regain a revolted province, on purpose to annihilate it as soon as it is possessed? Tell us, ye wise! say, is there reason in the baseless assumption you make?

God swore to Moses that the whole earth should be full of glory; and the prophets say that it shall then endure forever. Does this look like annihilation of the globe? Does it not look like its regeneration at the final "restitution of all things?"

7. John says, that after the old heaven and earth were gone, that the new Jerusalem descended to the new earth, and to the region where the curse had prevailed. The words, "there shall be no more death, neither shall there be any more pain; for the former things are passed away," are applicable to a world where these things had prevailed, and from which they were banished, and not to a world where they had never been known. "Behold I make all things new," can not refer to the third heaven, but only to a world where every thing needed reorganization. "There shall be no more curse," applies only to a world where the curse had prevailed. But, again; all these things were prophecies, to be fulfilled after the days of John, and they must refer to this globe, and not to the third heaven, which existed before John's day. Besides this, the new Jerusalem came down from God, out of heaven, to men, and men did not go up to it; which shows, again, that this globe was to be the throne of God and the Lord. Daniel, and Isaiah, and all the prophets, make the world redeemed to abide forever; and after the Millennium is ended, and judgment is past, John shows the state of the world in the full blaze of celestial glory. Whoever heard of Christ's returning from the earth after his second advent to it? And who has not read that the tabernacle of God shall be with men after the new Jerusalem descends, and that they shall reign with God and the Lamb forever and ever, in the new Jerusalem, and in the heavens and earth, from which the curse had been removed?

The truth is, the regenerated globe is to be the battle monument of eternity; the seat of government of Jesus, head over all things; the holy of holies of the universe. As the believers shall come from the dust, where the curse had

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laid them, and shall wear the image of Jesus, and shall be adorned with all the glory which infinite skill can compass, or Omnipotence create, so also shall their residence, freed from the curse, appear in all the splendor commensurate with its citizens and King. As the throne of the Son of Mary will shine with all the splendors of the Deity; as it will be the supreme expression of all the consecrated excellence with which matter can be clothed by Jehovah's limitless resources and power, so this poor blood-stained globe will shine, wrapped in the uncreated blaze of God's robe of royalty; so it will be filled with eternal music and delight; so it will be holy, holy, holy to the Lord God of hosts; so it will be an eternal honor to the Captain of our salvation. When the serpent's head is bruised, when the curse shall fly from earth, and hover for ever over the lost, in the night of their woe, may you and I dear reader have a shelter beneath the jasper skies and trees of life, beside the living streams of joy. Then from our central home, upon Jehovah's wing, O be it ours to visit every home of angels, and know, in person, every creature of his love, in every world of his own universe, and pass eternity delightfully! This regeneration of the globe completes the victory foretold to the serpent; it is the "kingdom come on earth, as it is in heaven."

—*Rev. S. D. Baldwin, A. M., President of Soule Female College.*

Stanzas in Reply to Horace Smith's "Why Are They Shut?"

BY JOHN G. WILSON.

"Thus saith the Lord, The gate shall be shut the six working days; but on the Sabbath it shall be opened."—Ezek. 46, 1.

Why are our meeting houses shut, except
When Sabbath bells call for the congregation?
Why not like popish chapels always kept
Open for private week-day adoration?
Dost query why?
Turn to the words of Him of gospel tale,*
Who spake in wisdom to Samaria's daughter,
When she by Jacob's well forgot her pail,
And asked of him a drink of living water;
He shall reply.
God is a Spirit, and to worship Him,
Not to the fane upon Samaria's mountain;
Nor to the temple at Jerusalem,
Where softly flows Siloa's crystal fountain,
Shall men repair:
The hour is come when whosoever bows,
With broken heart repentant of his vices;
A fane hath found in which to pay his vows,
An altar for his contrite sacrifices
Every where.
God is a Spirit, and his eye approves
Of such as worship him in truth and spirit;
The guileless heart is the pure shrine he loves,†
Renewed and hallowed by the Savior's merit,
And free from sin.
Enter thy closet, pray with closed door;
Nor make a vain parade of thy devotions;
For He that sees in secret, values more
Than all besides, the heart's untold emotions
Of love within.
Or listen to the words his servant spake,
Who on Mars-hill rebuked the pagan folly;
Bade superstition from her dream awake,
Nor think her temples and her altars holy
With reverent thought.
The great Creator, Lord of heaven and earth,
Dwells not in temples human hands have builded;
To Him their offerings are worth nothing,
Their sacrifices, garlanded and gilded,
He needeth not.
Our time and place are fixed in His decree,
That we may seek and haply find Him; seeing
He is not far from us: His offspring we,
Made of one blood, live, move, and have our being
In Him alone.
If then we are His offspring, think not thou
The God-head is confined to the cathedrals,
Where superstition pays her costly vow,
And papists ignorantly count their bead-rolls
To wood or stone.
Can sons of toil and stricken hearts obtain
Nor rest nor balm but at the temple's altar?
Is there no help save in some hallowed fane
For such as feel their strength and courage falter
In lifes rough road?
Yea, there are sanctuaries all around,
And every where we find heaven's open portals;
Where pardon, peace, and endless life are found;
Confessionals of grace for guilty mortals
Who come to God.
'Tis not in place to sanctify our vows,
Or virtue add to human prayers and praises;
The weary traveller stops and finds God's house
And heaven's gate, where e'er his heart he raises
To God in prayer:
And when and where His people, two or three,
Are met to hear His word and pray together;
Lo! then and there a church of Christ we see,
Tho' wanting roof to fend them from the weather,
And God is there.
Our fanes are for the church to worship in;
God needs them not for His accommodation,
And penitents may pardon find for sin,
And Christians pay their week-day adoration
In house or hut:
Hence they are fastened thro' the churchless week,
All other times, save when the churches use them;
Bolted and barred against all those who seek
To popish superstition to abuse them;
Hence they are shut.
There are no fabled relics, wood or stone,
Nor graven image there for man to bow to,
That they need worship at that shrine alone,
Nor any patron saint to pay a vow to
Or kiss his foot;
There is no priest holds daily court within,
In a confessional in popish fashion,
That men may seek of him to pardon sin,
Or buy indulgence for some sinful passion;
Hence they are shut.
We leave to Rome all these, and open fanes
For week-day worship to the Virgin Mary;
No sanctifying power in them remains;
But superstition with her legendary
Enthrals the mind:
In vain their superstitious prayers are said;
From lifeless forms, the spirit has departed,
And ghostly voices as the footsteps tread
These charnel houses, speak them hollow-hearted
To all mankind.
Our fastened portals tacit protest bear
Against the mummery of our popish neighbors,
And bid men pray in spirit any where,
Nor go to count their bead-rolls after labors
T' atone for sin;
Then seek the Lord in spirit and in truth,
And ask no more with earnest iteration
Why are they shut? as if our God forsooth,
Were like an image subject to location,
And bolted in.
Our God is every where—above, below,
Around, within—an omnipresent spirit;
He fills all things and all his presence show;
His temple we, when saved through Jesus merit
And sanctified.
We need not then a consecrated spot;
Nor priest to intervene with our Creator;
There is no place on earth where God is not,
And Jesus is our only mediator,
The glorified.

*John 4, 1–24. †Isa. 66, 2. ‡Mat. 6, 6. Acts 17, 16–29. Gen. 28, 16, 17.

The Stars and the Promises.

Continued from our last.

The stars are the offspring of God's voice. In the account of the creation in Gen. i., it is briefly said, "He made the stars also." To any inquiry respecting the way in which this was effected, the answer of God's testimony is, "By the the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." (Ps. 33:6.) What a glorious cloud of witnesses are these stars; how unceasingly do they proclaim the eternal power and Godhead of their Creator; ever attesting, "We are the offspring of a word of the Almighty! And we who gaze on them, and listen to their testimony must ever remember that

"The voice that rolls the stars along
Speaks all the promises."

Each word of glorious grace bears testimony to the pity and mercy of God. Surely He who hath uttered such words of tender loving-kindness to beings so insignificant and unworthy, must indeed be the God of all grace. Out of the abundance of His heart's love His mouth hath spoken, and He will "do as He hath said," and prove that He is faithful. Thus the enduring heavens shew that "the voice of the Lord is powerful;" and the everlasting promises sing as they shine, "His mercy endureth forever."

The stars are supposed by some astronomers to have all one common centre. As the sun is the centre of the solar system, so they think all the suns, or the sun of suns, with their dependent worlds, revolve around some great central world which perhaps is "the heaven of heavens."—About this we can arrive at no certain conclusion although there can be no doubt but God's works are more vast and wonderful than any idea which man has formed of them. As regards God's promises, we know they have a centre—a stable and glorious one—one that insures their continuance and fulfilment. They are all "yea and amen in Christ Jesus." His life of office and glory is God's guarantee that "not one word shall fail of all that He hath spoken." In him we have a sure pledge and token of their being made good to all who believe. If we are "in him," we are in a position to survey these promises in their grandeur, variety, and fulness, and take possession of them in his name. If there be really some grand centre to the material creation, and if we could be there, and have our sight strengthened to survey the whole universe, the sight would not be so sublime, so satisfying, as to stand in Christ and believingly contemplate the promises. "All things are yours," ye who believe, "and ye are Christ's." Therefore "abide in him, and let his words abide in you; so shall ye ask what ye will, and it shall be done unto you."

The stars are little thought of by the busy and trifling multitude, but produce the deepest wonder in the earnest student. Men go on chasing vanity and committing sin, and seldom look up to God's glorious heaven with admiration and adoration. The moon and stars light the robber to his prey, and the voluptuary to his pleasure, while numbers live and die without one glance upwards. Here and there a solitary student is gazing through his telescope, or pursuing his calculations,—but how few compared with the unobservant multitude! Thus it is with God's promises,—they are as nothing to the majority of mankind. Many never take the trouble to inquire about them, whether God has said anything to man or not, they do not care. Words, even God's words, are of no esteem to them; they want things. Others just glance over the pages of the Bible, but do not "search them as for hid treasure," or as the astronomer searches the heaven. But a few diligent students, and to them how wonderful do God's testimonies appear. To them, faith serves as a telescope, by means of which the distant is brought near, and that which appeared indistinct and hazy, like the distant nebule, is resolved, and stands out in imposing grandeur and attractive beauty. To such the promises are of great value and utility.

The stars are useful in many respects. They were appointed by God "for signs, for seasons, for days and for years," and they have answered these important ends. They have also ever been found useful for navigation, and have served to guide the mariner over the trackless deep. In many instances, too, they have assisted the fugitive slave to thread his way through swamps and forests to the land of liberty. And the promises have been to the Christian signs of God's love,—have cheered him in all seasons of sorrow,—been his companion in youth and age,—guided him over the dangerous deep to the desired haven, and through a desolate wilderness to the land of perfect liberty and undying love.

Those who study the stars have fellowship with astronomers of all ages. They stand in imagination with the sages of Egypt, the wise men of Babylon, and the philosophers of Greece, and glance down the course of time at the gradual growth of their noble science. When we rest in God's promises, we have all the advantages of their experience to encourage us. As modern astronomers find the stars the same to them as they were to the ancient watchers on the Chaldean observatories, so we find the promises as true and precious, as free and sure, as those pilgrim fathers did "who saw them afar off, were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." God's words, like the ever brilliant stars, are undimmed by time; they still shine on in the firmament of grace, where his own hand placed them. Clouds may occasionally obscure them, or the eye may be dimmed for want of use, but there they still are, shining on behind the cloud; and when God's providence clears away the mist, or his parental discipline unfilms the eye, they are seen and rejoiced in. Then the testimony is borne "Not one thing hath failed." "Every one of thy righteous judgments endureth forever." Oh, when the clouds of time shall all have rolled away, when the eye shall be perfectly fitted to gaze on glory, and we shall "know as we are known," how glorious will God's words appear, and with what rapture shall "the whole family in heaven and earth" testify to the love which breathed them, and the faithfulness that fulfilled them!

Once more, the stars exceed all thought of man, and baffle all his powers of mind to comprehend them. We have many bold assertions, curious speculations, and ingenious suppositions; but after all, how little is known of God's heavens? A thousand questions may be easily asked about the sun, the moon, the planets, and the fixed stars; but who can answer them? The more God's promises are studied, the more wonderful they appear. The mind cannot fathom the depths of mercy in which they revolve.—Here is scope for the mightiest intellect, a science sufficient for the largest soul. We must wait till we reach another world before we get a complete view of God's vast universe; and until we, "through faith and patience, inherit the promises," we shall not, in any adequate measure, apprehend their vastness and variety. To the unskilled eye, the stars appear all in disorder, but many have been grouped and classified and, doubtless, if we could survey the whole, we should see the most complete order and harmony

So it is with God's promises; though scattered in profusion over the whole hemisphere of truth, intermixed with histories, threatenings, precepts and prophecies, yet all are placed just in their right position, so as most fully to manifest God's grace, and best to comfort, sanctify, and guide the heirs of salvation.

(To be continued.)

Charles Sumner.

On Monday the 3rd inst., the Hon. Charles Sumner returned to Boston, after five months suffering from the blow given him by Mr. Brooks of South Carolina. He was received at the State House by the Governor of Massachusetts whither he was conducted by an immense caval cade, citizens on foot and in carriages, in an immense crowd. In reply to words of welcome from his Excellency, Mr. Sumner said,

More than five months have passed since I was disabled from the performance of my public duties. During this weary period I have been constrained to repeat daily the lesson of renunciation—confined at first to my bed, and then only slowly regaining the power even to walk. But beyond the constant, irrepressible grief which must swell up in the breast of every patriot as he discerns the present condition of his country, my chief sorrow has been caused by the necessity to which I was doomed, of renouncing all part in the contest for human rights, which, beginning in Congress, has ever since enveloped the whole land. The Grecian chief, greviously ill of the wound from the stealthy bite of a snake, and left behind while his companions sailed on to the siege of Troy, did not repine more at his enforced seclusion. From day to day and week to week I have vainly sought that health which we value most only when lost, and which now perpetually eluded my grasp. For health I strove; for health I prayed. With uncertain steps I sought it at the sea-shore, and I sought it on the mountain-top.

Two voices are there; one is of the sea,
One of the mountains; each almighty voice;
In both from age to age thou didst rejoice,
They were thy chosen music, Liberty.

I listened to the admonitions of medical skill, and I courted all the bracing influences of nature, while Time passed without the accustomed healing of its wings. I had confidently hoped to be restored so as to take my seat in the Senate, and to be there again long before the session closed. But Congress adjourned, leaving me still an invalid. My next hope was that I might be permitted to appear before the people during the present canvass, and with heart and mind plead the great cause which is now in issue. But here again I have been disappointed; and the thread of my disability is not yet spun to the end. Even now, though happily lifted from my long prostration, and beginning to assume many of the conditions of health, I am constrained to confess that I am still an invalid cheered, however, by the assurance that I shall soon, with unimpaired vigor, be permitted to resume all the responsibilities of my position.

To Massachusetts, mother of us all—great in resources, great in children—I now pledge anew my devotion. Never before did she inspire equal pride and affection; for never before was she so completely possessed by those sentiments which, when manifest in commonwealth or citizen, invest the character with its highest charms. My filial love does not claim too much when it exhibits her as approaching the pattern of a Christian Commonwealth, which according to to the great English Republican, John Milton, "ought to be but as one huge Christian personage, one mighty growth and statue of an honest man, as big and compact in virtue as in body." Not through any worldly triumphs; not through the vaults of State street, the spindles of Lowell, or even the learned endowments of Cambridge, is Massachusetts thus; but because—seeking to extend everywhere within the sphere of her influence the benign civilization which she cultivates at home—she stands forth the faithful, unseduced, supporter of Human Nature.—Wealth has its splendor and the intellect has its glory; but there is a grandeur in such a service which is above all that these can supply. For this she has already the regard of good men, and will have the immortal life of history. For this she has the reproach and contumely, which throughout all ages have been poured upon those who have striven for justice on earth. Not now for the first time in human struggle has Truth, when most dishonored, seemed most radiant, gathering glory even out of obloquy. When Sir Harry Vane, courageous champion of the English Commonwealth, was dragged on a hurdle up the Tower Hill, to suffer death by the axe, one of multitude cried out to him, "You never sat on so glorious a seat." And again when Russel was exposed in the same streets, on his way to the same scaffold, the people, according to the simple narrative of his biographer imagined they saw liberty and virtue sitting by his side. Massachusetts is not without encourage-

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ment in her own history. She has seen her ports closed by arbitrary power—has seen her name made a by-word of reproach—has seen her cherished leaders, Hancock and Adams, excepted from all pardon by the crown; but then, when most dishonored, did Massachusetts deserve most; for then was she doing most for the cause of all. And now, when Massachusetts is engaged in a greater cause than that of our fathers, how serenely can she turn from the scoff and jeer of heartless men. Her only disgrace will be in disloyalty to the truth which is to make her free.

Worse to bear—oh far worse—than the evil-speaking of others—is the conduct of some of her own children. It is hard to see the scholarship which has been drawn from her own cisterns, and the riches which have been accumulated under her hospitable shelter, now employed to weaken and discredit the cause which is above riches or scholarship. It is hard, while our fellow citizens in Kansas, bone of our bone and flesh of our flesh, plead for deliverance from a cruel usurpation, and while the whole country, including our own soil, is trodden down by a domineering and brutal despotism, to behold sons of Massachusetts, in sympathy, open or disguised, with the vulgar enemy— quickening everywhere the lash of the task-master and helping forward the Satanic carnival when slavery shall be fastened not upon prostrate Kansas, but upon all the territories of the Republic; when Cuba shall be torn from a friendly power by dishonest force; and when the slave trade itself with all its crime, its woe and its shame, shall be opened anew under the American flag. Alas! that any child of Massachusetts, in wickedness of heart, or weakness of principle or under the delusion of partisan prejudice should join in these things. With such I have no word of controversy at this hour. But turning from them now in my weakness, I trust not to seem too severe if I covet for the occasion something of the divine power.

To bend the silver bow with tender skill,
While void of pain the silent arrows kill.

Gladly from these do I turn to another character yet happily spared to Massachusetts whose heart beats strong with the best blood of the Revolution and with the best sentiments by which that blood was enriched. The only child of one of the authors of American Liberty—for many years the able and courageous representative of Boston on the floor of Congress where his speeches were the masterpieces of the time—distinguished throughout a long career by the grateful trust of his fellow citizens—happy in all the possession of a well spent life, and surrounded by love, honor, obedience, troops of friends—with an old age which is second youth—Josiah Quincy, still erect under the burthen of eighty-four winters, puts himself at the head of our great battle, and never before in the ardor of youth or the maturity of manhood, did he show himself so grandly conspicuous, and add so much to the heroic wealth of our history. His undaunted soul lifted already to glimpses of another life, may shame the feebler spirits of a later generation. There is one other personage, at another period, who, with precisely the same burthen of winters, has asserted the same supremacy of powers. It is the celebrated Dandolo, Doge of Venice at the age of 84, of whom the historian Gibbon has said in words which are strictly applicable to our own Quincy: "He shone in the last period of human life as one of the most illustrious characters of the time; under the weight of years he retained a sound understanding and manly courage; the spirit of a hero and the wisdom of a patriot." This old man carried the Venetian Republic over to the Crusaders, and exposed his person freely to all the perils of war, so that the historian describes him in words again applicable to our day, saying: "In the midst of the conflict, the Doge, a venerable and conspicuous form, stood aloft in complete armor on the prow of the galley, while the great standard of St. Mark was displayed before him." Before the form of our venerable head is displayed the standard of a greater republic than Venice, thrilling with its sight greater multitudes than ever gazed on the standard of St. Mark, while a sublimer cause is ours than the cause of the Crusaders; for our task is not merely to ransom an empty sepulchre, but to ransom the Savior himself in the bodies of his innumerable children; not merely to displace the Infidel from a distant foreign soil, but to displace him from the very Jerusalem of our liberties.

The closing paragraph of Mr. Sumner's remarks, is worthy of being printed in letters of gold, and adopted as every one's political principles. He added:

In all simplicity let me say that I seek nothing but the triumph of Truth. To this I offer my best efforts, careless of office or honor. Show me that I am wrong and I stop at once; but in the complete conviction of right, I shall persevere against all temptation, against all odds, against all perils, against all threats,—knowing well that whatever be my fate, the right will surely prevail. Terrestrial place is determined only by celestial observation. It is only by watching the stars that the mariner can safely pursue his course, and it is only by obeying those lofty principles, which are above men and human passion, that we can make our way safely through the duties of life. In such obedience I hope to live while as a servant of Massachusetts, I avoid no labor, I shrink from no exposure and complain of no hardships.

Sympathy with Christ.

Among the truths which our Apostle preached there is none that he dwells upon with more frequency or delight than the close union of the believer with Christ. That he is "bought with a price," and therefore, bound to serve his Lord with all his powers, is not enough to declare how completely he and every ransomed sinner is identified with the Savior. Our beloved Lord had set the example of describing the relation as of a more generous and elevating character.

"Henceforth I call you no more servants but friends, for the servant knoweth not what his master doeth." Nay, friendship is not sufficient to declare the entire intimacy; the believer is one with Christ, a member "of his body, of his flesh and of his bones," making with the rest of the Church, that blessed "body" which shall be glorified throughout eternity as "the fulness of him that filleth all in all;" so that the life, the strength, the grace that is in the Head, pervades each member of all the body. Yet this comes through the work of Christ for the sanctification of the sinner who believes unto himself. The believer is crucified with Christ, and in that crucifixion the sinful life, which was forfeit to the law and which held him afar from God, dies, but, he, by the same token, is risen with Christ, and the life which he now lives is by the faith of the Son of God, who loved him and gave himself for him; and this life is the Spirit of Christ which consecrated him and consecrates all his people to the glory of God in the salvation of sinners. It was for this end Christ was born, having been conceived of the Holy Ghost; for this he finished, in his death on the cross, his life of meek, devoted zeal; for this he rose from the dead and assumed the riches of Godhead at the right hand of the Father; and, so, for this the sinner saved by grace is born again of the Holy Ghost, and, crucified unto the world, lives by the strength that is in Christ Jesus. The Creator had many worlds of light hymning his praise through the infinite universe; but the redemption of our lost world, and its restoration to loyalty and holiness and bliss, was to prove the most excellent of all his works, and to fill that universe with eternal anthems of adoration higher in ecstacy than angel or archangel had ever reached. Oh, what a glory must that be when its development and manifestation was the joy set before him for which the Only-begotten stooped to assume our nature, and in our likeness to be faithful unto death, and to endure the cross, despising its shame! So the believer, like his Lord, counts all things as loss, nay as vile, compared with the glory of God he has been called to advance by his instrumentality for the salvation of sinners. As the Spirit of Christ fills his soul, he glows with the assured expectation of his Saviour's glory, and thankful beyond all power of language to express, that he has been taken from the depths and the very gates of hell, to work together with God in this his greatest work, he surrenders himself with exulting joy to the divine impulse pervading all his faculties, which sweeps him on to a sublime service. Then it is that he feels the closest fellowship with the Father and with his Son Jesus Christ, and as the Son is one with the Father so he is one with them.

What love for the souls of men must have yearned in the divine bosom of the Son, when from the bosom of the Father he considered our danger, our misery, and our ruin, and came down to the form of a servant in the likeness of our flesh, to pass through our temptations, and sorrows, and pains; to expire on the shameful cross when men reviled him, and it pleased even the Father to bruise him; and, as the life-tide flows from his pierced heart into the heart of the penitent crucified with him, the believer yearns over the wretchedness, and sin, and suffering of all for whom his Master gave himself. His Lord spared not himself—how shall he withhold anything that he has by nature or grace, in the same charity! His Lord, though rich, for the sake of sinners became poor, that we through his poverty might be made rich — how shall he keep back any portion of his means from the spread of glad tidings! His Lord endured the contradiction of sinners against himself, shrunk from no loss of worldly honor, encountered all worldly shame, nay, counted not his own life dear unto him. What then can the work of salvation demand from a Christian—of patience, and reproach, and self-devotion, that he is not glad to render? His Lord wrought while it was day, with all his mediatorial energy; nay, now on the throne of his glory he builds all his mediatorial sovereignty, for the accomplishment of his ardently expected triumph in the redemption of the world; and the believer is faithful until death, never asking or desiring rest until he is satisfied in the satisfaction of Christ with the travail of his soul.

So the Apostle felt, and reasoned, and labored and suffered, and died. The missionary spirit was his life, his joy, his reward, and his dignity. Ah! my friends, I have described the believer as the theory of the Gospel declares that he ought to be; but who comes up to the pattern of long-suffering, and love, and self sacrifice which the Apostle sets us after the pattern of Christ? Oh, could we be filled with sympathy with Christ, did the love of Christ pervade our souls, were we indeed so crucified and risen with Christ that we could look upon the world as Christ looked on it from the bosom of his Father from the cross of his shame, and now looks on it from the throne of his glory, there would be no lack of men to carry the Gospel to those that sit in darkness, no lack of money to send them forth, no lack of effectual fervent prayer to bring down the Spirit of grace and success. Vain are all our efforts, and plans, and laborious counsels until we aspire to a closer sympathy with Christ for the glory of God in the salvation of sinners!

—*Annual Sermon before the American Board of commissioners for foreign missions delivered at Newark, N. J. Oct. 28 by Rev. George W. Bethune, D. D.*

A Religious Newspaper.

An over scrupulous correspondent is scandalized at the publication of any articles in a religious newspaper which are not of a strictly religious character, or which cannot be classified under the head either of devotional, experimental, or practical, piety. Of a religion which grasps the whole interests of humanity, and seeks to pervade them with its spirit and mould them to itself he knows nothing. For example, if our English correspondent prepares an elaborate and timely article on the present state of the Jews, showing the spirit of religious inquiry among them: or our Irish Corespondent sends us the cheering intelligence that his degraded Roman Catholic countrymen are beginning to think and act for themselves—facts whereat all observers of the movements of Providence must rejoice; this man finds in such article no religion.

As to cheap postage, he tells us that it has no more to do with religion than "cheap potatoes." Be it so. And if Ireland were starving, and we could see a mode of supplying her dying millions with "cheap potatoes," we should not hesitate to point it out, and to urge it by every consideration of humanity and religion; though some devout speculator in potatoes and breadstuffs might have his piety shocked at the recommendation of anything but Bibles for a starving people by a religious newspaper.

The subject of a health reform this critic think belongs to the Tribune. We are glad that the Tribune has discussed that subject so ably, and hope that its weighty appeals will be heeded. But when we attempt to enlighten Christians who live in ceiled houses and worship in stately churches, with respect to the actual condition of the poor around them, when we tell them that in their immediate neighborhood thousands of their fellow-beings are rotting in destitution and filth, and that perhaps the very tenements from whose weekly rents their own purses are filled, are the nurseries of own pestilence and death—we are piously admonished that the improvement of the condition of the poor is no part of religion, but should be left to some modern school of social reformers. We blush to think that Christianity is so misunderstood and so misrepresented by one who seems to boast uncommon zeal for religion. Probably, if we write an article on the importance of distributing Bibles and tracts among the wretched filthy poor, our correspondent would give the Independent some credit for piety; but to exhibit squalor, filth, wretchedness, starvation, disease, as they really exist, with the view to arouse the Christian public, to some thorough and permanent measures for relief, this is no part of the functions of "a religious newspaper!"

Our correspondent may not think this a very religious article; but if he will "read, mark, and inwardly digest" it, it cannot fail to prove to him a means of grace, even upon the Sabbath.—*New York Ind.*

We take the following from the *Teetotaler*. If the prompt payment of subscription is a "test of honesty," what is the converse of it?—

"We set it down as an indisputable test of honesty, when a subscriber, far away, and a stranger, is prompt in the payment of his subscriptions. We have a number of such persons on our books for whom we should not hesitate to endorse almost to any extent. They are total strangers to us, and have every means of cheating us out of our dues, but are too honorable to do it. We have heard of a man from the country, of moderate means, who applied to a city merchant for credit. The merchant first ascertained what paper that he was taking, and then repaired to the publisher to ascertain how the said subscriber stood on his books. It appearing that the subscriber "was good on the books," always prompt as to time and exact as to the amount—that settled the question. The merchant gave the desired credid, and the result proved a long and profitable business connection to the advantage of all parties.—We repeat, that when a publisher lets his paper go on trust, the fact of prompt payment on the part of his patrons, is one of the best evidences of honor and honesty.

THE SABBATH IN ENGLAND.—In England, says one of the London Quarterlies, the *upper classes*, whatever their theory may be, *practially keep Sunday much as they would keep a Christian holiday.* In the country they read the paper, and dress leisurely, go to church, lunch, stroll about their grounds look at their horses and dogs, dine quietly with their family, have a little sacred music, which sends them to sleep, read a sermon to their servants, and go to bed; having passed a day which satisfies their conscience, and enables them to go comfortably through the arduous duties of the week. In London, the day is passed much in the same way, except the claims of society are a little more attended to. The misfortune of the English poor in large towns is, not that they have substituted the Old Testament for the New, but that they know no more of either Testament than they do of the Koran. To get shaved, to have hot meat for dinner; to go to afternoon church in a clean smock, and to smoke a pipe with his children playing about him, is the ambition of the agricultural labourer.—The London poor man buys his provisions on Sunday morning, reads his Sunday paper, and then goes in a river steamboat, or a cheap excursion train.

PALM OIL.—The palm-tree, growing on the coast of Africa, furnishes, at the base or origin of its leaves, clusters of yellow, succulent fruit. Each of these bears some resemblance to a grape-shot. The bunches are of different sizes, and the fruit composing them of different shapes, as may be expected from their reciprocal pressure, although naturally round, when not exposed to it. The pulp of this fruit is soft, and of a bright yellow color; it is from this that the oil is obtained. Within it lies enclosed a hard and thick-shelled stone, of a dark color, within which is contained a firm white kernel, of a pleasent oily flavor. This kernel also affords an oil, which is not yellow, but white, and not fluid, but concrete, even in Africa.

"AND WHAT THEN?"

Reader, look well to the end of things, and to the final end of your life's labor. Let not the glittering attractions of this world decoy you from religion, and from a serious regard to the closing up and final sum of all your earthly pursuits.

While Philip De Neri was living in an Italian University, a young man ran to him with a face full of delight, and told him he had come to the law-school of that place on account of its great fame, and that he intended to spare no pains or labor to get through his studies as soon as possible.—Philip waited for his conclusion with great patience, and then said:

"Well, and, when you have got through your course of studies, what do you mean to do?"

"Then I shall take my Doctor's degree," answered the young man.

"And then?" asked Philip again.

"And then," continued the youth, "I shall have a number of difficult questions to manage, shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"And then?" repeated the holy man.

"And then," replied the youth, "why there can't be a question I shall be promoted to some high office or other. Besides, I shall make money and grow rich."

"And then?" repeated Philip.

"And then," pursued the young lawyer, "then I shall be comfortably and honorably situated in wealth and dignity."

"And then?" asked the holy man.

"And then," said the youth, "and then——and then——then I shall die."

Here St. Philip raised his voice: "AND WHAT THEN?" Whereupon the young man made no answer, but cast down his head and went away. The last, "And then" had, like lightning, pierced his soul, and he could not get rid of it. Soon after he forsook the law, and gave himself to the ministry of Christ, and spent the remainder

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of his days in godly words and works. "Your business," reader, "takes every spare moment." *And what then?—Legion.*



The Advent Herald.

BOSTON, NOVEMBER 22, 1856.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from page 348.

3. HAIL, cast upon the earth, to the destruction of grass and trees, under the first trumpet, Rev. 8:7:—Symbolic of those devastating agents—the northern hordes who first poured into the Roman territory from A.D. 363, to 410, and sweeping over it like a destructive hail storm.
3. HAIL, that followed the announcement of the time of the dead that they should be judged, at the sounding of the seventh trumpet, Rev. 11:19: and that fell upon men under the pouring out of the seventh vial, 16:21:—Symbolic of the elements of destruction with which God will visit the incorrigibly wicked at the second advent.
3. HAIR, of the prophet, weighed and divided into parts, a third part burnt with fire, a third part smitten with the knife, a third part scattered to the winds, Ezek. 5:1, 2:—Symbolic of the inhabitants of Jerusalem, of whom (v.12) "a third part" should die of pestilence and famine in the city, a third part fall by the sword, and a third part be scattered to the four winds of heaven.
3. HAIR, of the Ancient of days, "like pure wool," Dan. 7:9; and of the One like the Son of man, "white like wool, as white as snow," Rev. 1:14:—Symbolic of the purity and exalted dignity of those thus symbolized.
3. HAIR, like that of women, worn by the symbolic locusts, Rev. 9:8:—Symbolic of the effeminacy of the Saracenic hosts, thus symbolized, who tortured the Eastern empire for five prophetic months, from about A.D. 630 to 780.
3. HALF HOUR, of silence in heaven, that followed the opening of the seventh seal, Rev. 8:1:—Symbolic of a period of suspense to the wicked, after the righteous have been raised or changed and caught up to meet the Lord in the air, and before the infliction of vengeance on the wicked—in symbolic time, about seven days.
3. HALF A TIME, the dividing of time, Dan. 7:25; 12:7; and 12:14:—Symbolic of six months, of thirty days each, of prophetic time,—See Time.
3. HARLOT, with whom the kings of the earth committed fornication, Rev. 17:1, 2:—Symbolic of the Papal hierarchy, that seduced the kingdoms of Europe to the embrace of her idolatrous worship.
3. HARPS, possessed by the living creatures, Rev. 5.8; and by the sea of glass, 15:2:—Symbolic of the elements of joy that will be the portion of those who get the victory over the beast.

(To be continued.)

TROPES.

A CORRESPONDENT, has made the first response to our request as follows:

"An empty vine," Hosea 10:1.

"Israel" is thus denominated by a metaphor.

"*As* the sand of the sea which cannot be measured nor numbered," Hosea 1:10. A simile to illustrate the "number of the children of Israel."

"*Like* a tree planted by rivers of water that bringeth forth his fruit in his season," Psa. 1:3. This is a simile to which is likened "The man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night."

"Like the chaff which the wind driveth away," Psa. 1:4. A simile to illustrate the condition of "the ungodly."

"Like a potter's vessel," Psa. 2:9. A simile is here used to illustrate the manner in which Christ shall dash "The heathen" in pieces.

"Be wise now therefore, O ye kings; be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry and ye perish from the way, when his wrath is kindled but a little." Psa. 2.10, 11, 12.

This is an apostrophe to those in authority upon the earth just before God shall set "my King upon my holy hill of Zion."

"Vine," John 15:5. Christ styles himself thus by a metaphor.

"Branches," John 15:5. Christ styles his disciples thus by a metaphor. NELLY.

Nov. 10th, 1856.

The foregoing came from a young friend, who will notice the little alterations we have made in it. The figures given were all correctly designated, which shows that the writer had paid attention to our suggestions, although she appended the following modest note.

MR. EDITOR:—In accordance with the request in the *Herald* of Nov. 8th, I forward you the above. I take hold of this enterprise principally because I want to learn. I never have studied this subject before, and this is all the apology I can make for the manner in which it is done. If you should judge by this that you could accept contributions from me, if you will suggest some *method* by which I may proceed to arrange my articles and not have them all confusion, I will try to improve. N.

In reply to the last request we can only say that no *method* can be designated except that each one should express his or her thoughts *naturally*. It is by study and observation that learners arrive at perfection. A failure in any case should only prompt to the avoidance of a failure again from the same cause.

TO CORRESPONDENTS.

WM. INQUIRE.—The paper you forward from S. H. is defective in the following particulars.

1. He is incorrect in supposing that Newton has reputation as a chronologer among the "learned." As an astronomer, as a mathematician, and as a philosopher, he towers high in their estimation; but as a chronologer he has no eminence. The Rev. Wm. Hales, D.D., the most learned of modern chronologers, says of Newton: "We miss, in his chronology, that luminous arrangement, accuracy and precision, which mark his earlier productions in philosophy and mathematics."—*New Anal. Chro.* v. 1, p. 45.

The chronology of Newton was not published while he was living, which will partly explain its errors. As its publication was not sanctioned under his own name, it is not known whether in all respects it represents his matured opinions. And it may contain errors that he would have detected. "It has been censured," says Dr. Hales, "by many of the learned—Whiston and Bedford, in 1728, the very year of its publication: Shuckford, in 1730, Musgrave, in 1772, and Freret and Larcher, in France, either in the whole, or in part"—*Ib.* p. 46.

Again he says: "The chronology of Newton is now generally allowed to err in defect, and to fall short of the truth about three hundred years, more or less. The structure, indeed, is elegant, but it is built upon a sandy foundation."—*Ib.* p. 28.

2. S. H. does not indicate whether he has consulted Newton for himself, or taken some one's assertion to that effect. Had he given Newton's words, or given the page and edition of the work where he gained his information, we would have referred to his authority and seen whether he had Newton's authority for his statement; which we do not now do, because we have not Newton's chronology at hand, and because Newton, himself, said of his own Chronology, when he had completed its compilation: "I do not pretend to be exact to *a year*; there may be errors of *five* or *ten* years, and sometime *twenty*; and not much above." *Ib.* p. 54.

3. The reference of S. H., to the "French work on Astronomy and Chronology, (Ard de verifier les Dates)," to show that B.C. 444 synchronized with A.J.P. 4270, is a work of supererogation; for no one doubts that, it being a simple question of subtraction. The first year of our vulgar era synchronized with A.J.P. 4714, and B.C. 444 taken from that, leaves, of course, 4270. And 2300 added to that makes, without any question, 6570. It is not customary to refer to authorities to sustain results which are thus arrived at. What was needed here, was not to show in what year of A.J.P., a given number of years before or after Christ would fall, but to show in what years B.C. and A.J.P. the 20th of Artaxerxes synchronized with. And this, S. H. gives no evidence that his anonymous French writer refers to.

4. That the 20th of Artaxerxes did *not* synchronize with B.C. 444, but with B.C. 445, is so well determined by chronologers, that to state the contrary in a public print would be either designedly or ignorantly stating an error. The discovery of the "Canon of Ptolemy," the accuracy of the dates of which is substantiated by more than twenty eclipses, has forever settled this point; and no man can move it—particularly one who does not claim to be accurate within from one to twenty years.

5. The seventy weeks cannot be dated from B.C. 445, nor 444; for then they would not have ended till A.D. 46, or 7. But Christ's crucifixion was to be in the *midst of the last* week; and no one, who makes any pretensions to any knowledge of the subject, places it later than A.D. 34. Others date it as early as A.D. 28; but Dr. Hales, the most logical of all, places it in A.D. 31, making the seventy weeks to end in A.D. 34. No writer possessed of any chronological information, has thought that those weeks could be extended later than A.D. 37; and individuals who have attempted it, have only thereby shown their want of knowledge on this subject. Every chronologist who has dated the seventy weeks from the 20th of Artaxerxes has claimed that that year of Artaxerxes synchronized, not with B.C. 445 its true date, but with B.C. 454, a manifest error, and then made the 70 weeks end in A.D. 34. This error in the date of the 20th of Artaxerxes, is followed by Usher, and others, who give but twelve years to the reign of Xerxes, which was 21, and then commence the reign of Artaxerxes nine years earlier than its true date, and make him to have reigned fifty years instead of 41, its true length. These errors are, however, now all rectified by the admitted authority of Ptolemy's Canon.

6. Thus was no *decree* issued in the 20th year of Artaxerxes for the re-building of Jerusalem. Nehemiah received of the king only a verbal permission to go up to Jerusalem; and then, at his request, letters were given him to the governors beyond the river, that they might convey him on his journey, and a letter to the keeper of the king's forest to give him all the timber that he needed. No new decree was issued; for none was needed—the decree that was given to Ezra in the 7th year of Artaxerxes being still in force—See Ezra 7:13–26. This decree gave Ezra full and ample powers to do all that he pleased. It was unrevoked, and Nehemiah needed only permission to go to Jerusalem, assistance to get there, and materials to build with, all of which he received, to enable him, under the Decree granted to Ezra, to complete all that he had failed to accomplish. And the seventy weeks were to date, not from the carrying of the provisions of the decree into effect, but from the *issuing* of the decree, which was B.C. 457,—making them end in A.D. 34, with the crucifixion in A.D. 31, in the midst of the last week. And

7. The word "determined," in Dan. 9:24, while it may be rendered "cut off" or "cut out," can only be so by a metaphor; for one time cannot literally be cut from another. But the use of this metaphor is not proof that the seventy weeks were part of the longer period. It is not so affirmed, that conclusion was arrived at only by an inference; and that inference is shown to be erroneous by the passing of the time. It cannot be revived.

A Proposition or a Request.

HAVING gone through the subject of figures, we wish to arrange and give in the *Herald*, a large list alphabetically arranged, of words that are tropically used.

To aid us in this we will be obliged to all our young or older readers, who will search the Scriptures and forward to us as large a list, or a succession of lists, as he or she may compile, of words that are not used literally, and designating them as follows:

Candle of the Lord, Prov. 20:27. The "spirit of man" is thus denominated by a metaphor.

Heart, Isa. 4:13, Put by a metonymy for the mind.

Man, Job 9:23, Put by a synecdoche for men.

Stay and staff, Isa. 3:1, Put by substitution for the supports on which the people relied. &c. &c

If our young friends will attempt this, looking to the rules we have given for the designation and classification of figures, it will enable them to make great progress in a knowledge of figures, besides being of great aid to us.

We would like to have a large number commence immediately. The lists we receive, we will publish in the *Herald* as sent, either with or without the names of the writers as they wish; and we will point out any error that is made in their classification—i.e., if that is called a figure which is no figure, or a figure is wrongly denominated.

When we have received, corrected and thus published a sufficiently large number of these, we will then arrange the words alphabetically, and publish in the *Herald* a Tropical Dictionary, as we are now doing a symbolic one.

We are in earnest in this, and hope soon to hear from some of the studious ones. It will put us in communication with those we are now unacquainted with. And we can assure all disposed to attempt it, that the knowledge they will gain of the subject and the interest they will take in it, will amply compensate them for all the study they will devote to it. Whom shall we first hear from? We wait.

Foreign News.

By the arrival at New York of the Cunard Steamer Europa, we have our files of English papers to the first of November, from which we make the following extracts:—

Dr. Kane has had an interview with the British Admiralty.

The U. S. frigate Merrimac sailed from Southampton on the 30th for Brest.

The Times Paris correspondent, referring to the strictures in the Moniteur on the English press, remarks that the French government have the supreme control over the press of their own country, and yet hardly a number of the Assemblie Nationale, the Universe, or the Union, appears in which the institutions, the policy, and the religion of the great majority of the English are not denounced; whilst an official journal at Strasbourg has for some time been publishing a series of articles on the "great political sins of England."

The Times Paris correspondent says: "Whether well founded or not, the opinion is very general that not only does there exist a serious difference between France and England, on more than one point, but also that the latter has been completely reconciled to Austria, and that the former is now on more than friendly terms with Russia; and that Austrians in Paris boast that it is not possible for two cabinets to be on more amicable terms than those of Vienna and London."

At the risk (says the Daily News correspondent) of uttering what the Moniteur may denounce as an "odious calumny," I feel it an imperative duty to say emphatically that, instead of being in harmonious relations, the cabinets of London and Paris are at this moment almost at daggers drawn. The difference between them on the question of the execution of the treaty of Paris is most serious, and, as to what is to be done with Naples, they are absolutely at sixes and sevens. The French government, I learn from a good source, is apprehensive that England may be driven to occupy the Island of Sicily, in order, in case of a convulsion in Europe, to give her a point d'appui equal to that which France and Austria have acquired for themselves by their respective occupation of Rome and Lombardy.

The Paris writer of the London Morning Post takes a different view of the case, and says the diplomacy of England and France, despite the intrigues of a third power, is united on all great questions calculated to insure the tranquility of Europe.

The Paris Journal Des Debats also professes itself aware of the shifting ground of the alliance. It says; "European politics are now subject to singular transformations, and the execution of the treaty of Paris prepares for us each day some fresh surprise. One of the most curious is the reconcilation that has been accomplished between England and Austria, which the journals of the two countries now confide to Europe. The memory is too full of the bitter and violent polemics indulged in only a short time ago by the English journals, with respect to what they termed the machiavelism and duplicity of the Austrian policy. But now everything is changed; the most important English journal, the Times, openly defends this very policy, and it asserts that the Cabinet of Vienna has the best reason in the world for not leaving the Danubian principalities. The organ of the Austrian government opine on their part that England has no less excellent reasons for maintaining her fleet in the Black Sea. This is not all; they applaud to the skies the particular claims acquired by the English government and its representative at Vienna to the friendship of Austria, by combining their mutual efforts against the union of the principalities, formerly supported in the Congress of Paris by the first Plenipotentiary of England, Lord Clarendon. At Vienna the game is now considered as won."

PARIS, Oct. 30.—The rumors to-day are more

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positive on the subject of a political antagonism, in which France and Russia are on one side and England and Austria on the other. It appears certain that Count de Morny is to remain at St. Petersburg for several months though his mission was at first confined to attendance at the Czar's coronation.

FRANCE.—The Court continues at Compiegne.

Arrests have again taken place in Paris, in consequence of the strike among certain classes of the workmen. Placards of a menacing description continue to be posted on the walls, and they assume indifferently a legitimist, Orleanist, or revolutionary character.

The Emperor of France has, it is said, prohibited the Credit Mobilier from embarking in the Russian Railway scheme or participating therein.

CALAIS, Oct. 30.—4 steamers of the Russian fleet have been signalled. They will be in harbor tomorrow morning. The official order has arrived by telegraph to have a supply of coal ready for them. These steamers are a portion of the Russian Mediterranean squadron, so long talked of.

Accounts have been received here that the Russian squadron in the Mediterranean is to consist of 11 vessels, and that the Western Allies are narrowly watching their destination and force.

ITALY.—A letter from Naples, dated the 19th inst., says:

"The political horizon is cloudy and sombre. Jupiter is preparing to hurl his thunderbolts at the accursed fleets whenever they make their appearance. Every precaution is taken to secure the fidelity of the army. Officers whose opinions are at all doubtful are quickly removed to the unattached list, and replaced by others whose devotion to the government of the day is most certain. Nine lieutenant-colonels of the right sort have been suddenly promoted to colonelcies.—Great quantities of provisions and ammunition have been sent to Gaeta lately, and it is boasted that the place has been transformed into a second and impregnable Troy. Public opinion is very marked. The police no longer succeed in frightening people, on the contrary, it is very plain they are themselves in a state of alarm. I have good reason for thinking that the information received by the government as to the state of public feeling in the Calabrias, the provinces of Lecce and Bari, and in various other districts of the kingdom, is anything but reassuring."

CHINA.—Dates from China, by the overland Indian mail, are from Hong Kong Sept. 12, Shanghae Sept. 14, and Canton Sept. 10.

The great floods over the country bordering the Canton River, have subsided.

Canton Imperialists admit that their forces have sustained serious and repeated defeats by the rebels in the adjoining province of Kwang-si, and reinforcements were being sent daily.

The British merchants at Shanghai had petitioned Sir John Bowring to help to abolish the system of foreign inspectorships at the Chinese Custom House there.

The North China Herald of August 16th, thus sums up the present position of China:—Three points appear to be established by a variety of concurrent testimony—1. That over a region, equal in extent and population to some of the most powerful states of Europe, the people have discarded the Manchu costume, and reverted to that of the Ming dynasty.

Disaster to The French steamer Lyonnais—130 Lives Lost.

On the night of Sunday, 2d inst., while in a dense fog, Nantucket lightship bearing N. N. W., and distant 90 miles, the ship was run into by an unknown vessel, and her stern cut clean off. Nothing more was seen of the unknown vessel, and it is probable that she went down immediately. Le Lyonnais remained with her after-part full of water, and her bows high out of the water.

All hands staid by the wreck till the next day, when it was abandoned.

The ship was provided with six boats, only one of which was a life-boat. That boat only has been heard from. On the morning of Monday, after it was resolved to abandon the wreck, a raft was constructed, and about forty persons including passengers, (probably the steerage passengers), took refuge upon it. It is the opinion of the second officer that this raft could not have lived through the rough weather that succeeded this day; that it must have been broken to pieces, and that all the persoas on board were lost. There is room for hope that some friendly sail might have rescued them.

In another boat was the remainder with some of the passengers. This boat was well provided with provisions, compasses, &c. It was the intention of the Captain to pull for Montauk point. This boat has not yet been heard from.

Another boat contained the second mate, Laguire, the second engineer, Desfour, several of the crew and passengers. This is the only boat heard from so far.

The list saved is—sixteen; missing and probably lost—one hundred and thirty.

We have no accouut of the other five boats and the raft, save that which is given above.

The following details in relation to the saved, are gathered from the 2d mate. When the boat left the ship on the morning of Monday the 2d, there was a heavy gale blowing, and the captain resolved to abandon the ship. She was then, and when M. Laguire last saw her, with the stern sunk below water's edge, and her bow out of water. On Tuesday he lost sight of the other boats. The second mate's boat contained eighteen persons. The weather was very rough, and the hapless voyagers suffered terribly. They encountered several severe snow storms, and were short of water. They had claret wine, bread and preserved meats. They were beaten about six days, until the afternoon of the 9th, Sunday, and two of their passengers died during this terrible interval. On Sunday their eyes were gladdened by the sight of a friendly sail, which proved to the Bremen bark Elise, Capt. Nardenholdt, on board of which vessel they were immediately taken, and made as comfortable as possible.

Their limbs were frozen, and altogether they were in a terrible condition. On the next day, in lat. 40 51 N., lon. 65 40, the Elise spoke the Hamburg barque Elise, Capt. Neilson, bound for New York. The Bremen barque was short of water, and Capt. Neilson immediately consented to give those saved from the boat a passage to New York. Availed themselves of this offer, except two of the passengers, Mr. Shaler and wife, who remained on board the Bremen barque, intending to go to Bremen. The Hamburg barque arrived below last evening, having on board fourteen of the ship's company of the Lyonnais.

The sufferings of these unfortunates may be imagined. At present they are likely to recover, but their limbs are frozen and swollen. The ladies suffered terribly, but bore up with the fortitude for which the sex is so eminently distinguished in the presence of real danger.

The captain of the Vigo, her consort, says the Lyonnais was built with seven water-tight compartments and if all but two of these were gone the wreck would still float

There is a small clue to the identity of the ship which came in collision with Lyonnaise. The mate who was saved says she was a large clipper built craft, and that, in the shock of the encounter, her figure head was knocked off and fell on the deck of the steamer. He describes this figure head as being that of a dragon, (or something similar) gilt, and having red eyes, an open mouth, and a forked tongue protruding from it.

Of Mr. Albert Sumner, who was a passenger on the steamer, the New York *Post* says:

"Mr. Albert Sumner is a brother of Hon. Charles Sumner, and has resided for some years at Newport, R. I. He is a gentleman of wealth and standing, and partakes of the taste and accomplishments of his kindred. It is a singular and melancholy coincidence that another brother of Mr. Sumner, Horace, a young man of great promise, lost his life by drowning at the wreck of the ship Elizabeth, on Fire Island, in 1850, on which occasion Margaret Fuller Ossoli, her husband and child also perished."

The whole number of persons on board the Lyonnaise was 132; of whom 16 were rescued and arrived at New York.

M. Laguire, the second mate of the Lyonnaise, makes the following statement of the disaster:

"We left New York on Saturday, Nov. 1, at 12 o'clock. All went on pleasently until 11 o'clock on Tuesday night, Nov. 4, 58 miles to the Northward of the light on Nantucket Shoals, when, just immediately after the passengers and many of the crew had retired, leaving the watch on deck, a three masted vessel was observed bearing down upon us.

"We did all in our power to avoid a collision with her by ringing our bells and blowing the steam whistle to warn her of our vicinity; but before we could head off she struck us amidships, tearing out an entire square of the plate iron. The water rushed in with great force; and although every effort was made to stop the hole, by plugging it with mattrasses, quilts, pillows, &c., it was discovered that the water was gaining upon us very rapidly.

"Half an hour had hardly elapsed ere the fires in the furnaces were quenched. The steam pumps having previously become choked with coal, were of little service in freeing the ship. All on board were seized with panic, and it was with difficulty that the captain could calm the fears of the passengers, and induce the crew to bail the ship. He finally succeeded in mustering the crew together, and with the aid of the passengers, who formed in bailing parties, rigged a cable in the hold and by this means were able to reach the water.

"The passengers and crew worked heroically until worn out, and finding the water gaining on them rapidly, at an early hour the following morning (Monday) they commenced constructing a raft, and by 4 o'clock P. M. it was finished.

"At this time the vessel was sinking rapidly. By five o'clock five boats (the ships complement) were launched and quickly filled with passengers. The captain gave directions to those in the boats to steer to the Northward. The boats, however, were unprovided with compasses, and badly provisioned, the water in the ship having spoiled the bread, and other provisions could not be obtained from the storeroom on account of the storm. Hardly had two of the boats left the steamship when they went down, and those who were on board endeavored to reach the raft, which was crowded with about fifty persons. Many in their efforts to preserve their lives in this death struggle sank to rise no more. Of the forty-five or fifty persons in those boats, at least two-thirds were drowned.

"I had proceeded some little distance toward those sufferers, and with my boat tried to reach them, but not having any oars, or even anything that would serve as a paddle, I was obliged to leave them to their fate. Night coming on, I lost sight of the other two boats and the raft. By the dim light the night afforded, I saw the steamship some distance off, but gradually lost sight of her. I left the captain on board the vessel, and as to his fate I have no knowledge. A few of the crew remained by him:

"I forgot to mention that the vessel that came in collision with us, although apparently uninjured, made no effort to render us assistance, or even to ascertain what injury we sustained, but steered away. little do I know however, but she too has sunk, and all on board perished.

"On Tuesday morning the weather began to show unfavorable signs, and at midday it commenced snowing, hailing and raining violently. Judge of our pitiable condition in an open boat, leaking at a rate of eight barrels per hour, keeping us constantly bailing. We suffered severely, the storm increasing in violence, and next day dawned upon us no better than the day before. Our scanty supply of eatables, which consisted only of preserves, were greatly diminished. We had no water, and it was pitiable to hear the cries of my poor companions; they were such as would make the stoutest quail. The next day our sufferings were augmented by the renewal of the storm, which pelted upon us pitilessly. That day will long be remembered by those in the boat. To imagine the agony of an old gentleman of sixty years struggling with death in its most harrowing aspect, will fail to realize the scene. He died before nightfall. Many began to think that they would soon follow him to eternity. During the night, a seaman and myself found it difficult to keep our companions alive. By dint of much exertion, however, we succeeded. Several, however, including myself, were severely frostbitten.

"We were now entirely out of provisions, starvation staring us in our faces. Want of water compelled us to drink sea water, but this of course only increased our thirst. We now made up our minds that we were indeed lost. It is impossible to describe our frightful condition; no water or food clothes frozen to our backs, feet wet and frozen, and strength exhausted with bailing the boat.

"Saturday morning we discovered a sail; oh! how glad our hearts were at this sight; but many of my poor companions were too helpless to see even this coming succor. On making signal to her by the raising of hands and a handkerchief, she bore down for us. She proved to be the barque Elise, Capt. Nordenholdt, from Baltimore, for Bremen, who took us on board, and in the kindest manner did all in his power to alleviate our sufferings, and made us comfortable as he could under the circumstances. Continued to suffer severely from the effects of our privations and exposure. Captain Nordenholdt found it inconvenient to accommodate so large a number, and wished to transfer us to some vessel bound to the United States. He signalized an American ship, supposed to be bound to some Eastern port, but he paid no attention to the signal. On Monday morning last having been two days on board the barque, we spoke the Hamburg barque Elise, Captain Neilson, bound from Hamburg for New York, who sent a boat alongside.

"Upon hearing of our misfortunes, and ascertaining our wish to proceed to New York, he kindly offered us a passage in his vessel. All but two of us went on board his hospitable ship, where we experienced the utmost kindness at his hands, and those of the passengers and crew. Mr. Scheler and lady decided to proceed to Bremen in the barque, and thence to their destination.

"Of the fate of those on the raft and in the two boats, with that of the Captain and the few of the crew remaining on the ship I know nothing, but I surmise that the boats were picked up by some passing vessel. I do not think the raft could have floated in the heavy sea that rolled the first night, and I am afraid that all on board went down with her."

Since the above we learn that the vessel in contact with the French steamer *Le Lyonnais*, on the night of the 2d inst., was undoubtedly the new barque *Adriatic*, Capt. Durham, of and from Belfast, Me., for Savannah, which arrived at Gloucester on the 4th inst., only two days after the collision, but from some unknown cause no report of her collision with the steamer was made public on her arrival.

AN ALLEGED MURDER DISPROVED. The Worcester *Transcript* contains an account of an alleged murder in Rutland, in that county, of which the following are the principal features: In 1834, a young man named Chester Sprout, came to Rutland and worked at blacksmithing for Mr. Daniel Darling of that town. After about a year, he suddenly disappeared, and a rumor was started that he had been murdered. A man named A. S. Preston pretended to know about the matter and tried to get the prosecuting officer of the county to take hold of it, but he failed to persuade the officer to do so. Last spring, Mr. Preston took another step. He wrote a letter to his neighbor, Mr. Darling, accusing him of the murder of Sprout, and telling him that if he wished to save his neck from the halter he could do so by paying him (Preston) some money. Mr. Darling thought some notice should be taken of this, and consequently he caused the arrest of Mr. Preston for sending threatening letters to extort money. Preston was examined, and for want of bail was committed to jail in Worcester, to await his trial at the present term of the criminal Court.

Some two months ago a young man while hunting near "Damon Pond," in Rutland, discovered a human skull and a portion of a human skeleton. The fact becoming known, and the disappearance of Sprout being rehearsed, rumor and gossip were at once set to work, and soon agreed that the bones were those of the young man who had so mysteriously disappeared. Deputy Sheriff J. W., District Attorney to investigate the matter, which he appears to have done in a very efficient and satisfactory manner. He traced Sprout from Rutland to Greenwich, thence to Brookfield, and finally to Adams Basin, N. Y., where he found him in good health and strength, possessed of a wife and five children, and doing a good business as captain of a canal boat on the Erie Canal. Mr. Denny returned with ample evidence to prove Sprout's identity and existence in the land of the living, and thus of course settled the great mystery of the supposed and alleged murder. Preston has been pronounced insane and discharged from arrest. Mr. Darling is relieved from the serious imputations which the charges of a madman apparently sustained by circumstantial evidence cast upon him.

A LONDON FOG. Our readers here have doubtless heard of the dark days caused by the London fogs, which are so opaque that foot passengers carry lanterns, and vehicles move at a snail's pace to avoid collisions. These fogs occur mainly in the month of November. Late English papers bring an account of one which happened on the 26th ult. and caused the loss of at least two lives. The metropolis was enveloped in such a fog that at 10 o'clock in the morning the traffic on the river was stopped and on the different streets and railways collisions were numerous. On the London and South Western Railway, a signalman, in endeavoring to signal the express train, was in the act of crossing the track, when the engine of the train struck him on the lower part of the abbomen, hurled him over the rails, and his body was then forced a distance of at least 15 yards. A man employed near the Wandsworth station, in crossing the rails to display the signals, not hearing the train approaching, was knocked down and cut in twain. The guards of the different lines describe the fog as being the thickest they have witnessed for many years; and even at Putney, with the aid of the powerful lamps used on the railroad carriages, they were unable to find their road back to the station. It is reported that a clerk lost his life near Reading, from being unable to see his way across the rails. Independently of the loss of life, the damage done to the river craft by collision was considerable.

SENATOR ATCHISON UPON KANSAS. The Edgefield (S. C.) *Advertiser* publishes the following letter from ex-Senator Atchison, the chief of the border ruffians, to "encourage the people to do something more for the Kansas cause."

PLATTE CITY, Thursday, Oct. 9, 1856.

Dear Sir—Your letter, together with the draft for $138 40, has been received, and your instructions shall be followed. I will inquire diligently for the Edgefield boys. We have carried the election in Kansas. The new Governor gives satisfaction. But, my dear Sir, it is no time for Southern men to relax their exertions. *We must do it.* If we do our duty Kansas will be a slave State in twelve months—*a state either in or out of the union.*

Yours truly, D. R. ATCHISON.

R. M. FULLER, Esq.

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CORRESPONDENCE.



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MYSTIC VISION.

Is it weakness, phantasy
Causing visions which we see
As we walk by moonlit stream;
Or when Sol shoots mid-day beam,
Filling all the earth and air
With images divinely fair?
Oft have I wandered out alone,
The day-god on his burning throne,
The song-bird chanting in the grove,
The white cloud flitting o'er above;
The soft breeze on the mountain's brow,
The flowers blushing sweet below;
The din of voices down the vale,
The angry shout, the song, the wail:
And as I've gazed and listened long,
Sweet music like some childhood song
We've heard beside our mother's knee,
Soft gliding through immensity,
Has thrilled my soul with rapture deep,
And o'er my senses stole like sleep,
Until each object—hill and stream
Seemed beautiful as angels' dream.
Imagination, was it all
That spread a holy happy pall
Abroad upon the earth and sky,
All gorgeous and bright?
Whose dazzlingly refulgent dye
Absorbed the shade of night,
And veiled the sun with glory new,
'Till he his course no longer knew.
Oh was it all a waking dream,
That made the crystal bordered stream?
That bade its crystal waters flow,
O'er sparkling gems and diamonds glow?
That clothed the mountain's rugged brow
With beauty of an Eden glow;
That fanned the purple fruited vine
With breezes stirred by wings Divine;
That taught the birds a sweeter song,
Than ever can to time belong;
That turned each angry shout and wail
To songs of praise, to Christ all hail;
That hushed each sinful passion's breath,
And laid them in Time's grave with Death,
That made an atmosphere of love,
Like that which fills the courts above;
That made the earth breathe music sweet,
As though it felt its Maker's feet,
As though its joy was angel given,
As though it fell descending heaven?
Are these but idle fancy dreams,
Or are they dim and shadowy gleams
Of glory breaking from on high,
When earth is purged from "Satan's lie,"
The holy bliss when Christ shall come
To reign, and give his saints a home?

Oh God we believe the time is nigh,
When thy "New City" from on high,
Shall make the suffering earth rejoice,
When every tongue, and every voice,
Shall raise a song of love and sing
The praises of their Saviour King.
Dost Thou not give the waiting soul
A power to break its flesh control,
And gaze enraptured on the earth,
When sin and death have passed away,
When joy and love of heavenly birth,
Shall bless through one eternal day?
Thou dost—then are not waking dreams,
But happy, joyful, blessed gleams
That cometh o'er Time's hoary hills,
And telleth of the light which fills
The "New Jerusalem's" golden streets,
Where Christ his watching faithful meets,
And crowns them heirs of bliss divine,
With him to reign, with him to shine.

Massena, N. Y., Oct. 31st, 1856.

THE RESURRECTION.

"As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness."—Psa. 17:15.

To awake in the likeness of the "first-born," has been the "mark of the prize of the high calling" upon which the intense regard of enlightened saints has been fixed from age to age. How have all yearned for the redemption of the body. How labored to attain unto the resurrection from the dead! With what pathos did the inspired prophets and apostles dwell upon this theme—resurrection! How cheering to the heart of dying man! How dreary death and the grave without this enlivening prospect. Sin has entered into the world, and death by sin;—and death has passed upon all. But Christ has died and risen again from the dead; and those that sleep in him shall arise as he arose. "For as in Adam all die, even so in Christ shall all be made alive." From every passing generation of Adam's posterity, the chosen are "gathered unto their fathers," and their peaceful slumbers shall not be broken, until the gleanings of the last generation are ready for the heavenly garner. Then dawns the day of the Lord. Then morn breaks upon the night of the grave! How vast the immortal awakening! "The voice of the archangel, and the trump of God," shall reach the depths of the sepulchre, and the wide world whiten with the harvest of life. Disease-wasted, pallid, mangled, corruptible, mortal forms, sinking with all the weakness and deformity of sin-ruined nature, were consigned to the pit of corruption, to mingle with dust again; but at the life-giving voice of the Son of God, living, incorruptible, glorious, indestructible, immortal forms, shining as the sun, featured like Jesus, nerved with spirit life, start from the death sleep, and meet the Lord in the air. How has language been made to labor, to describe the triumphs of earth-born conquerors. But how insignificant all mortal achievements compared with victory over the great enemy. The noble worthies all come forth. Abel, first of death's victims, rises from the martyr sleep. His parents, his altar, his bleeding sacrifice, and a vast unpeopled world, faded from his vision, and left the varied transactions of six thousand years to chequer and darken human history—now, Jesus, countless hosts of saints and angels, and the innumerable throng of the sons and daughters of redemption appearing to his dimless sight, fill his thoughts with wonder. Abraham leaves Machpelah's cave to witness the fulfilment of covenanted promises. Moses joins the recompense of the reward. Palestine's sacred hills and vales give up the faithful of Israel. David is satisfied with the likeness of his Lord. Isaiah awakes and sings; the dew of heaven has fallen and he is deathless. Ezekiel is there; the breath of life has breathed upon the "valley of vision." Daniel stands in his lot; the mystical days of his prophetical scale of time, exactly measured the interim of sorrow and expectancy to God's people. Jeremiah's eyes are tearless; the daughter of his people is no longer desolate. Paul attains the coveted prize—the resurrection from the dead; the prison, the chain, the axe, were succeeded by the emphatic "unclothed state;" and, anon, he is clothed upon with immortality, incorruptibility and glory. Peter, ardent Peter is there; at one time ready to employ the sword in defence of his loved Lord; at another, thrice denying him; then weeping bitterly; then the faithful apostle whose fidelity remained unshaken even under the agonies of the crucifixion; now he is owned of the Lord, and wears the fadeless crown. The poor dying thief is in Paradise. Europe's blood-stained realms are thronged with the children of the resurrection. From the winding sheet of flame, from drowning floods, from the horrid torture of the infernal inquisition, from all the nameless forms of death, the saints gain the heavenly rest. The impressions of unutterable agony are exchanged for ecstacies unalloyed, and the smiles of the cherub play upon the features once ghastly-shrunken with the throes of anguish. Africa's sunny lands teem with vitality, and crowds of ever-loving ones leave Columbia's graveyards. The Sun of righteousness thaws the Arctic ice, and some, like the angels of God, arise from the mantling snows of the frozen zone. Ocean's depths return the precious deposit of sleeping saints. Glorious consummation! Great redemption! The ransomed of ages—of generations, of nations, blooming with celestial graces are presented the spotless bride of Christ. And those that are alive and remain—one is sinking under the ravages of disease, and nears the gates of the grave, when the voice of the Son of God is heard, and the dying saint is one of the deathless. The poor care-worn pilgrim hears the new-creating word, and bids toil and mortality farewell. The lash-waled slave, into whose narrow capacity the light had penetrated to a saving degree, leaves his demon oppressor, the shriek-torturing lash and unrequited toil, for a sweet Eden home. Friends meet again. "We are your rejoicing, even as ye are ours, in the day of the Lord Jesus," says the apostle.

Death breaks up every association here. A family of devoted saints go one by one to the tomb, but meet here to part no more. A little church walk together through all the scenes of joy and sorrow incident to the present life. One departs, the remnant mourn; another and another descend the pathway to dust, till all the praying tongues, and hymning voices are silent as their stone mementos. Where are the churches of the apostolic age? of the martyr ages? of all ages? Here they all meet in the "general assembly and church of the first born." Glorious spectacle! All the redeemed in their resurrection state—all immortal, all spotless pure, all righteous, not one unsanctified, guilt-stained sinner there. Jesus now sees the travail of his soul and is satisfied. Redemption's stupendous scheme is completely evolved. All the mysteries and intricacies of this world of trial are fully solved. Henceforth their home is the "Inheritance, incorruptible, undefiled and unfading." How changed all things. "The inhabitants shall no more say, I am sick;" and "there shall be no more death." That blissful future home knows no diseases, no death-beds, no funeral processions, no graveyards.

"In hope of that immortal crown,
We now the cross sustain;
And gladly wander up and down,
And smile at toil and pain."

The waiting ones will soon be forever with the Lord, and meet the "faithful and true" of all ages.

S. A. CHAPLIN.

Pierceton, Md., Nov. 2d, 1856.

LETTER FROM LEVI DUDLEY.

BRO. HIMES:—Probably all the lovers of our Lord and Saviour Jesus Christ, would be glad to hear the result of the revival of religion in Chateaguay, which I mentioned in a previous number of the *Herald*.

We commenced the meeting the 8th of October, and continued twenty two days and evenings. The meeting commenced and progressed in the following manner: a short sermon in the evening, then remarks from such as had any remarks to make: then the congregation rise and sing, and an invitation given to all that desired salvation to come forward to certain seats prepared for that purpose, to which more or less repaired every evening until over fifty souls were happily converted to God; thirty-six converts were buried with Christ in baptism. There seemed to be an awful awe resting on the community in general. The saints seemed to be endowed with an uncommon faith. All they had to do was to ask, and received the things they asked for. O how many parents' hearts were made to rejoice when their children were converted and made happy in a Saviour's love.

There were some very singular circumstances connected with this meeting. One was this. We were not disturbed by the unconverted from the beginning to the end. Another was an incident which I hope will prove a warning to all the enemies of God and opposers to religion. As I have already said, the people of God had strong faith in God, and many of them seemed to have unshaken confidence in his promises, and they often prayed earnestly to the God of heaven to remove the hindrances out of the way, that nothing might hinder the work of salvation. The case under consideration is this. A very pious woman was in a neighboring house one day, and there came in an elderly gentleman. The lady asked him if he had attended the meeting any? He replied he had not, neither had any body else but fools. He said all that attended these meetings were a set of fools; and she said he talked so badly that she was frightened and was sorry she said anything to him. The same day, or immediately after, he went to another neighbor's and made great ridicule of the meeting, especially of the baptism. He made ridicule of one of his neighbors for inviting a young man to come foward and seek the Lord, &c. He returned home; but before he reached his own house, within a very few rods, he fell to the ground, and was carried into the house, but never spoke one word after he fell. The man he had so much to say against for inviting the young man to get religion was called upon between one and two o'clock at night to help lay out his corpse. His friends went to the village to get a meeting house for the funeral occasion, but they were under repairs. Then they came to me to know if we held meetings in the school house on such a day? I told them we had, but if they wanted the house for the funeral, they could have it. So the people that he termed fools were the only ones to attend his funeral, except his relations. The very man he ridiculed had to pitch the tunes and sing the hymns at the funeral, or they would have had no singing. I made the last prayer. May this be a warning to every body not to make light of the all-important subject of religion, which all must have or be miserable forever.

Here is a large field in this section, for Advent preaching of the right kind. I never felt the importance of doing what little I can for the salvation of my fellow-men more than the present. But my temporal circumstances are such, that I cannot do much in the vineyard of the Lord.

I have just read in my last *Herald* the case of my dearly beloved brother Himes. My earnest prayer is that he may be restored to his wonted health, and needed labors. If he is restored, I hope if it please God, he may be a little more saving of his health and strength. We want him to last until the Lord comes.

LEVI DUDLEY.

Moore's Fork, N. Y., Nov. 9th, 1856.

Letter from O. D. Eastman.

BRO. HIMES:—It is some more than fourteen years since I first embraced the Advent doctrine, and became a subscriber for the *Herald*, which I have read with much interest and profit.

Permit me to say that I sympathize with you in all your trials, praying that your life and health may be preserved, and that heaven's richest blessings may crown your untiring and arduous toil for the salvation of men. I trust your labors are appreciated by many, and will be rewarded in the world to come. I still love and desire the coming of Jesus, that the sufferings of groaning creation may cease, and Paradise may be restored; where all the scattered saints of every clime and age shall receive eternal rest, and all tears shall be forever wiped away.

Welcome, sweet home of rest.

Yours, in hope, O. D. EASTMAN.

Landaff, N. H., Nov. 10th, 1856.

BRO. HIMES:—I have a few texts of scripture that I wish you to harmonize with your doctrine, as I believe it is the best I can find in all the sects that I know. Now we will begin with the 37th chapter of Ezekiel, from the first to the 14th, and 1 Cor. 15th chapter, which I think clearly set forth the resurrection of the dead. What does the prophet mean when he says, "I will cause breath to enter into you, and ye shall live?" and also at the 12th and 13th verses. Do you understand that they did not know the Lord before that he brought them up out of their graves, or were they unconscious while they were in their graves? And what was the apostle trying to prove from the 16th to the 20th verses of the 15th chapter of 1 Cor? In what sense would they perish if they were not resurrected? Yours, in the faith of the speedy coming of Christ. JOSIAH STOUGHTON.

Black Jack, Ohio, Oct. 30th, 1856.

ANSWER.—We understand that the valley of vision symbolizes the resurrection of the pious of Israel's dead; and breath entering into them so that they live, symbolizes their living again.

Their *knowing* the Lord when they shall come up out of their graves, is put by substitution for their having the *confirmation* of God's sovereignty by his fulfilment of that which he has promised. They would believe the Lord before, but then they will have the demonstration. There is no intimation of what they might, or might not know, previous to the resurrection, but it affirms what they will know then.

The perishing of those fallen asleep is not predicated on their own resurrection, but on that of Christ; and the reason given why they are perished, if Christ is not risen, is that they are yet in their sins. All who have died in their sins, are perished, and yet they will be raised from the dead as well as others. Christ being raised, those who have fallen asleep in Jesus are not in their sins, and consequently have *not* perished.

FAMILY GOVERNMENT.

THERE is a reason to fear that there is a great neglect of family government among us; and that a tender, but injudicious exercise of affection for our offspring leads us too often to indulge them to their serious hurt. Growing up with carnal minds they are averse to religion, and prone to folly and sin. "Foolishness," says Solomon, "is bound in the heart of a child, but the rod of correction will drive it far from him." Do we use this Bible means to drive foolishness from the hearts of our children, brethren? Or do we give way to their wishes and passions, and bind their foolishness faster in their hearts? Again: "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame." Do parents, now, in the use of the rod and reproof, seek wisdom for their children? Or, neglecting this heaven-appointed means, do they leave their children to bring their mother to shame. Once more, "He, that spareth the rod, hateth his son." "But he that loveth him, chasteneth him betimes." Is not the opposite way of showing the parents' love too much adopted, seeing the rod is pretty generally laid aside?

God commands children to obey and honor their parents. But does not the reverse now obtain? Do not parents in these days obey their children? Hence their excessive indulgence in fine and costly dressing—their splendid parties—their attendance on the midnight party—the ball-room—the theatre—the circus and card-room. Do not all these things prove the relaxed state of family government? The rod and reproof that give wisdom are out of fashion; and the fashion and frivolities of the age are cherished. Brethren! these things ought not to be. These places of amusement afford no opportunity of imparting instruction to your dear offspring in the right way, nor of bring-

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ing them up in the nurture and admonition of the Lord. For the law of these places is to drive away all thoughts of God, of religion, hell, heaven, the salvation of their soul, and to introduce in their stead corrupting, light, trashy conversation. Can you trust your children in such places? Can you invoke God's protection over them, and as they are going to one or the other of these places, kneel down with them, and say, Lord, Thou hast commanded us to do whatsoever we do to thine honor and glory: and thou knowest that I am now sending my dear children to the dance, the circus, or other place of amusement for thy glory, and I therefore, pray thee to protect and bless them, that their souls may be benefited, and finally saved for the sake of Jesus Christ. Amen. Would this be consistent, dear brethren, with your duty to God and to your children?

We have said the rod is now usually laid aside. But is not its use commanded by infinite wisdom? Can finite wisdom improve upon infinite wisdom? The father of a child chastised it at six months old, when it was in a passion; the babe became calm at once, and threw its little arms around the father's neck, and kissed him. The philosophy of the case is plain. The chastisement relieved the babe of its unhappiness, and gratitude to the parent for relief was expressed by the kiss; that babe grew up to womanhood, and loved the father better than any of his other children.

A son of the same father committed a fault. The father took him into his study with a rod, and spoke to him of his fault. He also read to him the word of the Lord on the subject, and then prayed for a blessing on the word read, and the chastisement to be given. The chastisement followed, and that son has since said, that, on that occasion, he received his first spiritual impressions. The son is now a distinguished preacher of the gospel.

It is not to be supposed that God intends an indiscriminate, injudicious use of the rod. Far from it. The temperaments of children are various, and therefore different treatment, according to these varieties of temperament, is required in their training. Mildness, tenderness, instruction, persuasion, the word of the Lord, example, prayer—all these methods are to precede the use of the rod; if unavailing then should the use of the rod be be called in.

Under the former dispensation, parents were required to teach their children the words of God's law; as they sat in the house, and walked by the way; as they lay down and rose up. By this was meant that they should embrace all suitable times to teach them God's holy truth. And why should not the parents do the same now? There are two periods of every day that offer suitable seasons for the great duty of teaching children the holy, saving truths of their heavenly Father and Redeemer. These are the morning and evening—the beginning and close of the day. How suitable it is at these periods of the day to call together the family to hear the head: the father, if at home: if not, the mother, read from the Bible a portion of the holy truth, after a few pertinent remarks, and then kneel down and pray for God's blessing upon his word, upon the family, and upon the cause of truth and righteousness, and the truth in all lands. Such exercises would show that the head of the family is like minded with Joshua, the honored leader of the Israelites into the promised land, when he said, "As for me and my house, we will serve the Lord."—*Circular Letter of Saluda Association.*

MAN'S RESPONSIBILITY FOR HIS BELIEF.

The lurking, specious, soul-destroying error, "No matter what a man believes, if he is only sincere," is ably exposed by Dr. Chalmers in a letter to a female faiend:

"Lord Byron's assertion, that 'man is not responsible for his belief,' seems to have proceeded from the imagination that belief is in no case voluntary. Now, it is very true that we are only responsible for what is voluntary; and it is also true that we cannot believe without evidence. But then it is a very possible thing that a doctrine may possess the most abundant evidence, and yet not be believed, because we choose to shut our eyes against it; and our unbelief in this case is owing, not to the want of evidence, but of the evidence not being attended to. Grant enough for the refutation of Lord Byron's principle, if attention be a voluntary act. One attends to a subject because he chooses; or he does not attend because he so chooses. It is the fact of the attention being given or withheld, which forms the thing that is to be morally reckoned with. And if the attention has been withheld when it ought to have been given, for this we are the subjects of a rightful condemnation.

"It is enough to make unbelief a thing of choice, and a thing of affection, that we have power over the direction of our noticing and investigating faculties. You are not to blame if you have not found some valuable article that you have in an apartment of the thickest darkness: but you are to blame if you might have opened the shutters, or lighted a candle so as to have admitted enough of light for the discovery. Neither are you to blame if you find not the hiddeu treasure of the gospel, provided it is beyond the reach of all your strenuousness, and of every expedient that can be used for its discovery; but you are to blame if you have not gone in quest of it, or if you have willfully and determinedly shut your eyes against it, or if you have not stirred up those powers of your mind over which the mind has a voluntary control, to the inquiring after it. The Discerner of the heart will see where the lurking prejudice lies, and make it manifest of all who remain in darkness—of all who have not come to Christ, that they were not willing to come.

"Christianity lays no unreasonable service on men—and far less, that service which were most unreasonable of all, the homage of your belief, without affording such evidence, as, if attended to, will constrain the belief. Our religion has its proofs, and it has also its probabilities. Its proofs can only be gotten at by patient and laborious inquiry; and when thy are so gotten at, they carry the belief along with them. Its probabilities, again, may, some of them, be seen at first sight; and though not enough to compel our belief, yet they form a sufficient claim upon our attention. They form that sort of recognition which entitles Christianity at least to a fair and full trial; and if not worthy all at once of a place in our creed, it is worthy of a further hearing. Now, all I want is, that hearing shall be given; that the evidence of Christianity shall be studied; that the Bible shall be read with patience, and prayer, and moral earnestness; and on the principle that he who seeketh findeth, I have no apprehension of such a course not terminating in a full and steadfast conviction that the Bible is an authentic messenger from heaven to earth, and contains in it the record of God's will for man's salvation."

Thought Nets.

Dr. Wayland thus speaks of a good plan to become a good preacher:

"A man who intends to become a good preacher must nevote his attention to the construction of plans of sermons. He should at once make a book, which must be ever at hand, in which he may write down any verse, which seems like a good text, as it occurs to him in the reading of the Scripture; writing out any thought, or plan, or division that presents itself to him concerning it. These notes will be of great advantage to him when he is looking for a subject, and will frequently save him many hours of valuable time. And besides, in this, as in other cases, our first thoughts are frequently our best thoughts, and a division or a plan suggested, as it seems, by accident, may be much better than he could have elaborated by long continued effort.

"But besides this, he must acquire the habit of forming plans of sermons on all occasions, when walking, when riding, when at labor or exercise. These let him write down in a book prepared for this purpose, giving the divisions and sub-divisions as much in detail as possible. Having made a plan, let it lie a few days, and then he may subject it to a second examination. If there be a minister in his neighborhood it would be very desirable to secure his aid. Let him criticise your plan, and point out its defects. Take it and try again, and do not leave it till you have made it as perfect as possible. When this is done, however, the work is, in a great measure completed. When you have such a plan in your mind, you will have no difficulty in speaking from your text. Words will flow readily when know what you have to say, or if, at first, you have difficulty in this respect, it will be easily overcome by a little perseverance and practice."

Friendship.—It is not the least advantage of friendship, that by communicating our thoughts to another, we render them distinct to ourselves, and reduce the subjects of our sorrow and anxiety to their just magnitude for our own contemplation.

Good and Evil.—The net of our life is of a mingled yarn, good and ill together: our virtues would be proud if our faults whipped them not: and our crimes would despair, if they were not cherished by our virtues.—*Shakspeare.*

The disesteem and contempt of others is inseparable from pride. It is hardly possible to overvalue ourselves, but by undervaluing our neighbors.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I hail before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting thd skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours, John Pierpont.

Boston, 10th Oct., '55.

Dear Sirs, — I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear sirs, yours truly, Henry Lunt.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respect'ly, A. S. Kellogg.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metalic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmaceutists. Respectfully,

A. A. Hayes, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers (Signed) Thomas A. Dexter.
S. H. Kendall,
Samuel May,
Thomas C. Amory.

march 8 f

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,
Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the interior, Washington, D. C., Feb., 1856.

Sir; I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, Alonzo Ball, M.D.,
Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. co, Mich., Nov. 16, 1855.

Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bad, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston.

Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 24, '55.

Dear sir; I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood. John G. Meacham, M. D.

Erysipelas, Scrofula, King's Evil, Tetter, Tumors, and Salt Rheum.

From a Forwarding Merchant of St Louis, Feb. 4, 1856.

Dr. Ayer: Your pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her. Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev Dr. Hawkes, of the Methodist Epis. church.

Pulaski House, Savannah, Ga., Jan. 6, 1856.

Honored sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow, but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured by your pills of rheumatic gout—a painful disease that had afflicted me for years.

Vincent Slidell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be. We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J.C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere. aug 16 3 m

DR LITCH'S

RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. P. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's Pain Curer. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

Oriental Ointment, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen Jar for preserving fresh fruits, tomatoes, &c? This and the air tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

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Agents.

Albany, N.Y. ..... W. Nicholls, 185 Lydius-street.
Burlington, Iowa ..... James S. Brandaburg.
Bascom, Hancock county, Ill. ..... Wm. S. Moore.
Buffalo, N. Y. ..... John Powell.
Bristol, Vt. ..... D. Bosworth.
Baltimore, Md. ..... Wm. Paul.
Cabot, (Lower Branch,) Vt. ..... Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. ..... C. N. Whitford.
Cincinnati, O. ..... Joseph Wilson
Danville, C. E. ..... G. Bangs
Dunham, C. E. ..... D. W. Sornberger
Durham, C. E. ..... J. M. Orrock
Derby Line, Vt. ..... S. Foster
Detroit, Mich. ..... Luzerne Armstrong.
Eddington, Me. ..... Thomas Smith.
East Chazy, N. Y. ..... C. P. Dow.
Fairhaven, Vt. ..... Elder J. P. Farrar.
Hallowell, Me. ..... I. C. Wellcome.
Hartford, Ct. ..... Aaron Clapp.
Homer, N. Y. ..... J. L. Clapp.
Haverhill, Mass. ..... Edmund E. Chase.
Lockport, N. Y. ..... R. W. Beck.
Johnson's Creek, N. Y. ..... Hiram Russell.
Lowell, Mass. ..... J. C. Downing.
Moline, Island county, Ill. ..... Elder John Cummings, Jr.
Milwaukie, Wis. ..... Wm. Storey.
Morrisville, Pa. ..... Wm. Kitson.
Newburyport, Mass. ..... Dea. J. Pearson, sr., Water-street.
New York City ..... Wm. Tracy, 246 Broome-street.
Philadelphia, Pa. ..... J. Litch, No. 47 North 11th street.
Portland, Me. ..... Alex. Edmonds.
Providence, R. I. ..... A. Pearce.
Princess Anne, Md. ..... John V. Pinto.
Rochester, N. Y. ..... Wm. Busby, 215 Exchange-street
Salem, Mass. ..... Lemuel Osler.
Shabbonas Grove, De Kalb county, Ill. .... Elder N. W. Spencer
Somonauk, De Kalb county, Ill. ..... Wells A. Fay.
Sheboygan Falls, Wis. ..... William Trowbridge.
Toronto, C. W ..... D. Campbell.
Waterloo, Shefford, C. E. ..... R. Hutchinson, M. D.
Worcester, Mass. ..... J. J. Bigelow.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, NOV. 22, 1856.

Health of Elder Himes.

SINCE our last there has been some improvement in Elder Himes' case. He has had no chills, or fever, or delirium, since Wednesday, the 12th, sits up some, obtains comfortable sleep, and gains strength. He is however still very feeble, and much time must elapse before the disease from which he is suffering can be removed.

The Convention.

THE Convention called at Providence, R. I., on the 11th inst., assembled according to appointment, and continued during the week. It was then adjourned over to the present week, to continue till Friday the 21st inst. The meetings up to the time of writing, have been characterised by a pleasant and free interchange of sentiment, and harmonious action, which are auspicious of very satisfactory results. We are obliged to defer a full account of the proceedings until another week. There was in attendance a good number of ministering and lay brethren from various sections and of divers sentiments, who seemed actuated by a desire to walk together in the unity of the Spirit and in the bonds of Peace.

THE SPIRIT THAT PREVAILS IN KANSAS.—The following letter from Lawrence, Oct. 26, to the Cincinnati *Gazette*, describes what must be true—sad as some of it is—because it is natural and legitimate. The persecutions they have suffered have undoubtedly changed many of the Free State settlers into characters akin to their persecutors—the "border ruffians" of Missouri. Similar statements to those of this writer have been made by others direct from Kansas. One gentleman stated some weeks since that the settlers in Kansas had borne and foreborne until forbearance ceased to be a virtue, and he feared that if Buchanan was elected, it would be the signal for civil war. But the madness of party feeling was such that to have stated this at the time would have been to be suspected of manufacturing party capital.

We give it as one of the signs of the times and as an indication of a terrible strife in the future which may God avert.

"Eastern men cannot comprehend the condition of the Free State settlers here. If they could they would be enabled to form some idea of the desperate character of the conflict that must follow Buchanan's election. The Missourians have invaded Kansas to make war; the men from the North to settle there and live in peace. When the armies of Missouri invaders had sacked the towns, stole the horses in the territory, and drank up the whiskey they brought with them, they always returned home with their plunder, leaving no more pro-slavery settlers in the terrltory than they found there, and having accomplished no permament good for the cause except to disgust a few moderate Southern settlers, and to convert them to Free State men.

But far different has been the effect of northern immigration. For the Free State cause it is well perhaps that the Missouri river has been closed. The northern men being compelled to go by the overland route through Iowa, became hardened to territorial life by the journey, and when once in Kansas could not easily return. Thus the great majority of them became permanent settlers.—Every invasion from Missouri has provoked a new immigration through Iowa, and the consequence is that the Free State settlers have been gaining on the pro-slavery party with every border ruffian raid. If the river had been opened to them numbers of Free State men would have returned East—for almost on their arrival they were robbed of their horses and cattle—their cabins burnt—their young crops trampled down—themselves insulted and hunted like outlaws—a price set on their heads as if they had been wolves, and their families treated as the damned cubs of the hill-fox. When first plundered they were thunderstruck. Bad as things had been represented, they had no idea that the country was so utterly lawless, and they prayed that God would in his mercy permit them to get back once more to a civilized and settled country. But the river was closed to them, and they could not return. They had been raised in New England villages in the arts of peace—within the sound of a Sabbath bell. They did not wish to fight. In fact they would do anything rather than resort to violence. They loved order and peace. They feared God, and had a regard for human life and for this the Missourians called them cowards. They would gladly have gone home—never to return—but they dreaded that long, weary, Northern route, and the river was closed against them.

But, oh, what a painful change has since taken place in the character of these men. The deep wrongs they have suffered have rankled and festered in their breasts until the great desire of their hearts—the purpose to which many of them have sworn to consecrate their lives—is revenge. They are cowards no longer. They once avoided, but now they seek to fight, and are looking forward with ardent longing for an opportunity to wipe out at one fell swoop their disgrace and the whole race of border ruffians that has inflicted it. They feel that men East—men who can have no idea of their condition—regard them as cowards, and they are anxious to redeem their tarnished fame.

I had a painful interview with an old man yesterday, that impressed me with the effect of Kansas life. In Pennsylvania, I had known him as a Methodist class leader, a pious old man, famous for interlarding his conversation with texts from Scripture. As he told me, in some degree of excitement of his wrongs, he quoted Scripture as usual, but I observed with some surprise, that it was singularly mixed with curses and imprecations. After he got through with his story, I reminded him of his church and Sunday school in Pennsylvania, and expressed some surprise at his language. The old man seemed utterly prostrated by the recollection. He sunk down on the prairie, and when his long grey hair blew in the wind, the big tears rolled down his furrowed cheeks. After a moment he said, would to God I had died before I ever came out here. I enjoyed religion once, but this life—oh, God—let's go get something to drink!

The Free State men have become desperate.—Stores have been sacked and goods stolen and destroyed, houses and shops and mechanics' tools and stock burned. These things were bought on credit in the East, and the men who brought them out are now bankrupt. They are ruined and desperate men. They cannot go back East. They came here to live, and if they can't do that, they have but one thing left to do, and they are not afraid of it—to die. They have suffered the reverses which drive men to suicide. Afraid to die!—no. Hundreds of them would rejoice to day to die for freedom.

THE REV. MR. SPURGEON.—The English papers contain accounts of the great success attending the preaching of this eloquont clergyman. Since the days of Whitfield, Edward Irving alone, and for a brief season, has gained an equal hold upon a London audience. His regular services on the Sabbath, the stated prayer meetings of the week, and his occasional addresses, are all thronged by eager multitudes, and no church or hall is large enough to hold the crowd of listeners. We doubt if there is another church in the world of which it can be said that the ordinary attendance at the weekly prayer meeting is 1200, and that thirty or forty professed converts are added every month to its fellowship. The *Watchman and Reflector*, in noticing Mr. Spurgeon's labors says:

"A recent meeting was held at New Park street Chapel, Mr. Spurgeon's place of worship, to devise means for building a house large enough to accommodate the crowds that flock to his ministry. It was largely attended by ministers and leading members of other denominations, who united with heartiness and liberality in the proposed movement. Mr. Spurgeon pledged himself in case the object was accomplished to remain with his people as long as the connection was satisfactory to them reserving only the liberty of a six month's vacation for a visit to the United States, and an occasional month for a preaching tour through the rural districts of England. If the object was not effected, he should devote himself to itinerant missionary labor.

One gentleman pledged a subscription of two thousand pounds; various additional sums, from fifty pounds downward, were also secured, and a plan was adopted which it was hoped would secure the entire sum needed."

The Panama *Star* of Nov. 1, says:

"By a sailing vessel which arrived at Aspinwall on Thursday, from Carthagena, we have received the important information that Mr. Griffith, H. B. M.'s Charge d' Affairs at Bogota, having failed to arrange with the New Granadian Government, the old standing Mackintosh's claim, has broken off negotiations with the government, and given notice that the Admiral of the British West India Squadron has been ordered to enforce the payment of the claim."

Do *Delinquents* REALIZE how GREATLY they would *accommodate* us by SENDING THEIR DUES without obliging us to send them *bills?*

WE wish to *impress it*, on those in arrears, that their sending their money immediately, will *relieve* us from the necessity of sending them bills!

WE are intending soon to publish in the *Herald* a list of those who have discontinued the *Herald* in days past, without paying their dues. And then we shall be glad to sell the accounts of such persons to those who will give the most for them, or for any portion of them, with power to collect them by legal means.

DR. BAUMBACK, in his travels on the Cape of Good Hope says: I found very frequently among the Dutch Boors of the back country, *Ayer's Cherry Pectoral*, which they keep hung up by a thong around the neck of the bottle to a peg over their hammocks. Indeed this seems to be their whole protection against the throat and lung disorders which are quite prevalent among them. I thought it a speaking comment on the practical genius of the American people, that they should furnish the staple, I believe the only remedy the people buy to use. Pills, they told me that better purgatives grew all around them than any body could prepare.

THE dedication of the new church at New Kingston, Cumberland county, Pa., will take place on Sabbath, the 30th Nov. 1856, Providence not preventing. Brother J. Litch, and other ministering brethren are expected to attend. The brethren in general and public at large are cordially invited.

In behalf of committee, J. A. HEAGY.

New Kingston, Pa., Oct. 28th, 1856.

REMOVAL.—I have removed from Peace Dale, R. I., to Western New York. Orders for books and tracts, remittances, and all letters for me, should be hereafter addressed to H. L. Hastings, Rochester, N. Y.

BEING requested by Elder Shipman to return without delay to Sugar Hill, on special business, I regret that I shall not be able to return to the Convention in Providence, and the brethren in Manchester, and Lake Village, must not expect me again at this time; but I shall redeem my promise ere long if the Lord will. I intend to be in Cabot the last Sabbath in this month.

R. HUTCHINSON.

Boston, Nov. 16th, 1856.

PLEASE say in the *Herald* that I. H. Shipman will preach at Lake Village, N. H., the first Sabbath in December, and each alternate Sabbath; being there on one Sabbath, and at home on the next. I notice this by request of the brethren at Lake Village, so that other ministering brethren who visit them may arrange accordingly. I would say also that the meeting house at Sugar Hill is occupied every Sabbath when I am absent by the Baptist brethren. I. H. SHIPMAN.

HINTS.

To persons quick of apprehension, a hint is said to be as efficient as some more feeling remedy. We would therefore hint,

1st. That this office is really in need of what is due to it for books and papers.

2d. That there are several hundreds of our subscribers who are in arrears for their paper, which ought not to be.

3d. That in a few weeks it will be incumbent on us to send bills to all in arrears.

4th. That those who make immediate payment will save us the unpleasant duty of notifying them of their indebtedness; and it will relieve them of the unpleasant necessity of receiving such intimation.

5. That it is with much more satisfaction we look at the names on our books, against which no indebtedness is marked, than we do at some names we find there.

6. That we feel inward gratitude towards every one who pays up his dues, feeling that we shall have to send *him* no bill. And

7. That it is a well determined fact that a man will live much longer who enjoys a delicious and quiet sleep, to which nothing is more conducive than a clear conscience; and it has been long remarked that the man who takes a paper and pays for it promptly, can lay his head on his pillow with a self-satisfaction that others are ignorant of. As we wish for the happiness of all our readers, we would advise all who are disquieted because they fail to make all right with the printer, to try the following simple remedy, viz.,

PRESCRIPTION:

Paper,—half a sheet.

Envelope—one.

Post-office stamp—one three cent one.

Contents.—"Dear Bro.:—I hasten to send you the enclosed (one, two, three, or more dollars as the case may be) the amount of my indebtedness, Yours, &c.—not omitting to put in the amount named, and to give name and post-office, as the success of the remedy depends on that. And then direct the whole to this office.

The good result of this prescription will be realized on the receipt of the paper — then the subscriber's own—with the money acknowledged.

But some never take a hint!

True; but we won't believe that of any of the subscribers of the *Herald*, till we find it so to our sorrow. Reader, Are you one who needs a hint? If so forgive us, and try our remedy.

Appointments, &c.

I will preach at North Troy, Vt., Friday eve, Nov. 28th, and remain over the Sabbath; No. Fairfield Sabbath the 7th of Decem., as Elder Rockwell may arrange. Will bro. Newton call for me at the post office, Sheldon Creek, on the arrival of the morning stage from Richford Friday, Dec 5th? Addison Sabbath 14th; will some one call for me at Vergennes on the morning train from Burlington Friday the 12th; Low Hampton, N. Y., Sabbath 21st; also will lecture upon the nature, importance, and benefits of sacred music on Tuesday eve, 23d; Hebron, Washington co., N. Y., Thursday and Friday evenings, 25th and 26th, and over the Sabbath. Will Eld. Ross call for me at the Rupert depot on the arrival of the afternoon train from Castleton, Wednesday, 25th? Albany Tuesday eve, 30th, and will attend to the communion service as bro. Nichols may arrange. No meetings on Saturday. Evening meetings at early candle light. N. BILLINGS.

P.S. My P. O. address is Westboro', Mass. N.B.

I have appointments as follows: At Concord the 1st Sabbath in Nov; Canterbury, in the town house, 2d Sabbath; and at Loudon Ridge, 4th Sabbath, as the 3d Sabbath would conflict with my attending the General Convention. T. M. PREBLE.

Elder J. Couch will preach at Lake Village, N. H., Sunday, Nov 22d.

The P. O. address of E. H. Sherman is Montgomery Centre, Vt.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

H. Beebee—Your subscription ended Aug 31, 1856. You now pay to one year from that time.

Jas Wise—Your sub. is now paid to Jan. 1st, 1857.

G T. Stevens $3—It pays 31 cts for Guide and postage one year, and the bal. pays the Herald and postage to Canada from No. 805 to 867—all ending Jan. 1, 1858.

I C Wellcome—Mr Adams has Litch's medicines to sell only by retail. Those wanting by the quantity will order of him. Saw him at P. and mentioned your wishes. We let Hastings have 25 books the 23d of Oct—all that were bound. The bal. for him and your other orders must wait the binding.

Sam R. Smith—It pays your Her. nearly a year ahead—hope it will come regularly. We do not find the books charged to you, but suppose the amt is right.

J C Pelton, $5—Have put this to your acc't—making $10 rec'd. in all. The bal. due of that advanced to M. A. P. is $12

J. Schutt—It might be as well to send it at once. A check on the bank, payable to my order, would make it come in safety.

J. B Knight—Answer as to the business next week. The publication of the Horæ Apocalypticæ has been relinquished, there not being sufficient subscribed to warrant the enterprise.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P. M. of Fulton, Jackson co. Iowa, stops the paper sent to J. M. FULTON. He owes.....$7.00

Herald to the poor—Geo. C. Crane.....$2.00.

RECEIPTS
UP TO NOV. 18TH, 1856.

The No. appended to each name is that of the HERALD *to which the money credited pa s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.*

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his *post-office address*—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even *to sign their names!* Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

G. N Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P O address?

A. S W M'Causland—You do not give us the address to which your paper is sent, and so we do n't find your name. It is not at Sandwich, where you date your letter.

Oct 3. G. W. Sanderson—We have entered your name, and sent the paper to Haverhill; but as you do not say where it has been sent, we do not know where to look for it, so that it will still go there until you inform us.

D Tenney 867; C. Robinson 835; L. Dudley on acc't; A. Thomas 809. J. W. Philips 802, S. Brown 789; Z D. Whitmarsh 835; S. Clark 822; S Rider 794; Jas. Wise, to Jan 1, 1857, 815; Wm. Baird 860; D. Percival 815; J. V. Gordon 820; A. Penfield 789, $1 due Jan. 1st; Geo. W. Bailey 836; O. Rockwell 841; L Joslyn, 824—each $1.

J. Truesdell 841, from 789; J. Schult 833; W. Cowles 820; O Dowd 867; S. N Brooks 815; P. Scott 820; H. Jenkins 872 and G. to 132; S. F. Woodworth 841; David Bowles 820; H. Beebe 846; O. D. Eastman 841; Anson Brown 815; Jas. Linn 825; C. Gabriel 841 Jas. Crosby 841; P. Martin 794—81 cents due Jan. 1st; E. Rowell 846; S. A. Parker 815; S. Bradford 911; E Pike 833; S. Smith 861 and $7.75 for books—see note; W. B. Lanning 828; H. Andrews 841; Wm. Smith 846; E. Howard 848; Mrs. M. Chandler 872; Mrs. F. Beckwith 872; W. White 854; G. H. Gould 815; Rev L. Wright 867; L. Cochran, 867.—each $2.

Geo. C. Arms 893; M. F. Eaton 867; L Robbins 918; A. M. Pierce 841; Amos Smith 820—each $3.——R. Chalk 919—$4.

Wm, Kitson 823—50 cents; Jas. Bailey, G. to 120—25 cents; R. Cox 901—$2 50; Geo. Goodson 823—50 cents; K. H. Dimmick, G. to 120—25 cts.; J. B. Knight 867, G. to 126, and 50 cts on account, $2.75.

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ADVENT HERALD.



Luke 9:28–30.

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO 811. BOSTON, SATURDAY, NOVEMBER 29, 1856. VOLUME XVII. NO. 48.

THE WAY OF HAPPINESS.

'Tis this, *Live not to self,—for others live,*
With single eye to glorify the Lord.
'Tis taught by warblers in the tuneful groves:
By purling brooks, that flow through fertile vales;
By twinkling stars in evening's azure dome;
By the pale moon, with light reflective shining;
By noon-day sun, that sheds o'er all his light;
By falling rain, the dew, and fleecy snow;
By zephyr's balmy breath o'er fields and flowers;
By the broad ocean, swelling from its deeps;
By angel guards around Salvation's heirs;
By Christian martyrs dying for the truth;
By Bethlehem's manger and by Calvary's cross;
By every footfall of the Lord of life,
Who walked o'er Judah's lands in doing good;
By glory's throne, on which he sits and reigns,
The brightest image of eternal Love.
Then live,—live not to self,—for others live,
With single eye to glorify the Lord.
It is of wisdom and of peace the way,
Which leads to mansions of eternal bliss.
—*Puritan Recorder.*

The Cross of Christ.

BY JOHN CUMMING, D.D.

"For I determined not to know anything among you, save Jesus Christ, and him crucified."—I Cor. 2: 2.

We have all heard the wondrous story briefly embodied in the words "Jesus Christ, and him crucified." In Isaiah we have a description of the nature and end of the sufferings of Christ crucified. They were endured for us. The chastisement of our peace was upon him.

Paul must have felt this truth to be very important. He repeats it so often, and so earnestly; and expresses the same thought in many texts, some almost verbatim, and others, only more vividly and variedly unfolding it. "We preach Christ crucified;" and again, "God forbid that I should glory, save in the cross of Christ;" and again, "Looking into Jesus, who, for the joy set before him, endured the cross;" and again, "I count all but loss for the excellency of the knowledge of Christ Jesus."

This sentiment is so often and so emphatically repeated that one feels he must, in his inmost soul, have attached to these simple words a very deep, even an inexhaustible, meaning. There must have been something infinitely precious in "Christ crucified," to have thus absorbed the intensest thoughts, and pre-engaged the whole heart of St. Paul, and to have been felt worthy of being expressed so often and in so varied phraseology. He had accurately gauged its depth, and exactly weighed its excellence. He thoroughly understood it. Amid all the splendours of Athenian architecture, and attractions of philosophy; amid the military cohorts and legions of the conquerors of the world itself, he set forth, in endless variety, this great truth. It was luminous in his every address, was the end, and aim, and basis of every appeal, till Paul seems to us to have been a man of one idea, but that idea, how magnificent and precious! In all his addresses we find allusions to it—it is the tone that runs through and is audible in all—the coloring that overspreads all; it is the substance of all his epistles, the text and peroration of his sermons and most eloquent appeals. Paul's hope of the world's salvation was in "Christ crucified"—not in the disbursements of the treasury, nor in the swords and shields of the army, nor in the schools of philosophy, nor in the disclosures of science, nor in the stores of literature, but in this one central truth, unfolded clearly, preached earnestly, applied to the heart and conscience by the Holy Spirit of God. In it alone he saw the seed of the world's regeneration, the main element the Holy Spirit would use in the salvation of lost souls

It may be asked, what did he precisely mean by the words "Christ crucified?" He did not attach much importance to the manner of his death. There is no virtue in a mere cross—there is no essential excellence inherent in crucifixion. Thousands have thus died, some for their virtues, others for their crimes; but in no instance was there any moral excellence or expiatory virtue in this mode of death.

He could not have meant that there was anything expiatory or available in the fact of mere suffering. Suffering is not necessarily atoning. Job was a great sufferer, yet he was saved by a suffering without him, not by any sufferings he endured. The martyrs who are in heaven are said to have washed their robes and made them white, not in their own blood, but "in the blood of the Lamb." If there were anything expiatory in mere suffering, hell would be transformed in the lapse of years into heaven, and the lost in misery would be ultimate heirs of a crown of glory that fadeth not away.

Nor did the apostle mean by "Christ crucified" the material and sensuous thing into which a great truth has degenerated by the unfaithfulness of a corrupt Church—a crucifix. Holding a crucifix in the hand is perfectly compatible with hating Christ with the whole heart. Many a man has kissed a crucifix, and thought it was a password to the skies, when it was really the evidence of revolting hypocrisy, or a deadly, dark and miserable superstition. It is not therefore, the crucifix in the hand that is, or even represents, "Christ crucified," or is of any virtue or value. We Protestants have a crucifix, but it is not of ivory or of wood—it is the 53rd chapter of Isaiah—it is as much the inner as the outer agony, that is the true crucifix. On no material thing—on no manipulation of the carpenter, but on a finished sacrifice, and a new risen and living Lord, do we lean for everlasting acceptance before God.

If none of these things, what was in "Christ crucified" that made the apostle lay such and so ceaseless stress upon it? Its virtue arose from the peculiarity of the Person of the Sufferer, and next, from the peculiarity of the death of that Sufferer.

It arose, first from the peculiarity and grandeur of the Person of the holy Sufferer. If Jesus had been mere man, he might have died, but that death could not have been an Atonement for his own sins. It could have had no virtue. That one sentiment of Jesus, "I have power to lay down my life, and no man taketh it from me," is as conclusive a proof that Christ was God as the more direct expression, "The word was God." Do you ask, How? No man's life is his own, and any man who should lay down his life without being inevitably necessitated to do so, that is, without its being taken from him, would be a suicide. Either Jesus Christ was the Lord of glory, or he uttered words, "I lay down my life," that are only appropriate to the lips of a suicide. No man gave my life to me, God alone gave it; and he keeps its tides constantly circulating through those small and delicate vessels, so small and so delicate that one wonders that they last so long; but how long that life shall be sustained and this heart beat, rests not with me, but with Him who gave it. No created being can say, "I have power to lay down my life, no man taketh it from me;" and when Jesus said so he uttered what sounded like purely human words, but the ear of listening faith can hear in that seeming human statement the inner accents of "God manifest in the flesh." "Christ crucified," presented all these excellences to the mind of the apostle because of the peculiarity of his Person. He was man, indisputably man; and when a Socinian says, Christ was man, we reply, Certainly. And the Gospel of John was written, not to prove that Jesus was God, for that was not doubted, but to state, what had become almost incredible, that Jesus had become man. Jesus was man, we could see him, handle him, and know that he was of the same bone and flesh as we. But since Jesus was man, no angel, no saint, can come so close into contact with my heart as that once suffering, but now risen Man. I need none to come closer to me than Jesus; I am satisfied to find my way to heaven's highest reach of glory leaning upon no arm but his, and seeking no mediation supplemental to, or substitutional for, the mediation of Jesus. He was man in the strictest sense of the word, so that everything that can be predicated of man, sin excepted, can be said of Jesus. Do not hesitate, as Christians do occasionally, to say of Jesus things that seem to us to indicate that he was only man. For instance, in one place he says, "That day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." I believe these words. He says also, "My Father is greater than I"—I believe this also. Speaking as a man within the limits of humanity he stated what was true, and characteristic, and indeed demonstrative of his real humanity; but whilst he was man, he was also God; and, therefore, all that can be said of Deity, we say of Jesus. The Socnian tooks upon one side, and he sees the "Man of sorrows," but he will not see the obverse, on which he may read, "The mighty God, the Prince of Peace." He was man, in the strictest sense of that word, "man;" but he was God in the loftiest sense in which that awful word, yet not awful, but musical to a Christian's heart, can be uttered, felt, or comprehended There was here a Person, not like any other, in the constitution of his Person; and surely some great problem was to be solved,—some great discord to be harmonised,—some insuperable difficulty, insuperable to human intelligence, and to human power, was to be removed when God became man to accomplish it. That grave must have been dark that needed heaven's Sun to illuminate it, and the bars and the bolts of that tomb must have been strong, to requrie the Omnipotent God to bow the heavens in order to open it.

(To be continued.)

The Stars and the Promises.

Concluded.

Such are some of the points of similarity between the stars and promises. We will mention some contrasts. Very often the excellency of divine things is more fully brought out in this way than even in the other. We are ignorant of what the stars really are, or of what is in them; but, as believers, we know what the promises contain. They are full of blessings—are the channels for God's mercy to flow to us; the mirror to reflect God's beauty; and the instruments to change us into His likeness. The duration of the stars may be limited. Whether such passages as 2 Pet. 3., Ps. 102:26, Isa. 41:6, refer to the starry heavens, we cannot positively say; but this we know, that whatever may change or pass away, *God's words shall never pass away* "*That* endureth forever." The stars are silent as regards any words of kindness or comfort to the sinner. They proclaim God's glory; they tell of His wisdom, power, and greatness; but not a word comes from any of those countless orbs which whispers words of comfort to the mourner. But how eloquent and animating are God's promises! They speak tenderly to the guilty and the wretched; they beget hope in the desponding mind, and strengthen the heart to bear, to suffer, or to dare as circumstances may require.

A person may spend a lifetime studying the stars, and be lost for ever; but he who believes God's promises will be saved eternally. (1 John 5:9-11.) "Great God! what have I been doing?" exclaimed one on his dying bed, who had spent many years in studying the satellites of Jupiter, and neglected his soul. "The Lord hath made with me an everlasting covenant, ordered in all things and sure, and this is all my salvation and all my desire," said a dying saint who had made God's Word his delight. A man may study the stars for years, and remain in poverty; he may even be arrested for debt the day after he has discovered a new planet and "called it after his own name;" but he who gazes on the promises with the eye of faith may take possession of all that he beholds, and thus become rich for time and eternity,—"for godliness has promise of the life that now is, and of that which is to come." Yea, he may rise by the promises to Him who uttered them joyfully singing, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee? My flesh and my heart faileth, but God is the streugth of my heart, and my portion for ever." To all this may be added the consideration, that while the study of astronomy is costly, difficult, confined necessarly to the learned few, and robbing them of many a night's repose, the study of the promises is free: here the simple shall not err, here the many,—yea, all, are welcome to come; and all who come shall find rest to their souls; they shall be "blessed with the blessing of Abraham."

Thus the heavens declare God's glory, and the word reveals His grace. Looking at them both in connexion, the deeply humbled and adoring believer exclaims, "What is man, that thou art mindful of him?" "I am poor and needy; yet the Lord thinketh upon me." He is filled with wonder at the vastness and tenderness of God's mindfulness as mirrored forth by the boundless and beautiful heavens, and triumphs in the thought, that "He who sitteth on the circle of the earth, and meteth out the heaven with a span, hath said, I will never leave thee, nor forsake thee;" and calmly says, amidst all trials changes, and deferings, "I wait on the Lord, my soul doth wait and in his word, do I hope."

In the former part of these observations we saw Abraham walking forth, gazing on the stars and listening to God's voice. Some two thousand years after that solemn midnight colloquy, one of the patriarch's descendants was found in somewhat similar lonely circumstances, and enjoying also revelations of coming glories. A glance at him may serve to illustrate our subject and encourage our faith. The beloved disciple, who had leaned on his Master's bosom, at the close of one memorable Lord's day stood in attention as rapt and profound as that of his great progenitor. Sights more glorious than the stars of heaven had passed before his eye, and words more wonderful than even Abraham heard had been poured into his listening ear. The lengthened vision was drawing to a close. The rush of angel wings—the soundings of trumpets,—the voice of mighty thunderings,—the melody of innumerable harpers, no longer broke on his ear. The dazzling glories of God's throne, the overwhelming splendor of the New Jerusalem, no louger filled his eye; but one soft voice of surpassing sweetness yet spake to him, and, as he reverently listened, one glorious object filled his soul. That voice said, "I am the root and the offspring of David, the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will let him come, and take of the water of life freely." . . . . "Write: these words are true and faithful." . . . . "Behold I make all things new." . . . . "He that overcometh shall inherit all things." . . . . "He who testifieth these things saith, Surely I come quickly. Amen." The overflowing and longing heart of the favored seer replied, (and may all who lean on Christ, all who rest on God's sure word of promise, have grace to join him.) "Even so come, Lord Jesus." For then shall we see Him in whom all the promises are; we shall inherit them, be satisfied with His likeness, and eternally praise the mercy which made the promises, and the faithfulness which fulfilled them.

When Jesus, who is "the morning star," shall be revealed, when "the day star shall arise," (2 Pet.1:19,) three things will be manifested as regards the promises of God; and of all these stars are used as figures in the sacred word.—"All Israel shall be saved." Men have doubted whether those who have been wandering stars for so many ages will ever again, as a nation, revolve round a centre, or shine in an orbit of beauty and holiness. But that God who spake to Abraham concerning his seed under the figure of the stars of heaven, spake thus concerning them in one of their seasons of national depression:—"If these ordinances (of sun, moon and stars) depart from before me, saith the Lord, then the seed of Israel also shall cease *from being a nation* before me for ever." (Jer.31:36.) This is enough. God who made the stars hath pledged His word, and we wait in faith to hear Him say, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee;"

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" The Star must arise out of Jacob ; " the Deliverer must come to Zion, and all God's promises to Israel be fulfilled.

" *Then* shall be brought to pass the saying that is written, Death is swallowed up in victory." (Isa. 25:8, with 1 Cor. 15:54.) The body " sown in dishonor, will be raised in glory."—The clod of dust will become a star. This "vile body will be fashioned like unto His glorious body," " when He shall come to be glorified in His saints." Then also " they that are wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever ; " yea " shine as the sun in the kingdom of their Father."

While we live upon God's promises now, and rejoice in the present portion of strength and comfort which they bring to believers in Jesus, let us look forward and rejoice in hope of the salvation of Israel,—" our gathering together into Jesus,"—the glory—the kingdom—the renewal of creation—and "God all in all." "Then says one, our position will be found not so much in the promises, as wrapt up in the promiser." To inherit all things will be great indeed ; but " I will be his God, and he shall be my son," is greatest of all. " Rejoice we then in God's Word as those that find great spoil ; " but most of all let us " rejoice in hope of the glory of God."

Oh, for fellowship with the adoring Psalmist, as he surveyed the wondrous works of God, and exclaimed, " Bless the Lord, O my soul ! O Lord my God, thou art become very great ; thou art clothed with honor and majesty." His whole subject was before him, the heavens in their grandeur, the earth in its beauty, and all brought from nothingness by God's word of power.—Providence supplying all, governing all, was contemplated. Aud then, *the end—the glorious end.*—a renovated world, a redeemed creation blooming in eternal beauty ; and amidst all these wonders and prospects ; —himself a speck, an atom, a worthless sinner, not overlooked, but cared for, called by grace, pardoned, blessed, comforted, consecrated to God now, and destined to his highest glory. With all this before him, what language so fitting to his lips, or to ours who share his blessings and his hopes, as " Bless the Lord O my soul !" May the time soon come when, creation's groanings for ever over, all God's works shall praise Him and His saints, in whom His word has been fulfilled eternally bless Him. For this they are redeemed—a company " like the stars for multitude"—even to be the leaders of that song the chorus of which shall be furnished by all the creation of God, blessing, and honor , and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. (Rev. 5:13.)

" *Now* from the glories of His throne,
He bends to view this earthly ball ;
Sees all, as if that all were one,
Loves one, as if that one were all ;
Rolls the swift planets in their spheres,
And counts the sinner's lonely tears."

Lon. Quar. Jour. of Proph.

The Falls of Lodore.

[For the amusement and improvement of our youthful readers, we copy this wonderfully imitative poem by Robert Southey. Does it not sound very like a waterfall? But what are the Falls of Lodore to some of the great American waterfalls ?]

How does the water
Come down at Lodore ?
My little boy asked me
Thus once on a time,
And, moreover, he tasked me
To tell him in rhyme.
Anon, at the word,
There came first one daughter
And then came another,
To second and third
The request of their brother;
And to hear how the water
Comes down at Lodore,
With its rush and its roar,
As many a time
They had seen it before—
So I told them in rhyme;
For of rhymes I had store,
And 'twas my vocation
For their recreation
That so I should sing;
Because I was Laureate
To them and the King.
From its sources which well
From the Tarn on the fell,
From its fountains
In the mountains,
Its rills and its gills,
Through moss and through brake,
It runs and it creeps
For a while, till it sleeps
In its own little Lake.
And thence, at departing,
Awakening and starting,
It runs through the reeds,
And away it proceeds,
Through meadow and glade,
In sun and in shade,
And through the wood shelter
And crags in its flurry,
Helter-Skelter,
Hurry-Skurry ;
Here it comes sparkling,
And there it lies darkling,
Now smoking and frothing
In tumult and wrath in.
Till in the rapid race
On which it is bent,
It reaches the place
Of its steep descent.
The Cataract strong,
Then plunged along,
Striking and raging,
As if a war waging
Its caverns and rocks among;
Rising and leaping,
Sinking and creeping,
Swelling and sweeping,
Showering and springing,
Flying and flinging,
Writhing and ringing,
Eddying and whisking,
Spouting and frisking,
Turning and twisting,
Around and around
With endless rebound;
Smiting and fighting,
A sight to delight in,
Confounding. astounding,
Dizzying and deafening the ear with its sound.
Collecting, projecting,
Receding and spreading,
And shocking and rocking,
And darting and parting.
And threading and spreading,
And whizzing and hizzing,
And dripping and skipping,
And hitting and splitting,
And shining and twining,
And rattling and battling,
And shaking and quaking,
And pouring and roaring,
And waving and raving,
And tossing and crossing,
And flowing and going,
And running and stunning,
And foaming and roaming,
And dinning and spinning,
And dropping and hopping,
And working and jerking,
And guggling and struggling,
And heaving and cleaving,
And moaning and groaning,
And glittering and frittering,
And gathering and feathering,
And whitening and brightening,
And quivering and shivering,
And hurrying and skurrying,
And thundering and floundering.
Dividing and gliding and sliding,
And falling and sprawling and brawling,
And driving and riving and striving,
And sprinkling and bounding and rounding,
And bubbling and troubling and doubling,
And grumbling and rumbling and tumbling,
And clattering and battering and shattering.
Retreating and beating and meeting and sheeting,
Delaying and staying and playing and spraying,
Advancing and prancing and glancing and dancing,
Recoiling, turmoiling and toiling and boiling,
And gleaming and streaming and steaming and beaming,
And rushing and flushing and blushing and gushing,
And curling and purling and whirling and twirling,
And thumping and plumping and bumping and jumping,
And dashing and flashing and splashing and clashing,
And so never ending, but always descending,
Sounds and motions for ever and ever are blending,
All at once and all o'er with a mighty uproar,
And this way the water comes down at Lodore!

The Revival of the Inquisition.

We publish below an Edict of the Inquisitor General of the Apostolic See, in the diocese of Ancona and elsewhere. It would not be absurd to suppose that this was a document disentombed from musty libraries, bearing the date of 1656 ; but no, it is dated August 8, 1856. Verily, the Church of Rome is unchangeable—verily, infallible—the same in all times. Its blind credulity its infantile superstition, its monstrous prejudices, its implicit errors, its adhesive delusion, its dense ignorance, its putrified stagnation, are as blind, infantile, monstrous, dense and offensive now as three hundred years ago. At this late day and hour, when the holy precepts of a religion of charity, of love, and of mercy, are so widely spread among civilized nations, Rome, the antichrist, steps forth from her temporary silence, and lifting her brazen face and tottering form, counsels—not the deeds of charity and love, exhorts the bleeding nations that sit at the foot of her throne to no effort of self-renovation, offers no helpful arm to the down-stricken and the fallen, but proposes " to cover all Italy with a vast net work of espionage and denunciation ; to restore to all its pristine, nay even more than its Spanish vigor, the office of the Inquisition ; to extend its operations not merely to heterodoxy, to schism, to infidelity, to immorality, but to public, domestic, family, literary life ; to revive the persecution of the Jews and the Turks, and include to those persecutions all the Christians who come under its suspicion. Her voice grates harshly upon the ear of the nineteenth century." We publish the document in full, or our statement would hardly be credited. It condemns the " Holy Catholic Church" to the loathings of the world, and the contempt of all.

The *Correspondence Italienne* of the 19th ult., published the following document bearing the signature of the Inquisitor General, with the observation that comment upon it is needless :

" EDICT OF THE HOLY OFFICER.

We F. R. Thomas Vincent Airaldi, of the Order of Preachers, Master of Theology, and in the towns and dioceses of Ancona, Osimo-Cignoli, Jesi, Senigallia Loreto and Recamati, Macerata and Talentino, and other lands and localities annexed, Inquisitor General of the Holy Apostolic See, especially appointed against heretical depravity :

Being desirous, as imposed by our holy office, that the Catholic faith (without which, as the Apostle Paul writes to the Jews, it is impossible to please God) should be in our jurisdiction maintained pure and immaculate from all heretical contagion : and experience having proven unto us that many persons from malice, others from disobedience, and finally, others from ignorance, do not fulfill the strict obligations they are under, of denouncing to the holy office the misdeeds which come under its attributions, and that serious inconveniences and errors result therefrom, not only against good morals, but especially against the catholic faith ; nevertheless we, who have especially at heart the glory of God, the full conversation and increase of the holy faith, and the salvation of souls, to obviate all disorder, with the apostolic authority intrusted to us, command, in virtue of holy obedience, and under pain of excommunication, without prejudice to other penalties prescribed by the sacred canons, decrees, constitutions and of the sovereign pontiffs, by this present edict, all and every person, whatever his station, rank or employment, whether lay or clerical, and within the delay of one month, ten days of which are assigned for the first, ten for the second, and ten for the third peremptory term, to inform against and notify to us judicially, or to our vicar or resident curates, all and each of such persons as may come under his or their acquaintance ;

Who are heretical, or suspected of being so, or harborers or supporters of heretics, or who may have adhered to or do adhere to Jewish, Mohammedan, or Pagan rites, or who may have become apostates from the true Catholic faith ;

Who may have committed acts from which sufficient proof might be deducted that they are in open or secret league with the devil, performing arts of sorcery, of magic, or necromancy, offering to the above named (sic) perfumes, incense, or prayers for the discovery of treasures or other unholy purposes ; by invocations or promises of obedience, or by other practices in which his name or others are invoked ;

Who are familiar with or who practice necromancy, or no matter what sort of magic, with the abuse of the sacraments, sacred, or hallowed things ;

Who not being ordained, should have usurped with sacrilegious temerity the right of performing mass, or who are suspected of administering the sacrament of penitence to the faithful of Jesus Christ ;

Who may have abused or do abuse the sacrament of penitence, or the locality (*luogo*) of the same against, the Apostolic decrees ;

Who may have held or who hold secret meetings, in contempt and to the prejudice of, or against the Catholic religion ;

Who may have uttered or utter heretical blasphemy against God Almighty, the Most Holy Virgin Mary and the Saints, or who may have or do express contempt for sacred images ;

Who in despite of a solemn oath in the profession of no matter what religion approved by the church, or after having taking holy orders, may have, or do contract, or try to contract a marriage ;

" Who during the lifetime of a first wife, take a second, or who during the lifetime of a first husband, take or try to take a second ;

" Who may have, or have endeavored to impede, no matter how, may have acted contrary to the bull of His Holiness Pius V. of blessed memory, which commences as follows : ' *Si de protegendis*' ;

" Who may have published satires against the sovereign Pontiff, the Sacred College, high church functionaries of established religious orders ; or who may have published writings, no matter how, containing abuse or profanation of Holy Writ ;

" Who without the regular permission, should have in their possession writings or prints containing heresy, or heretical works of an irreligious nature ; or who read such, print such, or allow such to be printed ; or who introduced them or circulated them, under no matter what pretext or motive ;

" Who may have, without reason or permission, eaten, or given to eat to others, meat, eggs or milk on prohibited days, in contempt of the precepts of the Holy Church ;

" Who may have induced a Christian to embrace Judaism or any other sect contrary to the holy catholic religion. or who may have preventted, no matter how, Jews or Turks from being baptized ;

It is declared that by this statement of cases specified by us as of a nature to be denounced to the holy office, other cases are not excluded that come under the sacred canons, decrees, constitutions and bulls of the sovereign pontiffs.

The present edict does not abrogate the apostolic canonical regulations and other edicts of the ordained clergy and inquisitors. It is moreover, declared that those who do not inform as ordered by the present edict cannot be absolved from the excommunication incurred without having first informed judicially against the delinquents ; and although the month allowed may have passed, the obligation of informing remains the same under the same penalty until the person who has information has made a clean confession of it.

That this edict may be brought to the knowledge of all persons, we do ordain and command it to be placarded in all vestries and churches, and that no one may remain ignorant of these orders and endeavor to avoid obedience, we order all publishers, libraries, customs, hotel-keepers, shopkeepers, &c., to have a copy posted up in their respective establishments, in a prominent place, that they may be read by all comers, and we order all curates to read the same to their congregations at specified periods.

EXHORTATION.

As the principal or rather the sole object of the tribunal of the holy office is, as already stated, the glory of God, the exaltation of the holy faith, and the salvation of souls, we therefore after having commanded and ordained as above, now exhort paternally, all those who may be guilty of some offense against the sacred office to appear before us, or our vicars, voluntarily, before they are informed against by other persons, to make a full confession of their faults and errors. We assure them that should they not be under accusation already before some other ecclesiastical tribunal we will receive them with the bowels of compassion, and they shall be treated with that mercy which belongs to the sacred tribunal, and will be allowed to depart in peace, without expense or penance.

SPECIAL INSTRUCTIONS.

In obedience to the orders we have received relative to the press, the introduction or circulation of perverse and forbidden books, and having much at heart that in the towns and localities under our jurisdiction the pure faith may be preserved, which by the grace of the Almighty, actually exists there, we expressly ordain and command that men shall beware of publishing, introducing, selling, or circulating in the towns, or beyond the walls, or anywhere within our jurisdiction, any books that have not first been submitted to the examination of the sacred office under the penalties established by apostolic decrees, especially those of Clement VIII. and Gregory XV.

Finally we order and we command that no one shall infringe the apostolic orders, decrees, constitutions and bulls which prohibit Jews and Christians from entertaining certain private relations with each other, such as sleeping, eating, playing, disguising ; and. moreover, that all familiarity with them to be avoided, under the penalties, for Jews as well as for Christians, expressed in the bull of Pope Clement VIII. of blessed memory.

Given at the Sacred Office at Ancona, this 8th of August, 1856.

F. R. Thomas Vincent Airaldi,
Inquisitor-General.

Tragedy at the Surrey Gardens England.

It has been generally known that the Rev. C. H. Spurgeon has taken the Music Hall of the Royal Surrey Gardens, for three or four Sunday evenings with the two-fold purpose of making known his religious views, and also of raising a sum of money to build a new chapel, or as he terms it a new tabernacle sufficiently capacious to seat the many thousands of his hearers, Exeter Hall having been found too small to accommodate half of the persons who regularly attended his ministry. Although no charge was made for admission, the announcement was publicly billed, and advertised in most of the daily papers. Sunday last was the first evening of this

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novel service. As early as five o'clock thousands after thousands of well dressed persons, including men and women and also a large number of children, could be seen wending their way towards the gardens, and before the clock struck six there must have been five or six thousand persons waiting in Penton street, and the approaches to the gardens. By five minutes after six o'clock the whole of the three spacious galleries were filled, the orchestra was also densely crowded. By the time Mr. Spurgeon took his seat, notwithstanding the immense size of the place, there was not sufficient room for a dozen more to enter, and when the seats became filled there were some two or three thousand persons who were content to stand in the passages, and there were considerably more standing on the green sward outside and looking through the windows.

The proceedings commenced by the immense congregation—probably the largest that ever attended any minister since the days of John Wesley singing a hymn, after which the reverend gentleman read a selection from the sixteenth chap. of St. Luke's Gospel, in which he forcibly showed that "No man can serve two masters, for he will hate the one and love the other, or else he will hold to one and despise the other. Ye cannot serve God and Mammon." The preacher, in introducing his subject, said that there were many present who had frequently neglected to serve God, although they knew it was their duty; but the fact was, they had done so, and they thought it was no sin, they imagining that they could run with the hare, and at the same time run with the hounds. If the present congregation professed to be Christians, let them act as such; but if they did not profess to be such let them say so, and there would be an end of the case for, you "cannot serve God and Mammon." After dilating at considerable length upon the Gospel, another hymn was sung when Mr. Spurgeon offered up another prayer, in which he alluded to certain persons, whom he knew, he said to be present, who had been backsliders from the house of God; he also said, he could see present many females who had departed from the paths of virtue, and were bringing their fathers' grey hairs with sorrow to the grave. The exciting manner in which the preacher delivered the prayer appeared to rivet the attention of all present, and many an eye could be seen shedding tears, when all of a sudden almost simultaneously cries arose in different parts of the building, "The galleries are giving way!" Fire! fire! "The place is falling!"

It is impossible to describe the effect these shouts had upon the audience. They rose *en masse*, and as if electrified, and apparently with one mind, made a desperate rush towards the various places of exit, causing the most fearful confusion and uproar, every person endeavoring to save their own lives at the risk of sacrificing those of their fellow creatures. The reverend gentleman, with his stentorian voice, implored the excited multitude to keep their seats, assuring them there was no danger, and that the alarm was false. This assurance was repeated by the officials and others at every point of the building; but, unfortunately it had no effect upon those to whom it was addressed. Those in the rear of the doors pressed heedlessly upon those in front and carried all before them like a raging flood. In the galleries when the cry was raised an immediate rush was made to the staircase, which soon became thronged. The pressure from the people in the first gallery at the north-west tower of the building was so great that those nearest to the staircase were driven out by those pressing behind with such terrific force, that the iron banisters, which were fixed into the stone staircase, and surmounted by a thick mahogany rail were torn from their sockets, shivering to atoms the mahogany, and precipitating between fifty and sixty persons down the side of the staircase on the crowd below, killing some instantly, and fearfully wounding others.

The cries and shrieks at this period were truly terrific, to which was added the already-pent up excitement of those who had not been able to make their exit. They pressed on, treading furiously over the dead and dying, tearing frantically at each other. Hundreds had their clothes torn from their backs in their endeavors to escape; masses of men and women were driven down and trodden over heedless of their cries and lamentations; men appeared to care not for women, and women appeared equally callous of their own sex, one object only appearing to fill the mind of all—that of self-preservation. Some climbed over the galleries, and dropped upon the heads of those beneath them, others smashed out the windows, vainly endeavoring to escape by jumping out, to the injury of those below. All this time the pressure from those behind came greater and greater; many who would otherwise have been injured were crushed by the surrounding multitude. Women and even strong men fainted, dropped upon the floor, and were trodden over by those following them. Notwithstanding the number that had fallen from the gallery the crowd still pressed on to the staircases, and had it not been for the providential circumstance that there was an iron pillar supporting the end of the gallery, the loss of life must have been most awful. While this scene of devastation and terror was proceeding at the north-west end of the building, similar horrors were being enacted at all other outlets.

As soon as the shrieks of the unfortunate creatures who were suffering in the inside were heard by those who had obtained ingress into the gardens, but could not obtain admission into the hall, they made a desperate rush for the outer gates; but by a strange arrangement they could find no means of getting outside the gates, they having been firmly closed, to prevent the great crowd, which had been outside all the evening, from entering the garden. Men, women, and children, climbed, were drawn, and thrown over the iron railings, many of them being seriously injured in consequence.

By this time the greater portion of the audience had escaped from the hall, and of course, with all precipitancy, made for the street.—Those who had been fortunate enough to escape without injury assisted in bringing out their more unfortunate friends and companions, which at once realised the fact of the sad calamity to those outside, who, as quickly as possible, made their way toward the building for the purpose of seeking their relatives and friends. All those who had the power to do so had now left the hall and only the dead, dying, and wounded were to be seen.

A large body of police soon arrived and rendered every assistance in their power. Such as were not too badly wounded were at once conveyed in cabs to their own dwellings; others, through kindness of the inhabitants of Penton-street, Amelia-street, Carter-street, and Manor-street, were received and promptly attended to by the medical men in the neighborhood. The dead were conveyed, five to the workhouse of St. Mary, Newington, and two to their respective homes. With the exception of one they were all females. From the appearance of the bodies, they being completely blackened, it is the general opinion that most of the persons died of suffocation. Three of them have severe wounds, evidently caused from being trodden upon.

The aspect of the hall, after the departure of the audience, from the debris of their garments, too sadly told the tale of the fearful struggle which must have occurred during the endeavors of the unfortunate people to escape. There was scarcely any description of garment worn by male or female, but what was to be found in the building boots,shoes, legs of trowsers, tails and arms of coats, petticoats, shawls, bonnets, hats, victorines, capes, coats and other articles of wearing apparel to a great extent.

An eyewitness of the scene in the chapel, writes that among the wounded were two gentlemen with their thighs broken, and women—and men were to be seen stretched along the stone steps with the raging and maddening crowd trampling over them, while others dropped near the gap in the balustrades to the corridor below. One man was for some minuets in such a position, that many thought he would have been hanged. He was only released by a lady, who had thrown herself off the stair case, coming in contact with him in her descent. Of the people who were crushed and injured in the struggle, five were taken to Guy's Hospital,—four men, and a little girl about six years of age.—As soon as the hall was entirely cleared an official inspection took place to see whether there was any justification for the alarm which caused the dreadful catastrophe, and it was the opinion of those conducting the inquiry that none had existed, and it was stated to be the general belief that the out cry in the first instance was raised by a gang of swell mobsmen who had repaired to the hall for the purpose of plying their ordinary avocations.

The London *Christian Times* remarks as follows, on the awful affair recorded above:—

An apostle has informed us of the peculiar dangers to which he was exposed in promulgating the Gospel. "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft: in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." A popular preacher in the nineteenth century might describe his peculiar dangers in some such language as this: "In perils from the flatteries of my own people, who praise me as Divine, trumpet abroad my fame, excite false expectations, and stimulate envy; in perils from robbers, who steal the results of my painful toil, or my ready wit, and publish them, 'with all their imperfections on their heads,' for their own private profit; in perils from periodicals, some of which, agreeing in my doctrine, parade every fault of style and delivery with unconcealed zest, and some of which, taking only half my system, present a vile caricature of my teaching; in perils from newspapers, especially when Parliament is not sitting, which undertake to pronounce on my work without any understanding of spiritual things; in shop windows oft, with exaggerated features and impudent attitude; on the walls of the city oft, in every size and color, so that I cannot turn a corner without seeing my own name; in journeyings oft, by rail and boat, to raise money for schools and chapels in debt; in crowds oft, some of whom come to admire, and some to mock, in weariness oft, for perpetual excitement is followed by perpetual reaction, and after an enthusiastic night, I am ready in the morning to die." Such might be the soliloquy at least of one of our metropolitan preachers. And let none think that these perils are light. St. Paul's were calculated to test the physical nerve more severely, but the trials of the present day are no inconsiderable strain upon the spiritual nerve, if the expression may be allowed. He who can bear with equanimity all the censure of the hostile press, and still preach on in the mode which approves itself to his own judgment, or the praises of the friendly press, without undue elation, leading to self-trust and indifference; or he who, knowing the dangers on the one side or the other, and yielding in a measure to their influence, yet earnestly and prayerfully struggles against them, is no unworthy companion in tribulation of the great apostle, no undeserving soldier of the King and Lord of humanity.

To the perils enumerated Mr. Spurgeon must now add another and a heavier—the broken limbs and dying groans of his crushed and trampled hearers. It cannot cause surprise that the terrible sights and sounds overcame his spirit, and that he was led from the fatal scene more dead than alive. Manfully and wisely he battled with the tumult while there was any hope that his voice could calm it; but when he perceived that every effort was vain, and the full truth was unfolded, nature gave way; and since then, the hero of the hour has become the weak and trembling invalid. It is not difficult to divine what Mr. Spurgeon's feelings may have been on his way to the gardens, when he saw the thousands streaming from every avenue, nor yet when he ascended the platform and beheld such a mass of human beings as had perhaps never before assembled within four walls to listen to a sermon. If the thought of self mingled with the subject of his discourse—if his heart said, "These people have come to hear me: with all the efforts of newspapers, and the envy of ministers, my popnlarity still augments,—what must be my power to draw all London after me, even as all Jerusalem went after the Baptist;"—If, we say, such thoughts were his, who, amongst all his brethren dare cast the first stone at him? It is enough that he who rebuked Hezekiah in the hour of his pride, has smitten his servant now in the midst of his mightiest triumph.

The Bear in the Saw-Mill.

A hungry bear, screaming for food, lighted upon a saw-mill which stood in a forest. The man who attended it was eating his dinner when Bruin walked up to the mill. Seeing the bear coming, the man started from his seat, and climbing up to the beam of the mill, sat upon it. Bruin sat down upon his haunches,and began to eat the poor man's dinner with very great satisfaction.—But the man, having recovered from his fright, thought he would disturb the bear's equanimity by setting the saw in motion.—So, crawling softly along the beam, he leaned over, touching the handle which lifted the "gate," and let on the water. In a moment the saw began to dance, and the log on which Bruin sat to slide towards it.

It was now the bear's turn to start. He leaped upon the log, gazed at the saw a moment, and then, with a growl of defiance, leaped upon the saw, and, hugging it to his breast in a fit of fury, was soon changed into a dead bear. The man, you may be sure was very well pleased at this. He got rid of a troublesome visitor, and Bruin's body was worth more than the dinner which he had lost.

Foolish Bruin! He fought with a saw, and perished. I hope, my children, you will never imitate the bear's folly. I hope so, because many children do. Whoever does wrong fights with a saw. There is a boy, for example, who frets and fumes because his father is a poor man and can not afford to dress him as rich men's sons are dressed. That boy fights a saw, for it is both foolish and wicked to wrangle with the providence of God. Yonder is a girl who gets into a passion when she is contradicted, or when she can not have her own way.—She, too, fights with a saw, because such conduct is sinful She does herself harm by it, and every sin is a sharp saw ready to cut to death those who commit it.

Dear children, don't commit sin! Don't fight with a saw.

A Good 'rr.—The very ludicrous manner in which many Englishmen transpose the letter h, is well hit off in the following poetical effusion. Neither is this vulgarism confined to Cockneyism alone, as some people imagine, for other parts of England are infected with the like crudity — even men of intelligence are infected, such is the force of habit.

Petition of the letter "h" to the inhabitants of Kidderminster—Protesting:

Whereas, by you I have been driven
From 'ouse, from 'ome, from 'ope, from 'eaven,
And placed by your most learned society
In hexile, hanguish, and hanxiety;
Nay, charged, without one just pretence,
With harrogance and himpudence,—
I here demand full restitution.

Answer of the inhabitants of Kidderminster to the letter "h"—Greeting:

Whereas, we've rescued you—ingrate!
From anger, 'avoc, and from 'ate;
From 'orse-pond, 'anging, and from 'alter,
And consecrated you to haltar;
And placed you where you'd never be,
In honor and in honesty,
We think your talking an intrusion,
And shall not mend our elocution.

Persevere.—If a seaman should put about every time he encounters a head wind, he would never make a voyage. So he who permits himself to be baffled by adverse circumstances, will never make headway in the voyage of life. A sailor uses every wind to propel; so should the young man learn, to trim his sails and guide his bark, that even the adverse gales should fill its bellying canvas and send it forward on its onward course.

Affairs in Kansas.

A Lawrence letter of Nov. 8, in the St. Louis *Democrat*, communicates the following information:

"News here at present is very scarce. except the anxiety entertained by the whole people of the Territory as to the result of the murder trials, nothing of general interest is taking place. On Monday last fifteen men were acquitted who had been tried for murder because they were found with arms in their hands, a right which is sacredly guarantied to them by the Constitution, and which is, therefore, a right sacred to American citizenship. These fifteen men are a part of the hnndred and odd who were arrested by the United States troops by order of Gov. Geary. Not being able to convict them even before a pro-slavery jury, some of the jnrors, notorious as having taken part in the late struggles—not being able to convict them of murder, notwithstanding the manufactured testimony, and the strong outside pressure brought to bear upon the Court by Titus, Jones, and others of the pro-slavery leaders, the impartial (?) officers of the ill-fated Territory have recourse to another judicial experiment. Seven of the fifteen just released have been re arrested for robbing the Franklin post office! These men who had first been released from the sickening prison, and had enjoyed an hour of liberty (such as it is in Kansas), are once more thrown into it, there to remain, perhaps, till the April term of Court.

A few more are on trial, but the Court will adjourn on Saturday, so that really Lecompte has accomplished but very little.

The prisoners are still hopeful and in better health than usual. They have been ably defended by Messrs. Parrot and Stevens. Mr. Basset, of Lawrence, has been indefatigable in his attention to their wants; visiting them nearly every day. Others have visited them when they could.

Governor Geary has not yet returned from the south part of the Territory, where he has been with the dragoons for some time now. A gentleman from Ossawatomie told me yesterday that several Free State men had been arrested down there charged with murder or something in this way:—Word was sent that the Governor was coming at a certain time to see them. Every body was moved with curiosity, because not more than one in a hundred ever saw a live Governor. They flocked to see him, of course, and fifteen were nabbed by a marshal.

The building of the Free State Hotel here, which had been interrupted by the late war has been recommenced. The hotel will be much larger than the one destroyed on the 21st of May. It is to be built on the same site.

I spoke in my last of the convention at Big Springs, which nominated Gov. Reeder delegate to Congress, for the purpose of once more contesting the seat of John W. Whitfield. The manner of election is this that the committee appointed for that purpose shall canvas—by themselves and their agents—the entire territory, with a petition to Congress, asking it to give the seat to Gov. Reeder, and protesting against Whitfield as delegate, he having been illegally elected, as can be abundantly proved. It is expected that at least three thousand signatures will be attached to the paper, which will be a thousand more than the legal vote polled for Whitfield.

The sale of the Delaware trust lands comes off

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on the 17th inst., and excites some interest, 'any quantity' of speculators are in the territory, and a great many capitalists, who will make permanent investments in and around Leavenworth and Lawrence.

A great deal of clothing and provisions have arrived from the East, for the relief of the suffering, and the committee of distribution are relieving the destitute in every part of the territory."



The Advent Herald.

BOSTON, NOVEMBER 29, 1856.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. HARVEST, of the earth, ripe, and reaped by Him who sat on the white cloud, Rev. 14:15:—Symbolic of the saints at the end of the world, gathered from all the earth, and caught up to meet their Lord, preparatory to their possession of the kingdom: Matt. 13:39–43, "The harvest is the end of the world . . . then shall the righteous shine forth as the sun in the kingdom of their Father."
3. HEAD of fine gold, of Nebuchadnezzar's image, Dan. 2:32:—Symbolic of the kingdom of Babylon: (v. 37) "Thou O king art a king of kings . . and wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thine hand, and made thee ruler over them all: Thou art this head of gold,"
3. HEADS, four, of the leopard beast, Dan. 7:6:—Symbolic of the four distinct powers that ruled in succession in Greece, after its invasion by Xerxes, which was the crisis of Persian decay, and the commencement of Grecian power, viz.: 1. The Athenian which lasted 72 years B.C. 477—405; 2. The Lacedemonian, twenty-nine years B.C. 405—376 closing with the sea fight of Xerxes; 3. The Theban, ten years, B.C. 371—362; and, 4, two years afterward, the accession of Philip and commencement of the Macedonian power.
3. HEADS, of a Great Red Dragon, having seven heads and ten horns, and seven crowns on his heads, Rev. 12:3:—Symbolic of the seven distinct forms of government that prevailed in Rome previous to its subversion by the modern barbarians, viz., 1. The kingly from B.C. 753; 2. the Consular from 509; 3. the Dictatorial, which was for short periods, and resorted to in cases of emergency; 4. the Decemviral, from B.C. 451; 5. the Tribunitial, from B.C. 426 to B.C. 366, when the consular was restored: 6. the Pagan Imperial, from B.C. 53; and 7, the Christian Imperial, from A.D. 312. to A.D. 476, when the empire was subverted.—the crowns on the *heads*, indicating that the period symbolised by the dragon, was that of Rome when its power was wielded by those heads.
3. HEADS, of the wild beast, that rose out of the sea having seven heads and ten horns and upon his horns ten crowns, Rev. 13:1:—Symbolic of the above mentioned forms of the Roman power—the crowns on the horns being an indication that the period symbolized by the "wild beast," was when the power had passed from these heads to the forms of government symbolized by the horns—subsequent to A.D. 476.
3. HEADS, of the scarlet colored beast, having seven heads and ten horns, with a harlot seated on the beast, Rev. 17:3.—Symbolic of the first seven forms of Roman government—the period indicated, being that when the papacy controlled the power of the sundered kingdoms of the Roman empire: (vs. 9,10) "The seven heads are seven mountains," i.e., they symbolize the same that the seven mountains do, "and they are seven kings," or forms of government: "five are fallen," i.e., when John wrote, viz., the kingly, Consular, Dictatorial, Decemviral, and Tribunitial; "and one is,"—the Pagan Imperial: "and the other," the Christian Imperial, "is not yet come," when John was writing, "and when he cometh he must remain a little while," until 476, when the kingdom would be subverted, "and the wild beast . . . is the eighth," when the crowns are transferred to the horns.
2. HEART, as the seat of the affections, changed from a man's to a beast's, Dan. 4:16.—Symbolic of the change that should be made in the affections of Nebuchadnezzar, so that he would eat grass as oxen.
3. HEART, like that of a man's, given to the lion beast, Dan. 7:4:—Symbolic of the trembling and humbled condition of the lion kingdoms of Babylon, when the court was affrighted at the writing by spectral fingers on the wall of the king's palace.
3. Heat, with which men were scorched under the fourth vial, Rev. 16:9:—Symbolic of the oppressive exactions by which the French nation was impoverished, after the overthrow of the French monarchy in 1792.
3. HEAVEN, in contrast with the earth, when it departed as a scroll, Rev. 6:14:—Symbolic of the removal of the most conspicuous of the human governments.
3. HEAVEN, in which the woman appeared, in which war was, and from which the dragon was cast to the earth, Dan. 12, 3, 8:—Symbolic of the political dignity of the church previous to the fall of the Jews; of the place of contest between the leaders of the Christian and Pagan forces, and of the political distinction which the Pagan hierarchy lost when it lost the imperial favor.
2. HEAVEN, the new, after the first heaven had passed away, Rev. 21:1:—Symbolic of the new firmament, or atmosphere which will envelope the regenerated earth, Gen. 1:8, "God called the firmament heaven"—it being that which "divided the waters which were under the firmament from the waters that were above."
3. HEAVEN, opened, and into which John looked, Rev. 4:1:—Symbolic of the revelation to man's comprehension of heavenly mysteries.
2. HEAVEN, opened, and the revelation of the Faithful and True upon a white horse followed by the armies of heaven, Rev. 19:11:—Symbolic of the revelation of the Son of man in the clouds of heaven, with all his holy angels, at His appearing and kingdom.

(To be continued.)

A DICTIONARY OF TROPES.

ABOVE, *adv.* A Metaphor significant of more: "Twenty years old and *above*," Ex. 30:14.

ABOVE, *adv.* A substitution, for pre-eminence: "Thou shalt be *above* only, and not beneath," Deut. 28:13.

ADAMANT, *n.* Compared to by a simile, to signify callousness: "They made their hearts *as* an adamant stone," Zech. 7:12.

ADDER, *n.* A metaphor, expressive of subtlety, "Dan shall be an *adder* in the path," Gen. 49:17.

ADDER, *n.* Compared to by a simile, to illustrate disregard of God's message: "They are *like* the deaf adder that stoppeth her ears," Psa. 58:4.

ADDER, *n.* Put by a synecdoche for adders, "Thou shalt tread on the lion and *adder*," Psa. 91:13.

ADULTERY, *n.* A substitution for idolatry: "When backsliding Israel committed adultery," Jer. 3:8.

ADULTERY, *n.* A metaphor expressive of idolatry; "Committed adultery with stones and with stocks."

ALIVE, *adv.* A substitution for regenerated: "Alive to God through Christ," Rom. 6:11.

ALTAR, *n.* An elliptical metaphor, denominative of Christ's atoning sacrifice: "We have an *altar* whereof they have no right to eat who serve the tabernacle," Heb. 13:10.

ANOINTED, *v.* A substitution for set apart: "He which hath *anointed* us in God," 2 Cor. 1:20.

ANOINTED, *n.* A metaphorical denomination of Christ: "We have found the Messiah, which is THE ANOINTED," John 1:41.

ARROW, *n.* A synecdoche for arrows: "The *arrow* cannot make him flee," 41 28.

ARROW, *n.* A substitution for danger of any kind: "Afraid for the *arrow* that flieth by day," Psa. 91:5.

ARROW, *n.* A metaphor expressive of an instrument of torture: "He that beareth false witness is a sharp *arrow*," Psa. 25:18.

ASHES, *n.* A metaphor expressive of insignificance: "I have taken upon me to speak unto the Lord, which am but dust and *ashes*," Gen. 18:37.

ASHES, *n.* A substitution for that which is unsatisfying: "He feedeth on *ashes*. A deceived heart hath turned him aside," Isa. 44:20.

ASLEEP, *adv.* A substitution for died: "When Stephen had said this he fell *asleep*," Acts 7:60.

AWAKE, *v.* A substitution for renewed efforts: "It is high time to *awake* out of sleep," Rom. 13.11.

AWAKE, *v.* A metaphor for resurrected: "Till the heavens be no more, they shall not *awake*," Job 14:12.

BEAR, *n.* A synecdoche for bears: "The cow and the *bear* shall feed," Isa. 11 7.

BEE, *n.* A synecdoche for bees: "Shall hiss . . . for the *bee* that is in the land of Assyria," Isa. 7:18.

BITTER, *adj.* A metaphor for grievous: Esau "cried with a great and exceeding *bitter* cry," Gen. 27:34.

BITTER, *n.* A substitution for evil: "Woe unto them that put *bitter* for sweet," Isa. 5:20.

BLOOD, *n.* A metaphor for murder: "He will avenge the *blood* of his servants," Deut. 22:43.

BLOOD, *n.* A substitution for bloodshed. "The land is full of *blood*," Ezek. 9:9.

BODY, *n.* A synecdoche for bodies: "Who shall change our vile *body*, that it may be fashioned like unto his glorious body," Phil. 3:21.

BODY, *n.* A metaphor, expressive of nearness of relation "Ye are the *body* of Christ."

BRANCH, *n.* A metaphor, denominative of Christ, "My servant THE BRANCH," Zech. 3:8.

BREAD, *n.* A metaphor expressive of its moral nourishment: "Though the Lord give you the *bread* of adversity," Isa. 30:20.

BREAD, *n.* A synecdoche for food: "I will rain bread from heaven," Ex. 16:4.

BREAD, *n.* A substitution for that which is nourishing: "Ye spend your money for that which is not *bread*," Isa. 55:2.

BREATH, *n.* A metonymy for life: "While my *breath* is in me," Job 27:3.

CANDLE of the Lord, *n.* A metaphor, expressive of the spirit's self-examining agency "The spirit of man is the *candle of the Lord*, searching all the inward parts," Prov. 20:27.

CANDLE, *n.* A substitution for hope: "The *candle* of the wicked shall be put out," Prov. 24:20.

CITY, *n.* A synecdoche for cities: "Thou hast

CITY, *n.* A metonymy for its inhabitants: "The *city* Shushan was perplexed," Esth. 3.15,
made of a *city* an heap," Isa. 25:2.

COME, *v.* A substitution for the analogous act of the mind: "*Come* unto me, hear and your soul shall live," Isa. 55:3.

COVERT, *n.* A metaphor expressive of protection: "Be thou a *covert* from the face of the spoiler," Isa. 16:4.

COW, *n.* a synecdoche for cows: "The *cow* and the bear shall feed," Isa. 11:7.

CUP, *n.* A metaphor expressive of its effect on its assailants: "I will make Jerusalem a *cup* of trembling," Zech 12:2.

CUP, *n.* A metonymy for its contents: "Ye cannot drink the *cup* of the Lord, and the *cup* of devils," 1 Cor. 10:21.

CUP, *n.* A substitution for supply of blessings: "My *cup* runneth over," Psa. 23:5.

DARK, *adj.* A metaphor, expressive of obscurity: "Speak not in *dark* speeches," Num. 12:8.

DARK, *n.* A substitution for absence of God's favor: "They grope in the *dark* without light," Job. 12:25.

DAY, *n.* A synecdoche for days: "In the *day* that the Lord made the earth and the heavens," Gen. 2:4.

DAY, *n.* A metonymy, for the events to transpire in it: "The great and dreadful *day* of the Lord," Mal. 4:5.

DAY, *n.* A substitution for moral and spiritual enlightenment: "Ye are the children of the light, and the children of the *day*," 1 Thess. 5:5.

DEAD, *adj.* A metaphor, for absence of spiritual life: "You hath he quickened who were *dead* in trespasses and sins," Eph. 2:1.

DEATH, *n.* A metonymy, for that which causeth death. "A mad man casteth fire-brands, arrows and *death*," Prov. 26:18.

DEATH, *n.* A substitution for loss of God's favor: "If a man keep my sayings, he shall never see *death*," John 8:51.

DEEP, *adj.* A metaphor, for intricate: "Who revealeth *deep* things," Dan. 2:22.

DESERT, *n.* A synecdoche for deserts: "will make her desert like the garden of the Lord," Isa. 51:3.

DIE, *v.* A metaphor for to cease: "Wisdom shall *die* with you," Job 12:2.

DIE, *v.* A substitution for change of condition: "That which thou sowest is not quickened except it *die*," 1 Cor. 15:36.

To be continued.

The Inheritance Reserved in Heaven.

WHAT are we to understand by the inheritance being "reserved in heaven," as found in 1 Pet. 1:4, and similar expressions in the Bible?

R. R. Y.

ANSWER.—The passage referred to reads as follows:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Pet. 1:3–5.

An inheritance, literally, is a possession received from one's ancestors. In the passage before us, inheritance, by a metaphor, is the denominative of the reward which is in store for the redeemed—of the kingdom, the crown, and glory which God will give them; and heaven, by a metonymy, is put for the counsels or laws that obtain in heaven, whereby the reward that is in reserve for the just, is made sure to them, and the time of its manifestation deferred till "the last time," i.e., till the end of the world, the second advent, and the re-creation of all things. The meaning of the passage, then, is that by the resurrection of Jesus Christ, we are put in the lively expectation of the great and precious promises, the bestowal of which, in the wisdom of heaven, is deferred till the last day.

Paul (in Col. 1.5) speaks of the same thing as "the *hope* which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel." And Paul elsewhere denominates this inheritance "a crown of righteousness," when he says (2 Tim. 4:8), "Henceforth there is *laid up* for me a crown of righteousness, which the Lord the righteous Judge shall give you in *that day:* and not to me only, but unto all them also that love his appearing."

The inheritance in heaven is that of which Christ spake, when he said (Matt. 6:30) "Lay up for yourselves treasures in heaven." Again, (Luke 12:32, 33) "Fear not little flock; for it is your Father's good pleasure to give you the kingdom; Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens." And again (18:22) "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven." Or as Paul has it in 1 Tim. 6:16,—"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

The inheritance is reserved, or kept, the same as our life is, when Paul says, (Col. 3.34) "For ye are dead, and your life is *hid* with Christ in God: When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

The treasure which is laid up in heaven, according to Luke 12.32, is the kingdom, which it is the Father's good pleasure to give to the "little flock." But this kingdom is the inheritance of the earth, in the regeneration; and therefore it is the *title* to those treasures, that is laid up—the *title* to that inheritance that is secured in heaven. In the last time, Christ will say to those on his right hand, (Matt. 25.24) "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then (Dan. 7.27) "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High." And (Matt. 13 43) "Then shall the righteous shine forth as the sun in the kingdom of their Father." That will be the revelation in the last time of the incorruptible inheritance which is reserved in heaven; or to which there is there laid up a claim and title, which the events of the last day shall establish and ratify by putting the heirs into the possession of their inheritance.

Symptoms of Millenarianism.

We listened on Sunday Oct 2d, to a discourse preached by Dr. Hogarth, the successor to Dr. Cox in Brooklyn, N. Y., from Eph. 1:10—"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

The preacher stated that the great thought of the discourse was the Headship of Christ. The subject, of this gathering together, were limited to those in heaven and those on earth — the last not being included. He then represented the inhabitants of earth as separated from the angels in heaven by the fall. Previous to that, man could associate with angelic intelligences and was in harmony with them. The fall disconnected man from their fellowship; and reunion can only be effected through Christ. Refering to the proportion of men who have believed, he asked; Who can say that results in the future, will be greater than those in

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the past?—which he could not have said, had he believed that the Bible predicts a conversion of all in a future day. He then said, that if he read aright the 8th of Romans, the atonement was to affect the material earth, as well as man, and restore it to its place in the universe. The result, then of the gathering together, would be to bring man again into harmony with angels, elevating him to their standard. so that they in heaven and man on earth will be made equal,—the two being brought together and made as one, in the dispensation of the fulness of times, so that man shall again bear fellowship with angels.

This is good sound doctrine, and sheds light on the question how angels can be affected by Christ's atonement—being unfallen. This he illustrated by the return of a prodigal to a family who receive, forgive and love him as before. The one who is instrumental in returning the prodigal, does a favor to those of the family who had not departed, and to him who returns—reuniting them. In like manner Christ reunites angels and man, and thus He will "gather together in one, all things in Christ, both which are in heaven and which are on earth, even in Him."

NEW BOOKS.

The North and the South: A statistical view of the condition of the free and Slave States. By Henry Chase, A. M., and Charles W. Sanborn, M. D. Compiled from official documents. Boston; John P. Jewett and Co. Cleveland Ohio: H. P. B. Jewett. New York: Sheldon, Blakeman and Co. 1856.

This work presents a comparison between the Northern and Southern States of this republic, and shows from official documents the great advance of the North beyond the South, in Population, Industry, Wealth, Education, &c. &c. The South has the advantage of the North in its climate and soil; and why should it be behind it in every thing that shows the relative prosperity of the two sections, unless it be owing to slavery?

The Minnesota Hand-book for 1856-7, with a new and correct map. By Nathan H. Parker.

The Iowa Handbook, for 1856, with a new and correct map. By Nathan H. Parker.

These books have just been issued by the publishers last named; and contain valuable and reliable information respecting those young and rapidly growing States.

The Last of the Patriarchs; or Lessons chiefly from the Life of Joseph, by Dr. John Cumming, D. D. Philadelphia; Lindsay and Blakiston.

This is a new volume from the prolific brain of the most eloquent preacher of the age. It has the characteristics of his previous works, and is full of thoughts and suggestions.

Spray from the Cataract of Truth.

Begin right and do right and all will be right.

It is a great thing to be a consistent Christian.

Every word that we speak should be a vehicle of truth.

True fortitude of understanding consists in not suffering what we know to be disturbed by what we do not know.

One single fact, weighed by a mind in earnest, leaves oftentimes the deepest impression.

There is a shadowless world where angels dwell and it is a happy home, for Jesus Christ is there.

The soul elevating influence of the cross is a dew drop from heaven.

With God's grace in the heart, with the gleaming gates of heaven brightening the horizon beyond the grave, we may feel encouraged in the discharge of every duty.

We must serve God, not as we think fit, but as he hath appointed.

The soul must be trained by the spirit to a devotional habit, before it can endure the glare of God's holiness.

At the feet of Jesus only can our sorrows be converted into joy.

Great will be our loss if we are found ascribing unauthorized limits to the liberty of our God.—God's word, and not his secret purposes is the rule of our conduct.

To live aright we should die in our thoughts daily.

The tender flower of evangelical sorrow grows best in the shade of the cross.

It is only in God's light that we can clearly discern our blindness.

If the religion of Jesus Christ were false it would yet be preferable to the realities of a dying world.

Pressing toward the Mark.

"I press toward the mark, for the prize of the high calling of God in Christ Jesus."—*Phillippians* 2:14.

The most remarkable parts of the stadium were its entrance, middle, and extremity. The entrance was marked at first only by a line drawn on the sand, from side to side of the stadium. To prevent any unfair advantage being taken by the more vigilant or alert candidates; a cord was at length stretched in front of the horses or men that were to run; and sometimes the space was railed in with wood. The opening of this barrier was the signal for the racers to start. The middle of the stadium was remarkable only by the circumstance of having the prizes allotted to the victors set up there. From this custom Chrysostom draws a fine comparison. "As the judges, in the races and other games, expose in the midst of the stadium. to the view of the champions, the crowns which they were to receive; in like manner, the Lord by the mouth of his prophets, has placed the prizes in the midst of the course, which he designs for those who have the courage to contend for them."

At the extremity of the stadium was a goal, where foot-races ended; but in those of chariots and horses, they were to run several times round it without stopping, and aferwards conclude the race, by regaining the other extremity of the lists from whence they started. It is therefore the foot race the Apostle alludes to, when he speaks of the race set before the Christian, which was a straight course, to be run only once, and not, as in the other, several times without stopping.

According to some writers, it was at the goal, and not in the middle of the course, that the prizes were exhibited, and they were placed in a very conspicuous situation, so that the competitors might be animated by having them always in their sight. This accords with the view which the Apostle gives of the Christian life: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." L'Enfant thinks the Apostle here compares our Lord to those who stood at the elevated place at the end of the course, calling the racers by their names, and encouraging them by holding out the crown to exert themselves with vigor.

[Paxton.

A Complete Salvation.— Salvation is finished. It is offered. Shall it be rejected? Take the good of it, and give him the glory "He is the God of our salvation; in his name we will set up our banner." In that ladder whereby faith climbs her way aloft to heaven, there is not a round we can call our own. In this ark, which, with open doors offers an asylum in the coming storm a refuge in the rising flood, from stem to stern, from keel to deck, there is neither nail, nor plank, nor beam, that we can claim as ours. The plan of redemption was the design of infinite wisdom; its execution was left to dying love; and it is Mercy, generous Mercy, whose fair form stands in the open door, bidding. entreating, beseeching you all to come in. Listen to the voice of Jesus—"Come unto me, all ye that are heavy laden, and I will give you rest." And let his mother teach you how to speak, and learn from the angels how to sing.—With her—the casket of a divine jewel, who held the babe yet unborn in her virgin womb—with Mary say, "My soul doth magnify the Lord; my Spirit has rejoiced in God, my Saviour; for he that is mighty has done great things for me, and holy is his name." Or to his angels' song!—glowing with seraphic words: and sing with them ere they wheel their bright ranks for upward flight "Glory to God in the highest; on earth peace and good will to men."

Martin Luther says: "Once I was bold to prescribe to God, but surely the Lord despised such arrogance of mine, and said, I am God, and not to be ruled by you."

One of Luther's disciples, Antony Ulrich, Duke of Brunswick-Luneburg, writes;

Trust in God!
Thou forlorn one cease thy moan,
All thy pain and all thy sorrow
Are to God, the highest, known,
He leaves thee now but helps to-morrow:
Trust in God!
Hold to God!
The blows he deals in love are given,
That thy soul's health may better fare;
So mayest thou know the fear of heaven,
Confide in his parental care.
Hold to God!

We learn that a State Temperance Convention will be held in Boston, on Wednesday, Dec. 10th, in the Tremont Temple, commencing at 10 o'clock A.M.

It is expected that Gov. Fletcher, of Vermont, Gen. Carey, of Ohio, and other distinguished speakers will be present. All friends of the cause are invited.

Health of Elder Himes.

Elder Himes is gradually gaining in health and strength.

Luther's Conversation with Satan

In "The conversations of Luther," a work published after his death, it is said, that just about the time when the glorious light of the gospel began to penetrate his mind, darkened by the ignorance and superstition of Roman Catholicism, and brought him to a knowledge of Christ as the only Saviour of mankind, his Satanic majesty, either in reality or dream,* appeared before him in the depth of night, when the following conversation took place:

Satan "Luther, how dare you pretend to be a reformer of the Church? Luther, let your money do its duty—let your conscience do its duty—you have committed this sin—you have been guilty of that sin—you have omitted this duty, and you have neglected that duty; let your reform begin in your own bosom. How dare you attempt to be reformer of the Church?"

Luther. "Take up the slate that lies on the table, and write down all the sins with which you have charged me, and if there be any additional, append them too."

Satan. "I will do so, in order that you may know how great a sinner you are."—(Here he took up the slate and pencil and wrote a long catalogue of sins, with which he charged Luther.)

Luther. "Have you written the whole?"

Salan. Yes, and a black and dark catalogue it is, and sufficient to deter you from making any effort to reform others, till you have first purified and reformed yourself.

Luther. "Take up the slate again and write as I shall direct you. My sins are many, my transgressions in the sight of an infinitely holy God are countless as the hairs of my head; in me there dwelleth no good thing. But, Satan, after the last sin you have recorded, write the announcement that I shall repeat from John 1: 7, "The blood of Jesus Christ God's Son cleanseth us from ALL sin." *A. Snyder.*

*Whether it was a dream or a reality, Luther himself could not decide.

Remorse of a Lost Sinner.—The following is an extract from the sad history Spiera, of which the German Reforming Messenger has recently published a sketch, from the pen of Dr Schaff:—

Daily, many learned men, of different nations, visited him: and oftentimes from thirty to forty curious ones staid around his bed. To every proffered ground of comfort, would he oppose the lamentation: "I am damned by the righteous judgment of God! Already now am I shut up in hell! My torment no tongue can tell! And this awaits me too in all life to come. All hopes, every mercy of God, is forever gone. I have committed the sin against the Holy Ghost, which cannot be forgiven, either in this life or in that which is to come. Whoever is guilty of this blasphemy, is delivered over to the wrath and punishment of God. I am not able even to love God, but hate him with a perfect hatred! Soon will the measure of my deserved punishment be full, and shortly will I see my awful end. God will show me to the elect, as an example against the denying of his name!"

Touching the "blasphemy against the Holy Ghost," he is said to have spoken frequently in moving eloquence and with impressive kindness; but invariably with pointed application to himself. On one occasion, his friend Cittadella, the Presbyter, Antonius Fountanus, visited him, who had been in company with him, perhaps seven or eight months before—and indeed on the day that he journeyed to Venice. As soon as the miserable one saw him, he sorrowfully groaned: "O that cursed day! O that cursed day! O that I had never gone, or died at that time!" Hereupon they directly questioned him in reference to his former faith; whether he ever really believed, and in what way he had fallen from it—seeing that it is not to be looked for in the regenerate indeed. He answered: I verily believe that Christ is the atonement for our sins, and that through Him only can we gain Redemption and Justification—this I never doubted. Yet never did I contemplate aright the benefits of Jesus Christ, to a confession of the truth. I never with the heart entire loved Him in return. Yea, I even turned the gospel faith into a license for the flesh, and abused it in presumptuous sinning, neglecting all striving after sanctification.

A Whale Attacking a ship. The ship Cuban of Greenock, Captain Galloway, which arrived at that port from Demarara on Wednesday, met with a most extraordinary adventure on her homeward voyage. About 9 20 P. M. on the 16th inst. (nautical time). when in latitude 43 39 N., longitude 29 50 W., the ship, which was running before the wind at the rate of 9 knots an hour, received such a severe shock that she heeled over several strakes, and her way was completely stopped, while the men who were sleeping on the starboard berths of the topgallant forecastle were thrown out upon their chests. Shortly after the shock an immense whale rose at a short distance from the ship's quarter, and after lying motionless for a short time, as if stunned by the blow, swam towards the vessel, as if with the intention of repeating the attack. It was a moment of intense anxiety on board, but, fortunately, when close to the stern, the monster wheeled round in the opposite direction and dived, throwing with his tail as he did so a quantity of blood and water on board. It was a moonlight night, and the bulk of the huge animal could be seen distinctly towering to a considerable height above the surface. When he dived his tail appeared to those on board to be from 30 to 40 feet out of the water. The pumps were sounded, but the ship was found to be making no water. From the force of the blow and the fact that the second mate thought he heard a whale blowing a short time before the shock occurred, it is supposed that the fish made a regular attack upon the ship, and was not come in contact with while asleep. An estimate of its immense size and power may be formed from the fact of its bringing to a standstill a deeply laden ship of 500 tuns, sailing at the rate of nearly ten knots an hour.—*Greenock Advertiser.*

Disunion. The papers North speak sometimes of those Southern papers that are constantly calling for disunion, as papers of limited influence and of little standing. The papers which have published the greatest number of these articles are the Richmond *Enquirer*, the New Orleans *Delta*, and the Charleston *Mercury*, and are unquestionably the leading Democratic papers in those two leading Southern States. The same sentiments have been over and over declared by the Governor of Virginia and by the leading *public men of South Carolina. The Mercury says that all the members of Congress from that State are in favor of a dissolution of the Union.—Providence Journal.*

A Brief Colloquy.—"Our doctrine," said a Universalist preacher, "is certainly the most merciful; it embraces in its charity the whole of man, and divests God of all appearance of that severe justice which you say requires him to damn sinners. Surely if you would consult your peace of mind, you would discard your gloomy Calvanism and embrace it." "True," says the plain Christian man addressed, "it seems to be very charitable; but is it true? suppose I should trust in it, is there any way of rectifiyng my mistake, if in another world I should find it to be erroneous? I feel no disposition to hazard my soul, and as Universalism will, if true, cover my case at all events, I will, in the meantime, trust to the good old way, in believing in Christ for salvation, and testifying my sincerity by a holy life."

A Lesson for the self-righteous.—It is no uncommon thing for men to flatter themselves that God can not be displeased with them because they have omitted to do a great many bad deeds, which they would have done had they not been restrained by the fear of the law or of public opinion. The soundness of which morality is very well exhibited in Lessing's parable of "The wolf on his death bed."

"A wolf lay at his last gasp, and was reviewing his past life. 'It is true,' said he, 'I am a sinner, but yet, I hope not one of the greatest. I have done evil but I have also done much good. Once I remember, a bleating lamb that had strayed from the flock, came so near me, that I might easily have throttled it; but I did it no harm.'

I can testifiy to all that," said his friend, the fox, who was helping him prepare for death. "I remember perfectly all the circumstances. *It was just at the time when you were so dreadfully choked with that bone in your throat.*"

Fearful Signs.—To be insensible under judgments, to be hardened by instruction, to be devoted to the appetites, to rest in our own righteousness, to glory in our shame, to oppose the conversion of men to God, to sport with Scripture, to revile goodness and to slander the just, are nine things mentioned in the Bible as probable signs of final and total ruin.

Temptations.—Temptations are instructions.

He is not over-wise who goes out of God's way to escape a cross.

God will either keep his saints from temptations by his preventing mercy, or in temptations by his supporting mercy, or find a way for their escape by his delivering mercy.

A Christian that lives here among his enemies, should never stir out without his guard.

If you follow Satan, you will find the tempter prove a tormentor; if you will follow the Spirit you will find the counselor prove a comfort.—*Rev. John Mason.*

"Can I help you? Just say the word."

There spoke the whole-souled, whole-hearted man—the man whose very shadow is worth more than body, soul and estate, personal and spiritual, of two-thirds of the human race bearing that name. How he lifts the desponding spirit of his brother ni trouble! All day he has met with cold eyes, cold bows, cold smiles, cold words, and colder sympathy.

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CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

THE CONVENTION AT PROVIDENCE.

Wednesday morning, Nov. 12th.—This Convention assembled agreeably to appointment at New Market Hall, at 9 o'clock A.M., and opened with devotional exercises. The Convention then proceeded to organize, and the following officers were appointed:

President, S. Bliss; Vice President, Elder P. Hawks, Providence; Secretaries, Elders F. Gunner, of New York; J. Pearson, jr., of Newburyport, Mass.; O. R. Fassett, of Boston.

Business Committee, Elders Josiah Litch, of Philadelphia; T. M. Preble, of N. H.; J. M. Orrock, of C. E.; John Pearson jr., of Newburyport, Mass.; E. Crowell, Hartford, Ct.; Miles Grant, of Boston, Mass.; J. S. White of Wrentham, Mass.; L. Osler and S. S. Brewer, of Providence, and Mr. S. Bliss, of Boston, Mass.

The Business Committee presented before the Convention the following preamble and resolution for their consideration:

Whereas, we find ourselves occupying a position distinct from other religious bodies, and in some respects dissimilar; and as in all divinely sanctioned reformations, marked and abundant proofs of divine purpose have been given; and as we are satisfied that our distinctive position has been brought about by the Providences of God, and is therefore sanctioned by him, therefore,

Resolved, That we will endeavor by divine aid, more fully to understand the duties growing out of this position, and apply ourselves to their faithful performance.

On the motion to adopt the above preamble and resolution, Elder E. Crowell, said;—"Perhaps the preamble introduced by the business committee for the consideration of the Convention, embraces a sentiment with which we may not all really believe, viz.: that there are abundant evidences in our existence as a people, that we occupy a position designed by Divine Providence. I am desirous that this particular point may receive our notice, and call forth a full expression."

The remarks of Mr. Crowell, elicited a very animated and interesting discussion, in which the following brethren took part: Gunner, Osler, G. W. Burnham, Gates, Litch, Pearson and Preble.

AFTERNOON SESSION.

The discussion on the preamble and resolution that claimed the attention of the morning session was resumed. It was amended by erasing the words "direct agency," and the substitution of the term providences. After the amendment, Brn. Brewer, Osler, Parks, Preble, Crowell, Pearson, Gunner, Haswell, G. W. Burnham, Coburn and Hutchinson, offered some exceedingly interesting and profitable reflections, after which, it was unanimously adopted.

The committee on business reported the following:

Whereas, unity of labor, and as far as may be, unity of faith are necessary to the successful prosecution of the work of God; and as there is a diversity of sentiment among us as a people, producing to some extent dissimilar interests; and as we believe, that a candid and Christian interchange of views would remove in a great measure the conflicting interests, if not harmonize the discordant views: therefore,

Resolved, That as co-laborers in the promulgation of the doctrines intimately connected with the near coming of Christ, they hereafter avoid preaching on the subjects relating to the state of the dead, and final destiny of the wicked, in a manner calculated to give offence to those holding opposing sentiments: and that they as far as is practicable, express themselves in the language of Scripture.

This gave rise to an exceedingly lively debate on the true Christian and brotherly policy of holding and proclaiming these doctrines upon which there is a diversity of opinion, and opened a very fruitful and profitable subject of discussion, which occupied the time until the hour of adjournment.

EVENING SESSION.

The evening was set apart to devotional exercises: reading of the Scriptures by Elder B. S. Bachelder, of New Bedford; prayer by Elder J. M. Orrock, of Canada East, and a discourse by Elder F. Gunner, of New York, from the following text: "For this is for your health."—Acts 27:34. Subject, natural and spiritual health.

THURSDAY, A. M. SESSION.

President in the chair. The morning devotional exercises were conducted by Elder Grant, of Boston.

The discussion on the policy to be pursued in the preaching of those sentiments touching the state of the dead, and the final end of the wicked was resumed. Elder J. Litch gave an interesting history of the origin and progress of the division caused by the agitation of these and similar questions. He was followed by appropriate remarks on the necessity of mutual forbearance, &c., a judicious manner of promulgating these secondary subjects upon which there is a settled difference of views, by brethren Peck, Bachelder, Crowell Osler, Gunner, Grant, Brewer, Chapman, G. W. Burnham, Harvey and Parks. The last brother spoke in opposition to the resolution, and gave way for a motion to adjourn.

AFTERNOON SESSION.

Elder Parks being entitled to the floor resumed the debate on the preamble and resolution before the Convention. Brother Parks was followed by brethren Grant, Fassett, Gates and Hutchinson. The question being called for, it was adopted with great unanimity of feeling.

The Convention appeared to approach the consideration of this subject with considerable caution, but as the discussion progressed, a feeling of brotherly fellowship and confidence developed itself, until the utmost freedom of expression prevailed, which called forth the strongest desire for a removal of all obstacles for future union of spirit and labor.

The committee next presented the following proposition for the consideration of the Convention:

By what scriptural designations is Jesus Christ known to men before and since his incarnation, and in what sense is He denominated the Son of God?

The subjects involved in the above questions, were ably opened by Elder Litch. He expressed his deep conviction of the vast importance of the two leading, prominent views cherished by the Christian world; that termed the Orthodox, and that known as the Arian view. He said the subject had caused much controversy, and much bitter feeling, but it seemed to him, that one cause of this dissension was a defect in the views of Christ's son-ship—in the time when he sustained, or when this relationship was made known to men, and had been the means of turning the church from the contemplation of the real merits of this question. He then called attention to the simple view of Christ's sonship as given by the evangelist. His genealogy, the account of his miraculous conception, and the designation given to him.

The Vice President was then called to the chair, and brother Bliss said: We should not attempt a discussion of a question of this nature without a profound sense of our inability to comprehend the mode of the Divine existence. I am happy not to disagree with Elder Litch respecting the eternity of Christ's existence, and his pre-existent equality with the Father. We differ only on the point whether he is properly denominated the Son of God before his incarnation. While he is properly called the Son because he was conceived of the Holy Ghost in the womb of the virgin, and thus took upon his pre-existent Divinity our nature, yet I conceive that independent of that he is properly denominated the Son of God because of his eternal relation with the Father—a relationship not dependent on some act in the Divine existence, before which he was not the Son and then became the Son, but a relationship that existed from all eternity. As the Logos, who was with God, who made the worlds, who was before Abraham and before the world was, He was in the form of God and thought it not robbery to be equal with God, before his birth of Mary, but then took on himself the form of a servant and assumed humanity. Now I conceive that his relationship with the Father was such as to make it *possible* for the second person in the Divine Tri-unity to take upon himself our nature, but impossible for the Father or the Holy Spirit to have been thus incarnated. And this relationship, which made that compatible for him which was incompatible for the Father or Spirit, I conceive properly entitles him to the denominative of the eternal Son of God. An eternal relationship is no more difficult of comprehension than is an eternal existence, and is therefore not contrary to our reason, though it is infinitely beyond our comprehension. But in virtue of this relationship, God covenanted with him from all eternity, that he should, in the garments of humanity, purchase the redemption of fallen man.

Brother Bosworth said, that brother Litch had explained the faith he had entertained for years. If Christ had sustained the relation of Son before his incarnation, then some term, or terms would have been given in the Old Testament by which he would have been thus recognized. I fully believe that Christ existed before his birth, but not as holding the relation of Son.

Brother Hutchinson said, brother Bliss has given the generally received view of Protestant Christendom, and to which I give my approval. When I entered the Christian ministry, the question was put, "Do you believe in the eternal sonship of Christ?" This I answered in the affirmative, and it seems to me, that this is the clear teaching of the Divine Scriptures.

Remarks of interest were also made by brethren Osler, Gates, Preble and Phelps.

Elder Litch then offered the following resolution which was adopted:

Resolved, That this subject be committed to a committee of three, to be appointed by the chair, to consider and embody answers to the questions proposed, and report to the Convention.

Elders Litch, Pearson and Preble, were appointed.

To be continued.

LETTER FROM WM. S. MILLER.

BRO. HIMES—and the Dear and Beloved Brethren of the Second Advent scattered abroad. I address you to fulfil a former agreement, and thinking also, that a few lines from one of our late venerable Father Miller's sons would not be unacceptable at this important time. I pray God, that we may not lose sight of the greatest and most glorious doctrine that ever cheered the true Christian church since our dear Saviour's ascension.

What are we doing, and what is our position now brethren?

It seems to me we live in the time of the conflict of earth and nature, as developed by the beloved apostle John, in the Book of Revelation. Whoso readeth let him see, and believe, as that precious book declares. You ask what? Ans. Its voices, together with the lightnings and thunders that are to be manifest at that great and glorious epoch,—the taking to himself of his great power and to reign; even Jesus Christ. These voices and thunderings commenced in Europe at the rising of the sun, and will end in the West. I am no prophet, nor the son of a prophet. But what God has caused his prophets to write, I have an undoubted right to read, and try to understand, at least.

I wish here to ask one question, Do we find truth prevailing in the land? I fear not; for it is at this time so little that it can hardly be found. I fear that it has almost perished from the earth. But the truth of our blessed God must stand, in spite of earth, men and devils. Did not God show to the apostle John, that there should be voices, thundeings and lightnings, accompanied with hail, that would sweep away their refuges of lies? and are we not witnessing some of its very fulfilments now? Look at the present picture of this world. How has it been for the last ten years. People dissatisfied with present Governments,—the people of Old Europe have tried to form new constitutions, but in every instance they have been put down by force of arms. It looks as though they want to patch the old garment with new cloth, which as the Saviour says, makes the rent worse. I think we may not look for any better times till our Lord shall come, and put the "new wine into the new bottles." Brethren and sisters, one and all, have not the "voices" been heard? hath not the electric fluid filled the air? have not earthquakes, revolutions filled the inhabitants of earth with astonishment? Have not their effects been felt in revolutionary movements among the people of earth? Then, have not there been refuges of lies among us? Has not a lying spirit been felt or seen in the world? I think all this is now being accomplished at this present time. O for the fanner to come, with his fan in hand, and thoroughly purge his floor, and gather his wheat into the garner; and as a matter of course, comes the fate of the chaff, to be burned! What horror must fill the minds of all who have slighted God's everlasting gospel which has been preached in all the world! Don't give up the ship, our dear Father is at the helm, though the billows roll and our bark is near to foundering, he says put our trust in him, and all will be safe. He says, "Behold, I come quickly, and my reward is with me, to give to every one as he deserves." Sometimes I feel the temptations and trials of this present are somewhat severe; but O, the crown can be won by none but those who for Christ's sake have suffered here in temptation. It is my prayer that God may fit us all for the gathering of the true Israel into the heavenly Jerusalem, where the saints of all ages shall in harmony meet—each made immortal like our glorious Lord. My love to all who have suffered for Jesus' sake by having the "Millerite" name affixed to them as a stigma. Now mind, brethren, I know it is humiliating to bear such a name; but when our Lord comes, he will wipe off all stigmas and stains, and give us a new name, and new garments. Praise the Lord, O my soul, I say, Praise the Lord, that this is not our continuing city. We seek one to come which is truly heavenly, even the New Jerusalem, the city of our great King and deliverer.

Bro. Himes, my *Herald* I read with much delight, as it was the last paper that my dear father M. used to peruse with so much interest; and why, above all, should not his own children be interested in the Saviour? I trust most of them at this time do grow stronger in the faith here in our church, that all our trials will soon be over.

Brother Farrar still preaches with us. He is a worthy brother, having but very little to say or do with politics. I think such ministers God will bless in very deed when he comes.

WM. S. MILLER.

Low Hampton, N. Y., Oct 30th, 1856.

THE HEAVENLY WARRIOR.

BEHOLD the heavenly warrior as he boldly enters the fearful strife of the mystical battle-field! He enters from choice. He has counted the cost, and prepared himself for the final issue. How interesting he appears, clad in the robe of salvation, girded with God's essential truth, harnessed in divine panoply, and holding the weapons of his Commander's orders! The battle in which he engages is the most important ever fought by man. It is a battle for life—eternal life. If he is victorious, he is most gloriously victorious: and if he is vanquished, he will make a most shameful and disastrous retreat. The enemy with which he contends is both multitudinous and magnitudinous—both subtile and bold, both wary and eager, both strong and persevering. Earth, and hell, and carnal self contest every inch of ground, hand to hand. There is no tire to this combined and concentrating force. All the elements of diabolical malice are brought into the most fierce and advantageous play. No infernal manoeuvre is left untried to accomplish the purpose of defeat. Now is the Christian soldier's awful hour! Let him be valiant now, and win immortal palms. God, Christ, angels, men and devils are interested spectators of the prolonged and fearful struggle. Let not the warrior's courage fail. Let him look up to the Fountain of help, and cease not to cry day and night to the Mighty One for strength. His position is not an isolated one. Patriarchs, prophets, wise men, apostles, martyrs and saints of all ages have fought before him, and hoped for victory in death! The great Immanuel himself, his Captain and Lord, has stood in person on the bloody field, and engaged, in closest conflict with hell's most enraged and bitterest numbers. Let the Christian consider him, measuring swords with the king of Darkness in the solitude of the wilderness of Judea; after forty days' fasting, and surrounded by wild beasts—the victory is gained—Satan retires ashamed, and angels descend to fold their wings around the holy Sufferer! Look at him in the midst of criticising Pharisees, tempting Sadducees, questioning lawyers, and fault-finding Jews—insulted at the high priest's palace, abused in Pilate's Judgment Hall, mangled on the Roman cross—his disciples weeping around, his mother standing at his feet in tears, the ignorant Gentiles mocking his dying groans, death's halo gathering on his eye-lids, his Father's face hid—still he is victorious! O how victorious! Hear the heavenly Hero cry, "Father, forgive them, for they know not what they do."

"Jesus conquered when he fell!
Met, and vanquished earth and hell;
Now he leads us on to swell
The victories of the cross."

Hail! Christian soldier! Lift up thy head with courage, and address thee to thy work with strength divine. Fix thine eyes on those hills of light, and mountains of gladness which thou seest in the distance! Thou dost battle for an everlasting inheritance, for a crown unfading, for endless glory. Thou shalt rest at length in the city of God, whose walls are jasper, whose gates are pearl, and the streets of gold. How blessed will it be to be greeted in peace by the adorable Redeemer, when the war is over, and thou shalt lay down thy laurels at his feet! Then no hating foe again shall disturb thy joy and quiet, and no evil oppress thy soul. EDWIN BURNHAM.

Newburyport, Mass., 1856.

PERSECUTION OF SCRIPTURE READERS.

WHILE true Protestants in Ireland are protesting against all sympathizing with Popery, within, they are unrelaxingly laboring for the bringing

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away of the blinded and enslaved to the papacy, to the light, life, and liberty of spiritual Christianity; and if the violence of hostility be any mark of success, it is not wanting. Witness the following:

BARBAROUS ATTACK ON SCRIPTURE READERS.

We lately drew attention to a cowardly attack made by a party of Romanists on a number of Scripture-readers at Bofin Island. It is now our painful duty to publish the facts connected with a similar assault, made on the 19th, in the same neighborhood, on two Irish Church Mission agents, a party of men whom they had seen a short time before in company with a violent young priest recently sent there by Dr. MacHale. This gentlemen, who was selected, as his followers aver, out of fifty of his brethren, for his peculiar qualifications for the anti-Jumper crusade, and who has the spiritual charge also of Mr. Wilberforce's tenantry, met the readers, and without the shadow of provocation exclaimed bitterly, as was sworn before the magistrates, to a man who accompanied him, "Look at the devils!" The readers passed on in silence, but as they were returning home some time after, one of the men to whom the priest was seen speaking rushed after them with a reaping-hook, kicked John Hopkins violently in the stomach and legs, cut his hands in several places with the hook, and finally, when he endeavored to defend himself, threw it at his face with all his force evidently with the intention of doing him some deadly injury. On Hopkins raising up his left hand to ward off the blow, the hook passed through and through his arm, half way between the shoulder and the elbow. His assailant then repeatedly endeavored to drag away the hook, but Hopkins, by a desperate effort, succeeded in keeping him at bay until the other reader, who had just extricated himself from the grasp of two men who had been holding him all the time, extracted the deadly weapon from his arm—an operation which was attended with intense agony, owing to its serrated edge.

With great dfficulty the wounded man, assisted by the other reader, made his way, covered with blood, to the house of Thomas Young Prior, Esq., J. P., who lives in the neighborhood; but so great was his exhaustion on reaching the house, that he fainted at the magistrate's feet; and were it not for the Christian kindness of Mr. Prior and his wife, who poured wine into his mouth, and dressed his wounds with their own hands, he might have never rallied from his sinking state. Mr. Prior, after he was somewhat recovered, considerately sent him home in one of his own cars; and when the case was brought before the bench of magistrates in Clifden, that gentleman succeeded in having the man who was so near murdering this poor reader sentenced to two months' imprisonment, with hard labor. Hopkins swore that he ascribed the whole affair to the denunciation of the priest, though some of the Roman Catholic magistrates present cautioned him to abstain from referring to him at all. The clergyman of the parish cannot now pass from one place to another without being insulted in the grossest manner. As one of them, no later than Sunday last, was proceeding on foot after the morning service at Salruch, to perform another service at Tully, five miles distant, he was followed along the road, through Mr. Robert (late Archdeacon) Wilberforce's property, by a mob of grown-up boys yelling and calling him all kinds of abominable names, and threatening to "settle" him.

Everything confirms the opinion I have long ago expressed,—that Popery will externally and politically rise, before its final overthrow,—by the policy of absolute governments, courting its favor, and upholding it for their selfish interests, as is now the case on the Continent, and by accessions of the earthly, material-loving, as in England: while it will be "wasted away" by the bringing out of God's hidden ones into the spiritual community of the redeemed. There will be every effort to increase the number of Popish representatives from Ireland, at the next election, aided by the Government, who find Papists the most subservient, and are making favor and patronage run in the same channel; and Culien—who wants a charter for his university, and calculates the chances, when the Irish church is disendowed, of getting the Roman replaced, is wholly with the government. By the time that agitation has brought the crisis, he looks for mighty strength from English perverts.—*N. Y. Observer.*

Egyptian Pyramids.

With what amazement did we survey the vast surface that was presented to us when we arrived at this artificial mountain, which seemed to reach the clouds. Here and there appeared some Arab guides upon the immense masses above us, like so many pigmies, waiting to show the way to the summit. Already some of our party had begun the ascent, and were pausing at the tremendous depths they saw below.

One of our military companions, after having surmounted the most difficult part of the undertaking, became giddy in consequence of looking down from the elevation he hand attained; and being compelled to abandon the project, he hired an Arab to assist him in effecting his descent. The rest of us, more accustomed to the business of climbing heights, with many a halt for respiration, and many an exclamation of wonder, pursued our way towards the summit.

The mode of ascent has been frequently described: and yet, from the questions that are often proposed to travellers, it does not appear to be generally understood. The reader may imagine himself to be upon a stair-case, every one of which, to a man of middle stature, is nearly breast high, and the breadth of each step is equal to its height. Consequently the footing is secure; and, although a retrospect in going up be sometimes fearful to persons unaccustomed to look down from any considerable elevation, yet there is little danger of falling.

In some places, indeed, where the stones are decayed, caution may be required, and an Arab guide is alwrys necessary to avoid a total interruption: but, on the whole, the means of ascent are such that almost every one may accomplish it. Our progress was impeded by other causes. We carried with us a few instruments, such as our boat compass, a thermometer, a telescope, &c.

These could not be trusted in the hands of the Arabs, and they were liable to be broken every instant. At last we reached the topmost tier, to the great delight and satisfaction of all the party. Here we found a platform, thirty-two feet square, consisting of nine large stones, each of which might weigh about a ton, although they are much inferior in size to some of the stones used in the construction of this pyramid.

Travellers of all ages, and of various nations, have here inscribed their names. Some are written in Greek, many in French, a few in Arabic, one or two in English, and others in Latin. We were as desirous as our predecessors to leave a memorial of our arrival. It seemed to be a tribute of thankfulness due for the success of our undertaking, and presently every one of our party was seen busied in adding the inscription of his name.—*E. D. Clarke.*

Truth.—In conversation, truth does not require you to utter all your thoughts; yet it forbids you to speak in opposition to them.



Obituary.

"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me shall never die."—John 11:25,26.

Fell asleep in Jesus, at Worcester, Mass., on the 16th of Nov. 1856, sister Elizabeth B. wife of brother Francis Defose, aged 38 years.

She was born in Compton, C. E., was converted and joined the Christian church in Haverhill, Mass., about twenty years ago, remaining with that order till 1843, since which time she has been identified with the Adventists. Having maintained the character of a devoted wife, affectionate mother, and sincere Christian, she met disease and death, calmly and patiently trusting in Jesus, exhibiting much fortitude and faith amid severe sufferings. Her babe yielded up its life but a few weeks' since, and now our common enemy has taken the mother too. Three times has death entered brother D.'s family within the past two years. May he be sustained in his bereavement by faith and hope in God. She will, we feel assured, be gathered home at last by the Redeemer, and her last prayer, viz., that she might "have a part in the first resurrection," will soon be answered.

D. T. T.

Worcester, Mass., Nov. 19th, 1856.

Died, in Waterbury, Vt., Oct. 24th, 1856, Mrs. Betsey Waterman, wife of Dexter Waterman, (formerly of Royalton, Vt.), aged 82 years.

This aged mother in Israel had been afflicted with a disease which prostrated her upon her bed nearly twenty years. Her bodily sufferings were great, but the hope of the Christian, Jesus Christ within, the hope of glory, which has cheered her weary pilgrimage so many years, shone brighter and brighter till the lamp of life grew dim, and the wheel broken at the cistern ceased to move. She has left an aged companion and several children to mourn her loss, but their loss is her infinite gain.

"How blest the righteous when they die,
When holy souls retire to rest!
How mildly beams the closing eye!
How gently heaves the expiring breast."

Waterbury, Vt., 1856. W. R. P.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quité troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting thd skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours, John Pierpont.

Boston, 10th Oct., '55.

Dear Sirs, — I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear sirs, yours truly, Henry Lunt.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully, A. S. Kellogg.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmaceutists. Respectfully,

A. A. Hayes, M.D., Assayer to state of Mass.

16 Boylston street, Boston. 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the Peruvian Syrup, do not hesitate to recommend it to the attention of the public

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

(Signed) Thomas A. Dexter.
S. H. Kendall,
Samuel May,
Thomas C. Amory.

march 8

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,
Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the interior, Washington, D. C., Feb., 1856.

Sir; I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, Alonzo Ball, M.D.,
Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. co, Mich., Nov. 16, 1855.

Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bad, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo. J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston.

Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 24, '55.

Dear sir; I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood. John G. Meacham, M. D.

Erysipelas, Scrofula, King's Evil, Tetter, Tumors, and Salt Rheum.

From a Forwarding Merchant of St Louis, Feb. 4, 1856.

Dr. Ayer: Your pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her. Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev Dr. Hawkes, of the Methodist Epis. church.

Pulaski House, Savannah, Ga., Jan. 6, 1856.

Honored sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured by your pills of rheumatic gout—a painful disease that had afflicted me for years.

Vincent Sildell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be. We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J. C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere. aug 16 3 m

DR LITCH'S

RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's Pain Curer. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

Oriental Ointment, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

A Chance to Make Money.

PROFITABLE AND HONORABLE EMPLOYMENT!

The subscriber is desirous of having an agent in each county and town of the Union. A capital of from 5 to $10 only will be required, and anything like an efficient, energetic man can make from three to five dollars per day; some of the agents are realizing twice that sum. Every information will be given by addressing, with a stamp to pay return letter. WM. A. KINSLER,
Box 1228 Philadelphia, Pa., Post office.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, NOV. 29, 1856.

[The following note from Bro· Hutchinson, was unsolicited and unexpected. He requests its insertion in the *Herald*, with which I comply. Were I able to be in the field, I should much prefer to earn my bread by the "sweat of my brow." But in my necessity, I trust He that careth for the "sparrows" will provide for me and mine.—J. V. H.]

Last Sabbath, after my labors in Boston, I called on Elder Himes. I found him very low, though with symptoms better than when I called a few days previous. In the best view of his case it will be sometime before he can do anything in the way of labor. I fear that his present liabilities may greatly retard his recovery. Hence practical sympathy is needful.

I should like to say a word to the friends of the cause, which, if attended to, will, I have no doubt, greatly aid in the restoration of our afflicted brother. perhaps enough has been said on remitting without delay what is due to the office. But I have thought that the friends everywhere ought to show their sympathy at this time by special donations. While some could send money, others could send provisions, for his family, as potatoes, &c. &c &c. Every thing of the kind is high in Boston. A few in a place might join in filling a barrel or barrels with such things as would be useful. Direct Elder J. V. Himes, Boston, and put them on the cars. Some of the produce of Canada East, grown in such fertile places as Caldwell's Manor and Odell town, or in the Eastern townships near the railroad, would no doubt taste well in Boston.

Also some of the friends who live in that fine wheat country—Canada West, might send a barrel or two of flour along. And why should not the friends of Bro. Himes, in the Western States, who have so recently enjoyed his labors, feel a pleasure in doing something liberal in this way? I feel sure that the brethren and sisters in the Eastern States will be forward in this matter, and not allow Christmas and Newyear's to pass without some material expression of sympathy. "Bear ye one another's burdens, and so fulfil the law of Christ."

R. Hutchinson.

Sugar Hill, N. H., Nov. 19, 1856.

Advocacy of Truth.—It may be fairly doubted whether advocacy of the truth, however learned, logical, or eloquent, proceeding from low, selfish, partisan motives, or conducted with denunciation, censoriousness, or uncharitableness, does any good—whether it does not on the whole, by awakening disgust, arousing prejudice, and partisan feeling, and organizing opposition, do more harm than good, and defer, instead of hasten, the millennial triumph of truth. The bad passions inflamed and perpetuated seem to prevent or counterbalance all the advantage of intellectual enlightenment. And those insulted while convinced, will continue in the same course of action still. We can no more whip error out of the community by the scorpion lash of controversy, than we can drive out of the community insults, violence, altercations and murders by carrying bowie-knives and pistols. There is an order of religious controversy as effectually barring the progress of truth, as pistols and bowie-knives the prevention of frequent altercations and murders, and the triumph of peace prinples.

Singular Bottle Stories.—Capt. Beecher, editor of the English National Magazine, has compiled, within the last ten years, the following curious voyage of bottles thrown into the sea by unfortunate navigators. A good many bottles thrown into the sea next to the African coast, found their way to Europe. The bottle seems to have anticipated the Austral-Panama route, having traveled from the Panama isthmus to the Irish coast. Another crossed the Atlantic from the Canaries to Nova Scotia· Three or four bottles thrown into the sea by Greenland mariners on Davis' Strait, landed on the north-west coast of Ireland. Another one made a very curious trip: it swam from the South Atlantic Ocean to the west coast of Africa, passed Gibraltar, went along the Portuguese coast, the coast of France, and was finally picked up on Jersey Island; the direct line touches at least all these places, and makes it more than probable it took this route. One bottle was only found after sixteen years' swimming, one after fourteen, and two after ten years. A few only traveled more than one year, and one only five days. This last was sent off by the captain of the Racehorse, on the 17th of April, in the Caribbean Sea, and was found on the 22d, after having gone through three degrees of longtitude in a western direction.—Capt· M'Clare, of the Investigator, well known since his discovery of the North West Strait, threw a bottle into the sea in 1850, on his way to Behring's Strait. It swam 3,600 miles in 206 days, and was picked up on the Honduras coast. A work like that of Capt. Beecher cannot fail to throw some light on the different observations of the current of the sea.

Look out for Colds.—This is the season when colds are more liable to be caught than in almost any other. The atmosphere out of doors is damp, without being very cold, which tempts people to dress less warm than they should. Moreover, when heated with walking, persons frequently sit down in a chilly parlor or sitting room, for houses generally have a lower temperature during this month than exists without. The remedy is, to dress with sufficient warmth to resist the damp atmosphere; to maintain enough fire in dwellings to expel the dampness, and to avoid throwing off over-coats or shawls, on coming home, unless the temperatnre of the room is sufficiently high to warrant it.—Thousands of persons, especially females, have laid the foundation of fatal diseases of the lungs by neglecting these precautions. "An ounce of preventive," says an excellent proverb, "is worth a pound of cure." Three-fourths of the persons who die prematurely, fall victims to some violation of the laws of health. To keep well, and enjoy long life, it is only necessary to be careful, unless indeed, constitutional and hereditary disease interposes, and even then existence may be greatly prolonged.—*Phila. Ledger.*

A ragged school association in a public appeal, state that there are in London 1,400,000 who never attend public worship, 150,000 habitual drunkards, 160,000 open profligates, 20,000 professed beggars, 10,000 gamblers,30,000 destitute children and 30,000 receivers of stolen goods. More than 10,000 young men under sixteen years of age, are annually committed for their theft in Great Britain.

Coming to Conscience.—A minister, says an exchange, was about to leave his congregation, for the purpose of visiting London on what was by no means a pleasant errand, to beg on behalf of his place of worship. Previous to his departure, he called together the principal persons connected with his charge, and asked them, "Now I shall be asked, whether we have conscientiously done all we can to the removal of this debt; what answer am I to give? Brother so and-so, can you in conscience say that you have?" "Why sir," he replied, "if you come to conscience, I don't know that I can." The same question he put to a second and a third, and so on, and similar answers were returned, till the whole sum required was subscribed, and there was no longer any need of their pastor's wearing out his soul in coming to London on any such unpleasant excursion.

Dr. Newman on the Bible.—"Who will not say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy (Protestantism) in this country! It lives in the ear like a music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego. Its felicities seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft, and gentle, and pure, and good, speaks to him forever out of his English Bible,—It is his sacred thing which doubt has never dimmed and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible."

It is a low view of knowledge, to make it an instrument to an end; knowledge of what is true and excellent is a substantive good, a blessedness realized without looking to further ends; it is itself its best end, and they do but make a trade of it who seek it as a means of gaining things below itself, or see ought in it but the body and glory of an unchanging good.

Never consider yourself dressed except you have on the white garment of inward sanctification, the royal robe of Christ's righteousness, and the embroidered cloak of blameless conversation.

We give the following appeal, with the full conviction that the necessities of the case are as they are stated.

In regard to appeals for the destitute, we have confined ourselves to ministers among us who have worn themselves out in the work, or are sick.

In this case, bro. C. formerly preached among the Adventists, and has personal friends, who will delight to help him in his present need. We trust also, that he will not be forgotten by his neighbors. Remember the poor—and sick.

I hereby certify from my own personal knowledge, that Mr. John Craig and family are at present in very needy circumstances.

He is wholly disabled from all labor by an ulcerated limb, which makes an appeal to Christian charity necessary. All contributions directed, to him at Clinton Mass., will relieve a case of actual want.

C. M. Bowers,
Pastor of Baptist Church.

Agent for St. Albans, Hancock Co., Ill.—Elder Larkin Scott. He has a supply of new Harps and other important works. Friends in the vicinity will call on him for the works.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
Memoir of William Miller	$1,00.	,19.
" " " " *gilt*	1,50.	"
Bliss on the Apocalypse	,60.	,12.
Bliss' Sacred Chronology	,38.	,08.
Hill's Inheritance of the Saints,	1,00	,16.
" " " " *gilt*	1,37.	"
Fassett's Discourses on the Jews and Millennium	,33.	,05
Hymns of the Old Harp	,38.	,06.
Preble's 200 Stories	,38.	,07.
Life of Chrysostom	,75.	,13.
Lord's Ex. of the Apocalypse	2,00.	,33.
Memoir of P. A. Carter	,31.	,05.
Litch's *Messiah's Throne, &c.*	,75.	.12
Miss Johnson's Poems	,50	,08.
Army of the Great King	,40	,07.
Taylor's *Voice of the Church,*	1,00	,18.
Lord's Geognosy	1.25	.19.
E. H. Derby on Catholicism	.75	.17.
Daniels on Spiritualism	1.00	.16·
The New Harp (Pew Ed.)	.80	.16.
" " " *gilt*	1.50	.16.
" " (*Pocket Ed.*)	.70	.12.
" " " *gilt*	1.25	.12.
The World's Jubilee. By Mrs. Silliman	1,00	.17.
Wellcome on Matt. 24, 25	.33.	,06.
Time of the End	1.00.	,21.

Works by Rev. John Cumming, d.d., minister of the Scottish Church, Crown Court, London, viz.:

On Romanism	1,00.	,24.
" *the Apocalypse* (1st Series)	,75	,21.
" " " (2d ")	"	,22.
" " *Seven Churches*	"	,21
" *Daniel*	"	,20.
" *Genesis*	"	,16,
" *Exodus*	"	,18.
" *Leviticus*	"	,16.
" *Matthew*	"	,19.
" *Mark*	"	,14.
" *Luke*	"	,20.
" *John*	"	,20.
" *Miracles*	"	,19.
" *Parables*	"	"
The Daily Life	"	,14.
Benedictions	"	,15.
Church before the Flood	"	,17.
Voices of the Night	"	,13.
" *of the Day*	"	,15.
" *of the Dead*	"	"
Tent and the Altar	"	,16.
Minor Works (1st series)	"	,20.
" " (2d ")	"	,19.
" " (3d ")	"	,19.
Evidences of Christianity	"	,12.
Signs of the Times	"	,18.
Family Prayers (1st series)	"	'19
" (2d series)	"	,,
Twelve Urgent Questions	"	,18
The End	"	,18

Works of Rev. Horatius Bonar, of Eng., viz.:

Morning of Joy	,40	,08.
Eternal Day	,50	,10.
Night of Weeping	,30	,07.
Story of Grace	,30	,06.

Tracts for the Times—viz:

1. *The Hope of the Church*	$1,50 per 100.	
2. *The Kingdom of God*	"	"
3. *The Glory of God filling the Earth*	"	"
4. *The Return of the Jews*	2,00	"
5. *The World's Conversion*	1,50	"
Advent Tracts, bound. Vol. 1	,25.	,05
" " " " 2	,33,	,07.
Facts on Romanism	,15.	,03:

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, $1 50 per 100, 3 cts. single.

The postage on the above tracts is one cent each.

Appointments, &c.

I will preach at North Troy, Vt., Friday eve, Nov. 28th, and remain over the Sabbath; No. Fairfield Sabbath the 7th of Decem., as Elder Rockwell may arrange. Will bro. Newton call for me at the post office, Sheldon Creek, on the arrival of the morning stage from Richford Friday, Dec 5th? Addison Sabbath 14th; will some one call for me at Vergennes on the morning train from Burlington Friday the 12th; Low Hampton, N. Y., Sabbath 21st; also will lecture upon the nature, importance, and benefits of sacred music on Tuesday eve, 23d; Hebron, Washington co., N. Y., Thursday and Friday evenings, 25th and 26th, and over the Sabbath. Will Eld. Ross call for me at the Rupert depot on the arrival of the afternoon train from Castleton, Wednesday, 25th? Albany Tuesday eve, 29th, and will attend to the communion service as bro. Nichols may arrange. No meetings on Saturday. Evening meetings at early candle light.

N. Billings.

Ps. My P. O. address is Westboro', Mass. N.B.

I have appointments as follows: At Concord the 1st Sabbath in Nov; Canterbury, in the town house, 2d Sabbath; and at Loudon Ridge, 4th Sabbath, as the 3d Sabbath would conflict with my attending the General Convention. T. M. Preble.

I. H. Shipman will preach at Lake Village, N H., the 1st Sabbath in Dec.

My P. O. address is Manchester, N. H. John Morse.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. D. Marden—Your paper is positively sent from this office every week.

Elder J. Tucker—The two dollars were duly rec'd, and paid up to Jan. 1, '57.

I. Wiswell—We cr. the two dollars as directed, but there was nothing enclosed for the Y. G.

D. T Taylor—We have procured a copy of Whiting's Testament for you from Elder Bosworth.

W Bushy.—$3 on Her. to No 815. There is due from N P. to Jan. 1st, $6.

Elder John Pearce—Sent you "Voice of the Church" the 22d inst., and transferred the div. as you said.

S. Marion—Sent Harp the 23d.

I. C. Wellcome—Sent S. S. Brewer 75 books, and Crawford and Danforth 24 on the 23d.

O Rockwell—Sent books the 23d.

A. C. Webster—We will send to Jan. 1st, and stop if we do not hear from you.

J. B. Knight—You have paid to Jan. 1, '58, on the Herald, and are overpaid $1.43 on book acc't.

J. Cummings, jr.—Sent box of books to care of S. Sayles, Moline, Rock Island county, Ill., by Thompson's Express on the 26th inst.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

Note.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The Postmaster of Davenport, Iowa, sends back S. Wright's paper. He owes....$4 00

To Bro Himes—from A Friend....$5 00

Herald to Poor—S. W. Sage....$4.00

RECEIPTS

UP TO NOV. 25TH, 1856.

The No. appended to each name is that of the Herald *to which the money credited pa s. No.* 763 *was the closing number of* 1855; *No.* 789 *is the Middle of the present volume, extending to July* 1, 1856; *and No.* 815 *is to the close of* 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his *post-office address*—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their intitials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even *to sign their names!* Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

G. N Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P O address?

A. S. W M'Causland—You do not give us the address to which your paper is sent, and so we do n't find your name. It is not at Sandwich, where you date your letter.

Oct. 3. G. W. Sanderson—We have entered your name, and send the paper to Haverhill; but as you do not say where it has been sent, we do not know where to look for it, so that it will still go there until you inform us.

John Mayo 835; G. W. Haven 772; Wm. Cooley 835; N. R Clay 823; S Marvin to book; L Conkey 826; Mrs E. A Perkins 879; C. Davis 827; John Pressy 809; J R Pease 819; Ira Williams 807; N. True 768—$1.80 due Jan. 1, '57; Mrs G Manuel 836; Calvin Cisco, 836; Z Harvey 825; W Allen 867 and $2 as requested; C W Crapo 841; O Jones 815; L S Phares 841; B Trefethen 815; Mrs. O. Shirley 815; B S Reynolds 841—each $1.

R C Stillman 820; C D Rhodes 841; D. Bullis 854; W. P. Woodworth 860; A Little 893; I. F. Hardin 831 and G. to 126; M. Gove 831; G T Stacy 815; Levi Parker 846; J. D. Wheeler 841; S. Howland 844; H Noyes 841; U. Noyes 872; Wm. Parsons 834; S. Smith 858; F Parker 841; Uri Baker 841; A Spence 862; Wm. O. Parsons 815; E Tenney 794; John Seelye 835; S Ruggles 834; Dea J. Tripp 794; R C Parmalee 835; J Campbell 867; J Whitman 820; M. Reynolds 815; A I Blackman 824; H. A. Pearsall (cr. $3) to 849—each $2.

S W Hoyt 841; W H Sage; 924; H S. Ross 823; Isaac Reed 849; W Wood 820—each $3.

C Beckwith 846 and G to 126; James Roberts 846 and 2G to 120; Betsey Richards 807—each $2.50——J Kelsey $14 on acc't, Saml. Smith 789—$5,—due $1.

Digitized by the Center for Adventist Research

ADVENT HERALD.



Luke 9:28–30

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO 812. BOSTON, SATURDAY, DECEMBER 6, 1856. VOLUME XVII. NO. 49.

LIFE.

How wild and dim this life appears!
One long deep heavy sigh,
When before our eyes, half closed in tears,
The images of former years
Are faintly gliding by!
And still forgotten while they go!
As, on the sea beach, wave on wave
Dissolves at once in snow,
The amber clouds one moment lie,
Then, like a dream, are gone!
Though beautiful the moonbeams play
On the lake's bosom, bright as they,
And the soul intensely loves their stay,
Soon as the radiance melts away,
We scarce believe it shone!
Heaven-airs amid the harp-strings dwell;
And we wish they ne'er may fade:—
They cease—and the soul is a silent cell,
Where music never played!
Dreams follow dreams, through the long night hours,
Each lovelier than the last;
But, ere the breath of morning flowers,
That gorgeous world flies past;
And many a sweet angelic cheek,
Whose smiles of love and fondness speak,
Glides by us on the earth;
While in a day we cannot tell
Where shone the face we loved so well,
In sadness, or in mirth.

Professor Wilson.

The Cross of Christ.

BY JOHN CUMMING, D.D.

"For I determined not to know anything among you, save Jesus Christ, and him crucified."—I Cor. 2: 2.

(Concluded from our last.)

Christ's death was as peculiar as his Person. He was the most innocent of beings, and yet the "Man of sorrows." If the death of Jesus was not an atonement, there is an anomaly in God's providential government which never occurred before, and has not occurred since. The law of God's government is that sin issues suffering, as sound echo, and that holiness flowers into happiness, like light into sunshine. This law is never violated. Jesus by the confession of fiends from below, by the admission of judges from the bench, by a voice still more impressive from the excellent glory, was pronounced to be the innocent, the spotless One, the Beloved in whom that God who sees flaws in cherubim, and specks in stars, was well pleased. How happens it, how do we reconcile it as consistent with God's providential government, that the only innocent being in *his universe* should be the unprecedented and Solitary sufferer? It can only be answered on the supposition that the Bible speaks true when it says, that his was the martyr's agony but that there was more than a martyr's end, and aim, and object in it. His sufferings were those of the greatest criminal, but there was, in those sufferings, the expiation of human crime. He suffered as none but One that so loved could suffer; and when the weight of his own sufferings was the heaviest, one could trace in them all evidence of the fact that our load pressed heavier on him than his own suffering, and that he sank in Gethsemane, not because his own agony was so bitter, but because on him were laid the iniquities of us all. In other words, Jesus died, not a martyr, but an expiation; not simply a sufferer for sins that he had done—but a Satisfaction and an Atonement for sins that others had done. Alike, the peculiarity of his Person and the peculiarity of his death, so singular, point to something precious, important, significant, in the fact of "Christ crucified."

This great truth Paul preached, not only because he saw in it something far different from anything that was in the Bible, but because he was commissioned especially to do so. A minister's first office is to preach the Gospel. A few very misled men say the doctrine of "Christ crucified" should be kept back, should be an esoteric doctrine, should not be proclaimed to the uninitiated. If this be modern apostolical succession, it is a vile caricature, not a reflection of the original; for the apostle said to the Corinthians, "I declared first of all to you that Jesus Christ died for our sins, according to the Scriptures;" instead of hiding that doctrine behind the screen, he put it forward—instead of making it a truth to be taught the initiated only, he recognised it as the grand truth to be taught to all. So fully, so vividly, did Paul poutray this truth to the Gentiles, that he said to them, who had never seen Christ in the flesh, "Christ was evidently set before you crucified." Wherever there was an intellect to be convinced, Paul found in this truth an argument; wherever there was apathy to be dispelled, Paul felt here the motive that could remove it; wherever there was guilt that needed to be expiated, be saw in "Christ crucified" the magnetism that could attract the sinner, the mystery that could save his precious soul.

This doctrine of "Christ crucified," which we thus see to be so important and precious, is enunciated and enforced throughout the New Testament as the distinguishing doctrine of all Christianity. It enters into every motive—prospects are based upon it, promises are associated with it, exhortations are animated by it. It lies at the root of every joy, and hope, and prospect, and privilege, and and gives vitality, and value, and point, and force to them all. In other words, "Christ crucified" is the keystone of Christianity; remove it, and you have removed, not an ornamental buttress that may weaken or deface the wall, and deprive it of a portion of its beauty, but you have removed that which must end in the destruction of it all. Deny Christ's Deity, deny Christ's humanity, deny that there was an Atonement made and perfected when he exclaimed on the Cross, "It is finished," and your salt has lost its savour, your light has become darkness; and how great is that darkness no language of mine can delineate. It is the prescription for human intelligence, it is strength for human weakness, for the soldier at Rome, for the philosopher in the Academus, for the magi and the kings, when they brought their gold and their incense, for the shepherds when they came to worship at the manger at Bethlehem. It is the one doctrine so precious that there in no one sin it will not expunge, no one sinner it will not save, and so free, that, like God's sunshine, it is to be had for nothing. In reading St. Paul's Epistles, we find he carried out this truth in every instance, in all he wrote, in all he preached, in all his exhortation and appeals. Promises and precepts had *a* place in Paul's preaching but "Christ crucified" had *the* place. This great doctrine was the tree of life in the midst of the new Paradise, of this better Genesis; and all the rest were but the fair leaves and the fragrant fruit that grew upon it. The Church is a lamp, but this truth is its light—the Church is the satellite, but this great truth is the Sun it follows, in whose light it shines. And the instant that a Church is eloquent on everything in the Bible, but silent upon this, its right hand parts with its cunning, and its tongue will soon cleave to the roof of its mouth. In an eclipse, when the moon comes between the earth and the sun, not only does the moon keep away the sun s light, but in doing so she parts with her own. Let a church come between Christ, the Sun of Righteousness, and his people, and not only does that church hide the Light from us, but she herself is plunged into the shadow, and becomes darkness. A church's light, strength, and progress, are all contingent upon the purity, the fervour with which she proclaims, first and last, beginning without end, "Christ and him crucified." All other doctrines are but rays from it, all othes personages, all other reflections, are but like the calotypes or the daguerreotypes, painted by the radiance of this sun, facsimiles in the ratio in which they represent, embody, and set forth, his excellence.

And this great truth, "Christ and him crucified," has been the truth, too, that wielded in great emergencies, has awakened mankind to a sense of their lost privileges, and to a hope of their hitherto hidden and obscure inheritance. Preached in the apostles' days it was found to be the element of power. Preached at the Reformation, it shook the Papacy as by an earthquake, and the reverberations of Luther's voice are not yet quenched, and will not be silenced, till the angel's seventh trumpet shall announce, "Time shall be no more." Superstition makes a fanatic, the sword makes a slave, preaching of "Christ crucified" makes free with Christ's freedom, and gives the right, the hope, and the earnest, of an inheritance incorruptible and undefiled, and that fadeth not away.

Now as we have seen this great truth, thus explained, appears in the New Testament running through all the writings of the apostles, coloring and giving tone and direction to every truth, let us see how Paul determined to make it known as the exclusive and the absorbing truth was nearest, and dearest, and closest to his beart. One of the secrets, was this; the apostle was, as already noticed, a man of one idea. The late Dr. Chalmers said, that if you want to become great, the real way is to take up one subject, and hammer and rivet it from day to day, and one day men will appreciate it, if it be a true one; one reason why the Apostle Paul's labours were crowned with such success, was that "Christ crucified" was the beginning and the end, the Alpha and the Omega of all his ministry. His language intimates how his great mind had grasped this truth, and how his large heart was impressed with its magnificence, "I determined to know nothing among you but Christ, and him crucified." If he had heard some fastidious people observe that they would have liked to have heard a little of what he had to say upon ecclesiastical economy, a little upon the voluntary principle, a little upon Church Establishments, "I determined to know nothing among you but Christ, and him crucified. Let men try to be illustrious scholars, to be great statesmen, to be accomplished poets, to be grand philosophers, I see in that single truth, so hated by the proud Pharisee, so despised by the contemptuous philosopher, a grandeur, a height, and a magnificence, that my great mind cannot exhaust, and that my glad heart cannot let go, and I am determined, whatever other men do, to know nothing in my preaching and my ministry but Christ, and him crucified." And so it shonld be, to a great extent, with us. At the present day, the right way to make a Church admired is to say very little about the church, very little about its claims, very little about its excellences, and to show mankind that its ministers do what is the church's function, preach "Christ, and him crucified." If I wanted all the people in London to admire one church, I would say nothing about its government, or its ritual, but I would make you feel (if I had the power) and see that its ministers are so absorbed in the functions of their embassy, that it is the most true church, because they are doing the function and the work of the ministers of the Lord Jesus Christ. Why, the common sense of the age in which we live is beginning to say, We will not listen to ecclesiastical discussions about which is the most apostolical and the most ancient church. Just let us see what its ministers are doing; and if we find that they are doing the Church's work, they have an evidence in their success that no controversy can dispute or deny: by their fruits ye shall know churches, just as ye know men. And to talk about a ministry not being recognised by heaven, under which souls are enlightened, and hearts beat with new life, and doubting men are strengthened, and fainting men are revived, and dead men are quickened; to speak of that ministry having no commission from the Throne, is only to be paralleled by asserting that what lies on the altar as bread and wine, is the flesh and blood, the soul and divinity of the Son of God. It is matter of sense and sight that, under such a ministry, God bows the heavens to open men's minds, and to change men's hearts; and if God makes use of the instrument to do his work, how dare any affirm that infinite holiness makes use of a bad one? Who are ye that reply against God? This preaching "Christ crucified" was the great subject the apostle determined exclusively to know, and everywhere to preach. He made it the pedestal of every other truth. The refutation of great error on the part of the apostle Paul was common, but he refuted error in order to sweep away the clouds that kept out the sunlight, or to clear the ground on which harvests of righteousness should grow It was with the apostle Paul not an historic fact in the past, as that Alexander conquered, or that Cæsar lived, but an ever present, practical, plastic, influential sustaining impression in his inmost consciousness; and the minister who has this truth clearly in his head, and thoroughly in his heart, will never want something to say; and the minister who neither knows nor loves it, had better shut his mouth and be silent. "I determined," says Paul, to know nothing among you save Christ, and him crucified."

This precious truth is no modern or recent notion. It is the most ancient doctrine of Christianity. Its first announcement was, "The woman's seed shall bruise the serpent's head;" and all subsequent prophecies, promises, declarations, are but the echoes and reverberations of that origiual, cheering, and blessed promise. "Christ crucified" was the hope of Abraham, the joy of David, the burden of the Prophets; and when Jesus came to be crucified, angel choirs chanted his Advent, kings came from afar to offer him the expressions of their homage, stars lighted them to his cradle, the dumb received tongues to praise him, the very sea itself became his promenade, and when he cried upon the Cross, "It is finished," and men would neither rend their hearts nor their garments, the rocks rent and the earth threw forth in its convulsive agony its sheeted dead, and the tenants of the tomb were awakened to express what the living on the streets refused to believe—that God in our nature died. "Christ crucified" is not, therefore, a new doctrine, and when it was preached and revived in all its ancient purity by Martin Luther, he did not discover it. Certain men talk in the present day as if justification by faith," or "Christ crucified the ground of our acceptance," was an invention of Martin Luther. So far it was a discovery, or rather a resurrection, since it had been buried by the sextons of Rome, who had concealed it previously, and his discovery, in that sense, was the necessity of his position, but he did not create it or originate it. A revelation is what God gives, a discovery is what man makes. God revealed this truth, man shrouded it, Martin Luther simply unveiled it. It was a star that had been standing overhead from the day that the magi worshipped in Bethlehem, and all that Martin Luther did was to scatter the thick clouds of superstition that concealed it, and let the nations see it, and be glad in its rising. This doctrine is the ancient doctrine of the ancient Church, the distinctive doctrine of the Protestant Church, just as regeneration of the Holy Spirit, is the doctrine of a living or a dead Church.

To be continued.

Roman Catholicism Throughout the World.

The aggregate number of the Pope's spiritual subjects is estimated at 160,000,000; while the number of Protestants amounts only to 85,000,000, and that of Greek Christians to 70,000,000. All these 160.000,000 Catholics mostly belonging to civilized nations, are ordered to believe only what the pope defines; to read only what he permits; and to obey only those spiritual leaders whom he appoints. We invite our readers to cast a glance over the various governments and nations of the world in their present relations to Rome. We endeavor to give, on this subject, the views entertained by Rome itself. The eye of the pope rests with a particular delight on France and Austria, the two great Catholic powers of Europe. The Emperor of Austria is considered as one of the sincerest Catholic princes; only his youth, and the large Protestant population of his empire, hinder, for the present the display of his whole zeal for the catholic cause. High praise is bestowed also on the Emperor of France for his services to the cause of religion; yet, in private circles, it is deemed exceedingly strange that Louis Napoleon refuses to abrogate the obnoxious Ecclesiastical Law

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of France, and to conclude a new concordat, but persists, on the contrary, in conferring what he confers as a personal favor, and in leaving the path open to his successor. The French church is considered the most active and useful section of Catholicism.

The princes of Italy are doing the best to please the pope. with the exception of the King of Sardinia, who has been excommunicated for carrying through a reform to which the pope objected. The church is weak; everybody sees it. She is just as much afraid as the princes of dispensing with the support of French, Austrian, and Swiss bayonets. In Spain and Portugal, ministry and legislature have been for some years on very ill terms with the pope, although they console him from time to time by authorizing new persecutions against Protestants. The church is in the deepest lethargy there, but hope to regain some influence on the government, by stirring up the lower classes of the people, and enlisting in her cause the old landed aristocracy. The Queen of Spain is known to sanction very reluctantly any measure against Vatican, since, in her obedience to the pope, she is as unwavering as she is in her highly offensive mode of life; the young King of Portugal shows as yet no sympathy with the endeavors of the ultramontane party.—In Switzarland, only five among twenty-two cantons are controlled by the catholic party; the position of the church in general is most unfavorable, and her only trust is the patronage of France and Austria. Belgium is the only constitutional state whose ministers are members and the organ of the ultramontane party. The Protestant King Leopold will, ere long, be succeeded by a catholic son, who, it is expected, will equal in zeal the Emperor of Austria. This section of the church is largely contributing to the propagation of the catholicism abroad. In Holland, whose government is at present conducted by zealous Protestants, Popery has enough to do in frustrating the efforts which numerous and active Protestant societies are making for the conversion of Roman Catholics. Prussia is considered as almost a model Protestant state, because it has made this year new concessions to her catholic bishops.—The catholic population of Prussia is, owing to the excellent system of public instruction, the best educated people of the Roman church. Papal affairs in general are in a very prosperous condition. In Bavaria, King Lewis, the most ulramontane, and, at the same time, the most profligate, among the European princes, has been succeeded by Maximilian II., who appoints more Protestant than Catholic professors to the two Catholic universities of the land.—He is thought to be secretly a decided enemy to popery. The law continues to be one of the strongholds of Romanism in Germany. The Protestant governments of Baden and Wurtemberg, urged by Austria, and, we have reason to believe, also by Protestant Prussia, are on the point of conceding to the Church almost everything she demands. The conclusion of their new concordat is expected before the close of the present year. Here, as well as in the other parts of Germany, Popery is visibly progressing. No government can be more detested in Rome than that of England, the powerful patron of Protestant interests all over the world. Rome feels deeply that it is England which most successfully opposes her aggrandizement in all the five large divisions of the world. The Roman Church of England has to exhaust her entire strength in a defensive war; she loses thousands of her people by the exertions of Low Church and Dissenting societies, while the number of Puseyites who come over to her, counts, at most, by dozens. Ireland is still the fertile nursery of Romish priests for the colonial territory of England and the United States of America; but a feeling of deep resentment goes through the land,on account of the many insults which her nationality has lately received from Rome.

Sweden, Denmark, and Norway, count together but a few thousand Romanists. In Denmark they enjoy the patronage of the present king, report several conversions, and have established the first Scandinavian papal periodical. In Norway they have full religious liberty, while in Sweden they are cruelly persecuted, notwithstanding the queen and the queen-dowager belong to their Church. The Emperor of Russia is eulogized for having redressed most of the grievances of the Catholic Church, for having opened negotiations respecting a new concordat and for being a friend of religious liberty; a quality which Rome is delighted to see in non-Catholic governments, while it detests it in catholics. In Turkey the influence of Catholic France is at present predominant; no class of Christians there receive so much aid from abroad as Roman catholics do from France and Austria. Particular attention is paid to the extension of educational establishments.

In the Greek and Armenian churches a party desires a union with Rome. The kingdom of Greece has a catholic king, who however can do but little for the small number of his catholic population.

Great fear is entertained at Rome on account of the growing power and influence of the U. States, which, it is said, will be more pernicious to the progress of Rome than even England.—Our people are supposed to have innumerable faults, among which a surplus of backbone is the greatest.

The church is receiving some accession from the Puseyites, but has not priests enough for the spiritual wants of her flock. In Mexico an eminent catholic and tyrannical son of the church. General Santa Anna, has been succeeded by a government which confiscates the ecclesiastical property, which does not respect even the sacred dignity of a bishop, if he enters into a conspiracy against the state, and which shows even a propensity to introduce the most dangerous of all modern heresies, freedom of religion. Of the half Indian States in Central and South America, the pope complains that he often does not know whether they still exist; so little heard of them. The governments of some of them, as Guatemala, Costa Rica, Bolivia, and Chili, are very obedient servants of the church; but in Brazil the government is in the hands of the Liberals and Freemasons, and the emperor is a friend of the American Bible Society, and a protector of Protestant literature. The Legislature of New Granada and Eucador have become so rebellious as to expel the Jesuits, and praise Luther as the parent of religious liberty.

In Asia and Africa, numerous missionaries are laboring for the conversion of Pagans and Mohammedans, but thus far without the prospect of carrying through their work in a single dominion, except, of course, the political dependencies of France, Spain, Portugal. Thus have we rapidly traced the outlines of Popery as it is throughout the world.—*Chr. Adv. Journal.*

The Burial of Moses.

"And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day."—Deut. 34:6.

By Nebo's lonely mountain
On this side of Jordan's wave,
In a vale in the land of Moab
There lies a lonely grave.
And no man dug that sepulchre,
And no man saw it o'er;
For the angel of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth,
But no man heard the tramping
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun

Noiselessly as the spring time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle,
On gray Beth-peor's height,
Out of his rocky eyrie
Looked on the wondrous sight.
Perchance the lion stalking,
Still shuns that hallowed spot:
For beasts and birds have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow the funeral car.
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute gun.

Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honored place
With costly marble drest.
In the great minister-transept,
Where lights like glories fall,
And the choir sings and the organ rings
Along th' emblazoned wall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen
On the deathless page truth half so sage
As he wrote down for men.

And had he not high honor?
The hill-side for his pall,
To lie in state while angels wait
With stars for tapers tall,
And the dark rock pines like tossing plumes
O'er his bier to wave,
And God's own hand in that lonely land
To lay him in the grave.

In that deep grave without a name,
Whence his uncoffined clay
Shall break again, most wondrous thought
Before the judgment day;
And stand with glory wrapped around
On the hills he never trod,
And speak of the strife that won our life
With the Incarnate Son of God.

Oh, lonely tomb in Moab's land,
Oh, dark Beth-peor's hill,
Speak to these curious hearts of ours,
And teach them to be still.
God has his mysteries of grace,
Ways that we cannot tell;
He hides them deep like the secret sleep
Of him he loved so well.

A Frightened Disciple.

He was frightened by a cloud! The precious privileges of the Sabbath would commence in an hour or two. But that cloud! It did not look good natured. There was no thunder or lightning about it, but then there might be water, and if there was, and if it should let the dwellers below know it by an actual descent of the drops, and he should happen to be one of the number, how lamentable! He was wet! It was a terrific thought. I have read of an ancient disciple, who was "a night and day in the deep," and a good soaking he must have got by it. And he was not frighted, either. It would take more than there was in all the ocean to frighten him. But the danger, not very pressing either, of a little sprinkling, did the work for the man I am noticing, and therefore I do not think a man could pitch a biscuit over the moral distance between him and Paul.

A supposition frightening him. The hour of prayer meeting was approaching. It was in his mind to go, but a supposition started up like a serpent out of the grass. "I may be called on to pray. I do not feel like it.—I do not think I could offer a prayer in my present state. My heart does not sympathize in such a business. I believe I will not go." The supposition stalked like a frightful spectre before him. It palsied his purpose, and his seat was vacant at the meeting for prayer. I believe many have been frightened from such meetings in the same way. I should like to see a group of them give, each in his turn, his views of the passage. "Men ought always to pray and not faint."

Hard words gave our disciple a fright.—Wicked men know how to use this species of artillery against faithful saints, and the disciples in my eye had it tried on him. And I was sad at the result. It made him droop. He was evidently alarmed, for he took some things back, both true and good, which he had said, and shrunk from doing others which the Bible and conscience both urged him to do. I wish he could have had a campaign with Paul. Hard words, like flints upon steel, did but strike out the fire in the good old soldier's soul; they roused him as nettles would a lion, not to give hard words back again, but to love and pray the more for his enemies, and to go the more zealously onward in his Master's cause. If hard words could have frightened Paul, he would have been in a fright the most of the days of his Christian life; but I will thank the man that will show me the instance in which they gave him alarm.

A proposed charitable collection gave our disciple something of a fright. It was thought that he bore such a relation to one who had sent him word that "it was more blessed to give than to receive," and who had set the example of the blessedness of giving, that "He gave himself, for us"—it was thought the disciple would have felt that such a relation to such a Giver would have made charitable giving a very pleasant affair, and that there could be nothing frightful about it. But it seems that any blessedness in giving, to say nothing about more, was not a matter he well understood, and the example of his Lord, it was to him but a dimly seen star, and in fact not often in his horizon at all. Hence he was uneasy if a collector or a contribution box was on a pilgrimage in his vicinity. I never heard that he made a bodily escape in terror, on any such occasion, but his soul had wings, and fled from the object whose claims were presented. And if his soul was empty as the charity box would be, if all were like him, a very small pair of wings would suffice to carry so small and empty a soul from the regions of benevolence.

[*N. Y. Evangelist.*]

The Heaven-Inspired Apparition.

It happened ages since. Time had dawned and was rapidly approaching to perfect day. Eight hundred years had passed since the world was desolated by the waters of vengeance and again men had multipled in the world Then it happened.

The Father of the faithful was not yet.—Two hundred years must run their round, ere he should give, for all coming time, a name to the chosen of God. His pilgrimage in a strange land;—the grand exit of his posterity from the land of Monarchical tyranny; and their renowned march to the land of promise were still embryos of the future.

Although so lengthened a period had passed since the antediluvian sinners were drowned in destruction and perdition, the event impressed with profound solemnity the mind of the thoughtful. They felt that that in the judgment the eternal Father—unimpeachable in all his acting—had remembered mercy.—Immediately on the transpiring of the fearful event—recognizing that mercy—man approaching his Maker with piacular sacrifice and bending in penitence, and gratitude for sparing goodness, sued for continued grace. Nor did he sue in vain. It was unto the Lord "a sweet savor." And the Lord said, "I will not again curse the ground any more for man's sake." Gen. 7 21. Encouraged by the divine amenity, man, in the fulfillment of religious obligation drew near to God and God drew near to man.

As the Father universal has God ever acted, and whatever the spiritual exigency of man, made a way to escape. How animating is this truth! He looked upon him in innocence and blessed him:—he looked upon him in guilt and compassionated him.—he looked upon him in penitency and forgave him

Nor did he disregard the propriety of his government in the act of grace. Fully was this proved in the guard placed to keep the way of "the Tree of Life"—Cherubim and a flaming sword—which turned every way showing that there was no way in which the impenitent guilty could approach and live. But how shall the penitent draw near when the flaming sword is there? For them the divinity has opened "a new and living way," for them he quenched the flaming sword, himself as Immanuel, receiving the vengeance. It was necessary, therefore it was done. O ye sin-stricken sorrowing souls, now may ye realize the promise. "To him that overcometh will I give to eat of the 'Tree of Life' which is in the midst of the Paradise of God." Rev. 2. 7. Fear not the flaming sword. To you it is powerless. Follow your Immanuel to the "Tree of Life" and eat thereof and live forever. Suffering beneficence, how divine! He spake of it in the terms of the new probation, he spake of it in the symbols of sacrifice, and he fullfilled what he spake in the sublime fact of his personal manifestation in the flesh.

But the developement of this truth was progressive and dependent on the express revelation of antecedent and rudimental truths, those especially involving the purity and the rectitude of the divine character. What in this relation it was indispensable for man to know he made known. Take the experience of Eliphas of Teman in proof.

An apparition invested with heaven's authority and bearing heaven's instruction startled him in the visions of the night.—"Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night when deep sleep falleth upon men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up; it stood still but I could not discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice saying, 'Shall mortal man be more just than God? Shall a man be more pure than his Maker? Behold he put no trust in his servants and his angels he charged with folly; how much less in them that dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth?'" Job 4, 12, 19.

The revelation here made was momentous. The supremacy of the divine excelleney, absolute purity and unimpeachable justice.—Note the circumstances which rendered this revelation necessary,

Man, short sighted and beclouded by sin, had arraigned the divine conduct at the bar of human judgment. There it had been tried by a standard that was false and by a measure as puerile as it was vain. It is obvious that the conclusions were as the premises, contradictory and absurd. Hear them. "How doth God know, and is there knowledge with the Most High?"

Frequently had the cavil been reiterated. Pondering, the Patriarch revolted from both premises and conclusions and anxiously sought for a view which would disclose the right, approving itself both to the judgment and conscience. Overcome by painful solicitude he sunk upon his couch. Oblivious of the visible world, his mind yet perplexed with the sophistries which beclouded his vision of the other world; repose of body did not secure rest for the anxious spirit which was yearning after a solution of the worldling's cavil. At this moment a messenger from the unseen world reached him. Conscious of his presence, a terrific tremor overwhelmed him enhanced by the awful silence. Then a voice fell upon his ear—"Shall mortal man be more just than God? shall a man be more pure than his Maker?" To make the inquiry was to answer it, for the truth is next to intuitive with a reasonable and inquiring mind, "Shall not the judge

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of all the earth do right?" Gen. 18, 22. The exposition, while it admits of no qualification in the inevitable truth evolved, is instructive and admonitory to the inhabitants of both worlds. "Behold he put no trust in his servants and his angels he charged with folly."

What is the lesson taught by the Heaven inspired apparition? It is that the divine acting is right and the dictate of immaculate purity even when to us untraceable. The special revelation of this truth to the mind of the truth-seeking Patriarch, in the absence of ordinary means for ascertaining it, comports with the inspiration of heaven, and is consonant with the dignity of him who despatched his messenger to communicate it.—Let the truth be heeded, that implicit confidence in the rectitude and purity of the divine conduct is the imperious obligation of man. "Tho' clouds and darkness are round about him, Justice and judgment are the basis of his throne.' To instill this truth in the mind, to show that on the part of man there must always be an advancing knowledge of the propriety of the divine administration and increasing conformity to the divine will. was the all important end of this communication from the unseen world.

Practically to regard this truth with humility and enquiring solicitude is indispensable to a right position before God and final enjoyment of that blessedness whose realization is Heaven.

(To be continued.)

Moral Madness.

The characteristic of insanity are well known. A disordered intellect is revealed by well defined peculiarities, more or less common to all that unfortunate class whose minds are shattered. When a person puts a false estimate upon well known objects—when he aims to realize evident impossibilities—when allusion permanently takes the place of reality—when things, that are, cease to impress the mind, and idle fancies influence and control it—when the truly valuable is treated worthless, wisdom considered foolishness, the durable, fleeting and unstable—when wild vagaries of the mind are regarded as important verities,—then the person is insane. Madness has usurped the throne of reason. The maniac, in his cell, at times imagines himself a monarch, grasping the scepter of empire; his dungeon is a palace hall; his iron fetters are golden ornaments flaming with precious gems.—Again, putting a false estimate upon sensible objects, he is anxious to possess a cobweb, or diligently hoarding up straws. He owns mines of untold wealth, and concludes himself to be vastly rich, in the possession of worthless pebbles.

Almost universally he regards his warmest friends as his bitterest foes, fearing his affectionate wife and dreading his father as he would a mortal enemy.

It is saddening to witness a ruined intellect—to see reason destroyed, it sorder confused, its harmony rendered discordant. Our hearts are moved by looking upon the ruins of a finely proportioned building; in beholding the elaborately carved fragments of a once gorgeous temple or the wide-spread desolation of a fallen, wasting city. But to stand beside the ruins of a God-built temple—to see the desolation of an angel intellect—to witness the wreck of mind how much more saddening!

There is, however, a madness still more deplorable. Its illusions are as complete, bewitching and fatal. Its dreams and fancies are as gorgeous, often tinged with the semblance of reality but shadowy, false. and damning.

The one kind of insanity desolates, wrecks the mind; the other, blights, ruins the soul. One unfits man for earth, for human society; the other unfits him for heaven, for the society of the pure in heart. The one consigns him to the asylum which Christian benevolence has erected, the other to the fearful bedlam of perdition.

I refer to *moral* madness; insanity of the *heart*. The Wise Man, speaking of sinners says "Madness is in their heart." This lunacy is fearful, lamentable, yet common. In all benevolent minds, it causes unuttered sorrow. The representation of wickedness as insanity, is peculiarly impressive, and must be regarded as mainly correct. There is, however, a marked difference between mental and moral derangement; between lunacy of the head and of the heart;—between a disordered state of the mental powers and of the moral faculties. The person whose brain is turned, whose reason is lost and wandering, is not guilty, though he rave, and curse and follow phantoms. The mental maniac is unfortunate—an object of pity. When the shadows of earth disappear, when death puts out the fire that burns upon his brain, it may be that mind and heart shall be attuned to harmony. God-like reason restored will be no more like "Sweet bells jangled and harshly out of tune."

But the moral lunatic is guilty—the subject of law, and justly the subject of retribution.—No excuse for his false estimates, fatal illusions and distempered fancies. When reason is dethroned, responsibility ceases; but not so when the affections are perverted. Aside from this difference, there is a mournful similarity between the haggard madman and the guilty sinner. He is as truly the victim of idle fancies and strange vagaries. He aims at as evident impossibilities and as falsely estimates worthless objects.

The valuable is disregarded, the wise unheeded, the supreme neglected. Dross is hoarded, while gold is thrown away. Pebbles are carefully gathered, while pearls are trampled under foot. Shadows are pursued with Mercurial speed, while glorious realities are unnoticed, deepised. Where shall we find more conclusive evidence of madness? Look at the actions of the irreligions and see if this picture is overdrawn. Careless of eternal life, every energy is roused to prolong, for a few days, a wearied painful existence. When immortality may be secured, when eternity may be inherited, it receives no thought, while the attention is undivided in perpetuating a sickly, uncertain, unsatisfying mortality. A few short years of disappointment and pain are eagerly grasped while a limitless existence of unmixed felicity is totally neglected. Every effort is put forth to amass the corrupted cankered riches of the earth; the mind is tasked to the utmost, the body is emaciated with fatigue, until the back is crooked and the step unsteady, to gain a dollar, that can be possessed but a day; while the unsearchable riches of Christ, the untold treasures of heaven are deemed unworthy the attention of a moment. Home is forsaken, its endearing ties sundered and perils in waters, perils of robbers, perils by the heathen, perils in the city, in the wilderness and in the sea, are risked and bravely encountered to gain the shining dust of California; while the "Pearl of Great Price" will not be accepted as a gift.

Truth is sacrificed, peace forever banished from the mind, in order to climb and sit upon a rotten tottering throne, when the heavens might be scaled, and a crown of fadeless life be won and worn. Splendid dwellings are erected and elegantly furnished for the body that will soon rot in a realm of worms; while no provision is made for an everlasting mansion in the realm of love and glory. How great the anxiety, oftentimes, to gain the applause of man, while there is no heart-throb to secure the honor of God!—One is "sweet-lipped, hollow-hearted flattery," as idle as the wind, as false as water; the other the fulness of eternal joy. How complete this madness! Eternity just at hand, judgment awaiting, Heaven inviting with its songs of bliss that come sweetly down, perdition warning with its thunders that come swelling up; yet, amid all, as unconcerned as if there was no hereafter. Hopeless, indeed, will be the result of this insanity, unless speedily cured. The shadows of time will soon disappear forever. The deceptive mirage will soon cease to adorn the desert of sin; its castles, and fountains, and alluring beauties will vanish everlastingly.

Oh! let us break the fatal spell! make to ourselves new hearts! "sit at the feet of Jesus clothed and in our right minds!" Then we shall enjoy his presence.—*Ch. Her. and Messenger.*

The Backslider.

Who was he? His name was Demas. "Demas," says the Apostle Paul, "hath forsaken me having loved this present world."

There was a time when it was otherwise with Demas. When, Anno Domini, sixty-four, Paul wrote his Epistle to the Colossians, he said: "Luke, the beloved physician, and Demas, greet you." And again, the same year writing to Philemon, he says: "Demas and Lucas, my fellow laborers salute thee." But now, alas! two years later writing to Timothy, he says: "Demas hath forsaken me, having loved this present world!" What a change two short years had made!—Time works changes; often melancholy changes. Two years are sufficient to do this. But there are no changes more sad and disastrous than a change in the Christian religion for the world, for it is a change of salvation for ruin; and this change, lamentable, awful as it is, is not unfrequently effected in as brief a space of time as two years.

Perhaps some of our readers may know this from personal experience. Two years ago, they might, to human view, have been exemplary Christians; but now, alas! are carnal and worldly. Two years ago, their pastor speaking of them, might have spoken of them as promising, engaged disciples of Christ. Now, referring to them, he may be forced to say "they have forsaken Jesus, having loved the world." Too often do the hopefully converted turn out thus.—The tree is barren; at the most, there are "but leaves only."

And how is this sad and ruinous change brought about? How does the believer backslide?—Usually in this way:

He begins to neglect his closet. "Backsliding," says Matthew Henry, "commences at the closet door." Secret devotions are suspended or performed in a heartless manner. He does not daily, as formerly, "enter his closet, shut the door, and pray to his father in secret."—He is not drawn thither by a sense of spiritual want, nor "lingers, loth to depart," from satisfaction in the exercise, from the pleasure found in communion with God.

"Prayer is the Christian's vital breath," and the first sysmptom of spiritual decline is, the breathing of the soul growing shorter and more difficult.

Next the inspired volume is neglected. There is less meaning and beauty in its pages than before. Once, the words of the Lord's mouth were more esteemed than necessary food, and this "bread of life," was daily gathered as was the manna by the children of Israel. But now this bread is called "light food," as that heaven-descended manna was, when Israel had begun to degenerate. It is not daily gathered or keenly relished. Other books are preferred to the "Book of books." Newspapers and novels take precedence of it, and dust collects on it.

Neglect of secret prayer, and study of the Bible are followed by a diminished appreciation of the Sabbath and the sanctuary. The Sabbath is not accounted the day of all the best; and whereas, when the pulse of spiritual life in the believer's soul beats quick and high, he could not fail to join the worshipping assembly whenever opportunity offered, and in his warm attachment to the public Christian ordinances exclaimed—"I was glad when they said unto me, let us go into the house of the Lord?" How amiable are thy tabernacles, "O Lord of hosts!" He now can absent himself from the Lord's temple on the Sabbath, at least part of the day and often does; and while thus absent "thinks his own thoughts, and speaks his own words."

Moreover, if he is the head of a family, the family altar has not the morning and evening sacrifices laid upon it; the messages of truth which his faithful pastor presents from the pulpit are captiously criticised in presence of the the household; these messages are too plain and pungent, or they are personal, or they are not sufficiently elaborate with human rhetoric.—Those enterprises of Christian philanthropy,—which are the glory of the age, are not valued and cherished; the purse and the hand not generously opened in their behalf; there is conformity to the world in its views, principles, customs and follies, and he is sailing on the same track with it, and steering for the same point. And thus does it occur. that the person who once set out fair for heaven has stopped, retrograded, become a Demas, a backsliden believer and has forsaken Christ.

If we have a reader concerning whom this is true, may that living God from whom he has departed, rouse him to self-examination, repentance and performance of the first works.—*New York Evangelist.*

The new Heart.

The new or renewed heart mainly consists in a change of the affections, as they regard spiritual objects. Without again traveling over ground which we have already surveyed, just look at the heart and feelings of an unconverted man. His mind, being carnal, is enmity or hatred toward God. This may be latent—not at first apparent or suspected—but how soon does it appear when put to the proof? Fairly tried, it comes out like those unseen elements which chemical tests reveal. Let God, for instance, by his providences or laws thwart the wishes or cross the propensities of our unrenewed nature let there be a collision between his will and ours—and the latent enmity then flashes out like latent fire when the cold black flint is struck with steel.

The apostle pronounces men to be by nature lovers of pleasure more than lovers of God; and is it not a fact, that the services of religion are so contrary to all our natural tastes, that we are prone to say of them, as of that day which brings down heaven to earth. "It is a weariness; when will it be over?"

The affections of the natural man are like the branches of what are called weeping trees—they droop to the earth, and sweep the ground harmless or deleterious, they are all directed earthward. This world is his god; his heaven on earth; the paradise he seeks here; his ten commandments are his opinions of men; his sins are his pleasures; his prayers are a task; his Sabbaths are his longest, weariest days; and although no sheeted ghosts rise at midnight, and walk the church-yard to scare him, he has in thoughts of God, of judgment, of eternity, spectres that haunt him, and to escape from which he will fly into the arms of sin.

Now, if you have received a new heart, this state is past, or is passing. Your affections are not dried or frozen up; they are as warm, or rather warmer than ever—still flowing, only flowing toward different objects. and in a different channel. In obedience to a divine impulse, their course is not only in a different, but in a contrary direction; for the grace of God works such a complete change of feelings, that what was once hated you now love, and what was once loved you now loathe; you fly from what you once courted and pursue what you once shunned.

For example. Did you once, like Adam in the garden, hide yourself from God? Like Jacob, when about to encounter an angry brother did you not tremble at the prospect of meeting God? How did you fret under the yoke of his law? In those who bore his image how did you revile, and shun and hate? You could not banish him from the universe, but how did you try to banish the thought of him from your thoughts, and so put him and keep him out of your mind, that it might be that black, cold, empty, dark, dead, atheistic spot of this creation where God should not be? Believers! Oh what a blessed revolution has grace wrought!—Praise ye the Lord! Although our attainments come far short of David's and the love of our bosoms may burn with a dimmer and feebler flame, we should therefore perhaps pitch the expression of our feelings in a lower key; let the Psalmist express for us the language of a new heart: "Oh, how I love thy law! it is my meditation all the day. Thy testimonies are better to me than thousands of gold and silver. Like as the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life. I love the Lord because he hath heard my prayer and the voice of my supplication. Bless the Lord ye angels, that excel in strength. Bless the Lord, all ye his hosts, Bless the Lord, O my soul. Let everything that has breath praise the Lord. Praise ye the Lord."

Baptism of the Holy Ghost.

Prof. Finney, now President of Oberlin College, than whom a more earnest and successful minister and revivalist, in all probability, does not live, in one of his stirring letters to ministers, makes the following remarks on a thorough preparation for the ministry. Read, think and read again:—

A great deal is said about a thorough preparation for the ministry, at the present day. And certainly there cannot be too much said upon the importance of such a preparation; but do permit me to ask what in fact constitutes a thorough preparation for the ministry? It it a mere college and theological education? By no means. These are important; but they are far from constituting the principal part of a thorough education. Indeed they are as nothing, when compared with the importance of the baptism of the Holy Ghost.

The apostles were, for the most part, unlearned, in the worldly acceptation of that term; and yet a more efficient class of ministers never existed. And what great numbers, both ministers and laymen, unlearned in human science, have been among the most efficient and powerful ministers and laymen in the Church of God; while for the most part, men of learning have been in a great measure inefficient and useless in the Church of God. This by no means proves that human learning unimportant; but it does prove beyond all gainsaying, the paramount importance of the baptism of the Holy Ghost.

I would therefore repeat, with *great emphasis*, what I said at first, that the difference in the efficiency of ministers does not consist so much in the difference of intellectual attainment as in the measure of the Holy Spirit which they enjoy.—And how abundantly do the facts that lie right upon the face of the Church's history, demonstrate the truth of the assertion! I do not hesitate to say, that whatever the age or the learning of a minister may be, he is a mere child in spiritual knowledge, experience, and qualifications for his office, without the baptism of the Holy Ghost.—He certainly will, and must forever remain so. Until he knows what it is to be "filled with the Spirit," "to be led by the Spirit," "to be endued with power from on high" to fulfill his high and reasonable functions, he is a mere child, and by no means qualified to be a leader in the church of God.

A thousand times as much stress ought to be laid upon this part of a thorough preparation for the ministry, as has been. Until it is felt, acknowledged, and proclaimed upon the house-tops, rung through our halls of science, and sounded forth in our theological seminaries, that this is altogether an indispensable part of the preparation for the work of the ministry, we talk in vain and at random, when we talk of the necessity of a thorough preparation and course of training.

Love not only guards the mind from the furious and diabolical passions of rage, envy, malice, and revenge, which tear it like a whirlwind, which corrode it like a cancer, which consume it like rottenness in the bones, but fills it with a thousand gentle and pleasing sensations. Love distils a fragrant balm into the soul, that, while it heals the wounds which contrary passions have made, diffuses a most grateful and reviving perfume, most justly compared to the ointment poured on Aaron's head, or the refreshing dew decending on Hermon and Sion, and making all

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the country between them to share in its copious blessings. Let us often reflect with ourselves, how amiable and excellent it is! what an ornament! and, indeed, with all its meekness and tenderness! what a defence to true Christianity! Let us accustom ourselves to think, so far as our best information reaches, what the face of the Christian church has, in fact, been, amidst all the mutual animosities that have reigned among its members; and, on the other hand, let us try to imagine what it would have been, if that pacific, gentle, beneficent temper, which the Gospel recommends, had constantly, had generally been prevalent, and every angry, turbulent, and malignant thought and passion had been brought into sweet subjection to the laws of Christ. But who can make the computation, whether we consider its aspect on present or on future happiness? Who can calculate how widely Christianity would have been spread, while the admiring world had been charmed by so bright a light, had been melted by so celestial a flame? Who can imagine what delights had sprung up in every breast, and how they had been multiplied by reflection from each? Above all, who can conceive how large a colony the regions of perfect love and blessedness would have received from the peopled earth!—*Doddridge.*



The Advent Herald.

BOSTON, DECEMBER 6, 1856.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in no thing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

SYMBOLIC DICTIONARY.

Short and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. Horns, the ten, of Daniel's fourth beast, Dan. 7:7, of the Dragon, Rev. 12:3; of the wild beast, 13:1, and of the scarlet-colored beast, 17:3:—Symbolic of the decem-regal divisions of the Roman Empire: Dan. 7:24, "The ten horns out of this kingdom, are ten kings that shall arise." Rev. 17:12, "The ten horns which thou sawest are ten kings which have received no kingdom as yet,"—at the time John wrote; viz., 1 the Huns, 2. Ostrogoths, 3. Visigoths, 4. Franks, 5. Vandals, 6. Suevi, 7. Burgundians, 8. Heruli, 9 Saxons, 10 Lombards.
3. Horn, the Little one that came up after the ten, "before which three of the first horns fell, even that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows," Dan. 7:8–20:—Symbolic of the civil power that came up after the division of Rome into ten kingdoms, and was exercised by the head of the Papal hierarchy—which were its eyes and mouth,—and before which was subverted the Heruli, Ostrogoths, and Vandals: v. 24, "Another" king "shall arise after" the ten, "and he shall be diverse from the first, and he shall subdue these kings."
3. Horns, the two of the ram, one of which came up after and became higher than the other, Dan. 8: 2, 3:—Symbolic of the separate kingdoms (v. 20.) "of Media, and Persia," which became one kingdom—Media first taking precedence of Persia, and afterwards becoming subservient to it.
3. Horn, the notable horn between the eyes of the he-goat, Dan 8:5,—Symbolic of the kingdom of Alexander the Great; (v. 51) "The great horn that is between his eyes is the first king," or dynasty, which survived only fifteen years the death of Alexander.
3. Horns, the four notable ones towards the four winds of heaven, that came up in the place of the great horn that was broken, Dan. 8:8:—Symbolic of the four divisions of Alexander's empire, viz., Syria and Babylon, in the east; Thrace and Asia Minor, in the north; Macedon and the neighboring countries, in the west; and Egypt, in the south. These kingdoms, under the sway of Alexander's leading generals, Seleucus, Lysimachus, Cassander, and Ptolemy, came into existence about fifteen years after the death of Alexander, which was B.C. 324; (v. 22) "Now that," the first horn, "being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."
3. Horn, the little one that came forth out of one of the four, and "waxed exceeding great, toward the south, and toward the north, and toward the pleasant land," Dan. 8:9:—Symbolic of the Roman power in the east, which effected the conquest of Macedon about B.C. 168, and then planted itself in the place of that horn. It then inherited by will what remained of the kingdom of Thrace, and from these it extended its conquests to the south and east, taking possession of Syria, the Holy land and Egypt; and in time becoming disconnected from the western Roman Empire, (v. 23) "In the latter time of" the four kingdoms, "when the transgressors are come to the full, a king," or kingdom "of a fierce countenance and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power,"—it being by that of Western Rome.
3. Horns, the four that "scattered Judah, Israel, and Jerusalem," Zech. 1:19:—Symbolic of the nations of Babylon, Medo-Persia, Grecia and Rome, which successively reigned over them.
3. Horns, the seven, of the Lamb that had been slain, Rev. 5:6:—Symbolic of Christ's sovereignty—seven being a perfect number.
3. Horns, the two of the beast that came up out of the earth, like a lamb, Rev. 13:11, Symbolic of the two-fold monarchy of the Eastern Roman Empire, which like that of Medo-Persia, symbolized by the horns of the ram, was first Roman, and was then gradually the Turkish power, which was first dominant in Asia, gained the ascendancy in Constantinople.
3. Horsemen, on horses, red, speckled and white, Zech. 1:8:—Symbolic of Jehovah's agencies, by which he quieteth the earth; (vs. 10, 11) "These are they whom the Lord hath sent to walk to and fro in the earth;" and they found that "the earth sitteth still and is at rest"—preparatory to the restoration of Israel from Babylon.
3. Horseman, on a white horse, with bow and crown, going forth to conquer at the opening of the first seal, Rev. 6:2:—Symbolic of the body of teachers of Christianity in the apostolic age, who went forth to war "against principalities and powers, against the rulers of the darkness of this world," &c.
3. Horseman, on a red horse, with a sword, whose mission it was "to kill one another, under the second seal, Rev. 6:5:—Symbolic of the religious teachers during the third, fourth and fifth centuries, when they had become divided into factions, usurped power, anathematized and excommunicated each other, and thus killed each other with spiritual death.
3. Horseman, on a black horse, with balances in his hand dispensing food in stinted measure under the third seal, Rev. 6.5:—Symbolic of the Religious teachers, from Origen down, who substituted the traditions and opinions of men, and fanciful interpretations for the word of God, and thus produced "not a famine of bread, nor a thirst of water, but of hearing the words of the Lord."
3. Horseman, on a pale horse, followed by death and the grave, under the fourth seal, Rev.6:7:—Symbolic of the teachers during the Papal dominion, when men were compelled to apostatize, or to suffer insupportable persecution.
3. Horses, of various colors, bearing riders, or drawing chariots, Zech. 1:8: 6:2–8: Rev. 6:2–8:—Symbolic of the instrumentalities by the agents that were symbolized by the horseman, to effect their respective missions,—the color of the horses being symbolic of character.
3. Horses, with heads like those of lions, from which issued fire, smoke and brimstone, Rev. 9:17:—Symbolic of the agents of destruction brought to bear against the Eastern Empire by its Turkish invadors, 14:53.
3. Host, or stars of heaven, against which the sixth horn of the goat waxed great, and some of which it cast down, Dan. 8:10:—Symbolic of the worshippers of the King of heaven: (v. 24) He "shall destroy the mighty and the holy people."
3. Host, given to the sixth horn, against the daily sacrifice, Dan. 8:2:—Symbolic of the army by which Rome effected the conquest and subjection of Judea.
3. Hour, a part of a day, Rev. 9:15:—Symbolic of the proportionate part of a prophetic day—one twenty-fourth part of a year.

(To be continued.)

A DICTIONARY OF TROPES.

(Continued from our last.)

Ear, *n.* A Metonymy for the faculty of hearing: "Doth not the *ear* try words," Job 12:11.

Ear, *n.* A Synecdoche for the person: "Mine *ear* hath heard and understood it," Job. 13:1.

Ear, *n.* A Substitution for a disposition to listen: "So is a wise reprover on an obedient *ear*," Prov. 25:12.

Earth, *n.* A Metonymy for its inhabitants. "The *earth* was corrupt before God." Gen. 6:11.

Earth, *n.* Addressed by a Personification: "Hear O *earth*, the words of my mouth." Deut. 32:1.

Espoused, *v.* A Substitution for a pledge of union: "I have *espoused* you to one husband, that I may present you as a chaste virgin to Christ" 2 Cor. 11:2.

Exalt, *v.* A Metaphor, ascriptive of praise: "Let us *exalt* His name" Psa. 34:3.

Exalt, *v.* A Substitution for improving the condition: "*Exalt* him that is low," Ezek. 21:26.

Eye, *n.* A Synecdoche for eyes: "His *eye* was not dim." Deut. 34:7. Also for the person: "The *eye* which saw him shall see him no more." Job 20:9.

Eyes, *n.* A Metonymy for sight: "A pleasant thing it is for the *eyes* to behold the sun." Eccl. 11:7. Also for the judgment: "The saying was evil in the *eyes* of Saul." 1 Sam. 18:8.

Eyes, *n.* A Metaphor, expressive of guidance: "I was *eyes* to the blind," Job 29:15.

Eyes, *n.* A Substitution for the understanding;—also for the conscience: "A gift doth blind the *eyes* of the wise," Deut. 16:19; "The *eyes* of them both were opened," Gen. 3.7.

Face, *n.* A Synecdoche for the person: "I had not thought to see thy *face*," Gen. 48:11.

Face, *n.* A Metonymy for the presence: "Moses fled from the *face* of Pharaoh," Ex. 2:15.

Face, *n.* A Metaphor, expressive of the surface: "When he hath made plain the *face* thereof." Isa. 28:25.

Fade, *v.* A Metaphor, expressive of the wasting of disease: "We all do *fade* as a leaf," Isa. 64:6.

Fadeth, *v.* A Metaphor, for disappeareth: "An inheritance that *fadeth* not away," 1 Pet. 1:4.

Famine, *n.* A Substitution for an unsatisfied desire to hear: "I will send a *famine* in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos 8:11.

Fat, *adj.* A Metaphor, expressive of fertility:—"The glorious beauty which is on the head of the *fat* valley·" Isa. 28:4.

Fat, *adj.* A Substitution for prosperous. "He that trusteth in the Lord shall be made *fat*,"—Prov· 28:25.—Also for indifference. "Mine enemies are enclosed in their own *fat*," Psa. 17:10.

Feast, *n.* A Substitution for enjoyment: "A merry heart hath a continual *feast*." Prov. 15:15.

Fed, *v.* A Substitution for supplied: "Trust in the Lord, verily thou shalt be *fed*." Psa. 37.3.

Feet, *n.* A Synecdoche for the person. "How beautiful upon the mountains are the *feet* of him that bringeth good tidings," Isa. 52:7.

Fell, *v.* A substitution for loss of favor. "From which Judas by transgression *fell*." Acts 1:25. Also for died. "Whose carcasses *fell* in the wilderness," Heb. 3:17.

Fell, *v.* A Metaphor expressive of suddenness in the event. "There *fell* a voice from Heaven," Dan. 4:31.

Fill, *v.* A Metaphor, for activity. "Wilt thou *fill* the appetite of the young lions, Job. 28:39.

Fill, *v.* An Hyperbole, expressive of abundance. "The locusts shall *fill* thy houses," Ex. 10:6.

Filth, *n.* A Substitution for guilt. "When the Lord washed away the *filth* of the daughters of Zion," Isa. 4:4.

Filthy, *adj.* A Metaphor, for vile. "Put off all *filthy* communication from your mouth," Cor. 3:8.

Finger, *n.* A Metaphor, for power: "This is the *finger* of God." Ex. 8:19.

Finger, *n.* A Metonymy, for the contempt that the act indicates: "If thou take away from thee the putting forth of the *finger*," Isa. 58:9.

Fire, *n.* A Metaphor, expressive of a destructive agency: "I will make my words in thy mouth *fire*, and this people wood." Jer. 5:14.

Fire, *n.* A Substitution for elements of destruction. "The Lord, whose *fire* is in Zion, and his furnace in Jerusalem." Isa. 31:9.

Flee, *v.* A Substitution for loss of courage: "The wicked *flee* when no man pursueth," Prov. 28:1.

Flesh, *n.* A Synecdoche, for the whole person.—"There shall no *flesh* be justified." Rom. 3:20.

Flesh, *n.* A Metonymy for our carnal natures.—"The *flesh* lusteth against the spirit." Gal. 5: 17.

Flesh and blood. A Synecdoche, for those whose bodies are unregenerated, or mortal: "*Flesh and blood* cannot inherit the kingdom of God." 1 Cor. 15:50.

To be continued.

A Manual of Tropes and Symbols.—We have been requested to publish a Manual embodying our dictionary of symbols and one of tropes, with definitions and Scriptural illustrations of the different figures and the laws that govern their use. Should there be a call for 500 copies, its publication would be seriously considered. The cost of such a work, would be in the neighborhood of 75 cts. per copy, and perhaps less. The demand for such a book will be determined by the No. of copies subscribed to the following:

We the undersigned, agree to take of the above work the number of copies subscribed.

Lemuel Osler	20	copies.
D. Bosworth	20	"
J. M. Orrock	20	"
J. Litch	20	"
I. R. Gates	20	"
J. Pearson	12	"
P. Hawks	8	"
F. Gunner	10	"
G. W. Burnham	10	"
Chase Taylor	10	"
Miles Grant	10	"
John Howell	10	"

Those wishing to say ten or more, will please to forward their names at once; for unless sufficient encouragement is promptly offered, the idea of putting them in book form will be abandoned.

Died, at Middleboro', Mass., Nov. 23, Mrs Sarah Annie Dealtry.

In the winter of 1842—3, a person calling himself Berresford and a son of Lord Berresford, and who had performed on the boards of some of the theatres in New York city, made the acquaintance of the friends of the Advent cause there, and professed conversion to the doctrine of the Advent. He was a person of talent and address, and wished to return to his home in England to make known the doctrines he embraced. He said he was the son of a minister of the church of England, had married against the wishes of his wife's father, that she had been induced to leave him, taking with her their only child, on the promise of a home by her father, and had refused any farther communication with him; that he had taken an assumed name and that his real name was Dealtry. He returned to England, and in 1846 persuaded the subject of this notice to go through the form of marriage with him—he being then a professed preacher of the gospel in Plymouth, England. In 1848 he brought her to Halifax, Nova Scotia, where he preached for a while, and then sent her to one of the West India Islands to look after some property that had fallen to her. When she had returned he had sailed for England, having abandoned her, and she has never seen him since, but has been gradually pining away till she has fallen a victim to consumption. A physician of this city saw him in England last summer, when he represented that the father of his first wife having died, she had received him again, and that he was living with her—their son before referred to, and now about 20 years of age, being in college. This was not communicated to the one whose death is here noticed, and who has died with the consolations of the Christian's hope, after being supported by the charities of strangers, and having a little son of eight years. Truly, truth is stranger than fiction.

If any of our friends in England know of Mr. Dealtry's whereabouts, they can inform him of the death of the one he so cruelly abandoned in a strange land without cause.

His little motherless son is being cared for by kind strangers, while his father abandons him.

The Presence of God.

Nothing is more agreeable to a parent than that his son should desire his society. When a son desires to avoid his father's presence, it is a sign that he has violated his obligations or is wanting in filial affection. When a son prizes above all other society that of his wise and affectionate father, there is reason to hope that he will not only make glad his father, but serve his generation according to the will of God.

Christians should desire above everything else the presence of their heavenly Father.—It should be the first object of their most importunate petition.

Nothing can be more pleasing to our heavenly Father than that we should prize his presence above all other things. No petition can be more in accordance with his will, than the petition for his presence. Hence the petition may be presented with boldness, for we know that we shall receive when we ask in accordance with his will.

If we do not desire the presence of God, then we have no true filial feelings and are not his children but the children of the wicked one.

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It becomes us, then, to enquire whether we have any true desire for the presence of God? It is not necessary to define what is meant by the expression "the presence of God." No definition can make it known to one that has had no experience of it. We have the desires for the presence of beloved earthly friends.

When they are away, how long the days, how lonely the nights, how earnest the desire for their presence! Have we any similar desires with respect to the Friend who sticketh closer than a brother? When his presence is not with us, do the days seem long and the nights lonely? Are his presence and smile necessary to our happiness? Oh, do we really desire the presence of God? When we pray for it, do we pray for a felt reality, or do we repeat a form of words? Do we long for the presence of an absent God, as affectionate children long for the presence of an absent parent?

If so, then let us pray for it with all importunity. As we have already said, no prayer can be more acceptable to God. And no prayer can be more conducive to our salvation. Sin is the only thing which can put our salvation in peril. And what can restrain us from sin like the presence of God!

The Christian sins through forgettulness of God. He cannot go directly against the clearly perceived distinctly remembered command of God. He who sins in that way is of the devil. The Christian when he sins is deceived, in consequence of the influence of passion, or the power of the temper.—The tempter cannot follow him in the presence of God. While there he is safe from his assaults. While there he sees every duty in a clear light. While there the desire of sin is banished. The presence of God is the most perfect safe-guard against sin.—*N. Y. Observer.*

The Lamb of God.

The most significant and remarkable type introduced into the divine ordinances as well as into Israel's history and ritual, was the Lamb. It even meets us at the threshold of Paradise, in the sacrifice of Abel, as an object particularly acceptable in the sight of God. Later, the Lamb, with its blood, consecrates the commencement of the history of the Israelites. The sprinkling of the doorposts with the blood of lambs was the means of Israel's preservation in Egypt from the sword of the destroying angel, and the departure of the people from Pharaoh's house of bondage. From that time the Lamb continued to be the most prominent figure by which God typified the future Messiah to the children of Abraham. Henceforward it acquired an abiding footing in Israel's sacrificial rites in general, and in the yearly passover in particular. In the latter, each house was enjoined by the Mosaic law to bring a male lamb, without blemish or infirmity, to the sanctuary, there solemnly confess their transgressions over it, then bring it typically burdened with our sins, to the court of the temple to be slain; and after it was roasted, consume it entirely in festive communion, with joy and thanksgiving to Jehovah. That which was so prophetically typical in this ceremony, was so apparent that even the most sinful mind could not mistake it. Every one who was only susceptible of that which was divinely symbolical, felt impressed with the idea that this divine ordinance could have no other aim than to keep alive in Israel, along with the promised Deliverer, the confidence and hope in him.

John the Baptist appears in the wilderness; and the first greeting with which he welcomes Jesus, which was renewed whenever he saw him, is "Behold the Lamb of God which taketh away the sin of the world!" thereby directing the attention of the whole world to Jesus as if there were thenceforth nothing else worth seeking in hell or in heaven than this Lamb of God; and by so doing he certainly directs us to the greatest and most beautifying of all the mysteries, and to the pith and marrow of the entire gospel. For if Christ had been only the "Lion of the tribe of Judah," and not at the same time the "Lamb," what would it have availed us!—As the Lamb he is the desire of all nations, the star of hope to the exiles from Eden, the sun of righteousness in the night of sorrow to those whom the law condemns, and the heavenly lamp to the wanderer in the gloomy isle of death.

The Negro and the Needle.—It is is not generally known thatin the early progress of the needle manufacture we are indebted to the negro. The earliest record of needle making in this country was in the year 1545, in the reign of Henry 8, and it is supposed that this useful branch of industry was introduced by a Moor from Spain. The historian, Stowe, tells us that needles were sold in Cheapside and other busy streets of London, in the reign of Queen Mary, and were at that time made by a Spanish negro, who refused to disclose the secret of his art. Another authority states that the art of making steel needles was lost at the negro's death, but was afterwards revived by a German in 1566. Probably these facts may account for the crest of the needle-maker's coat of arms being the head of a negro.—*History of Needle-Making*

Trapping House Ants.—Take a large sponge and wash it well, and after it is dry lay it near any spot frequented by ants, and sprinkle fine white sugar over it. In a short time the meshes will be nearly filled with the minute insects, which can then be destroyed by dipping the sponge in hot water, and after washing and drying, it may be replaced again. Thousands are often destroyed at a time, by repeating the process the locality will soon be freed from them.

The Dullness of Great Men.—Descartes, the famous mathematican and philosopher, La Fontaine, celebrated for his witty fables, Buffon, the great naturalist, were all singularly deficient in the powers of conversation. Marmontel, the novelist, was so dull in society, that his friend said of him, after an interview, "I must go and read his tales, to recompense myself for the weariness of hearing him." As to Corneille, the greatest dramatist in France, he was completely lost in society,—so absent and embarrassed that he wrote of himself a witty couplet, importing that he never was intelligible but through the mouth of another. Wit on paper seems to be something widely different from that play of words in conversation, which while it sparkles, dies; for Charles 11., the wittiest monarch that ever sat on the English throne, was so charmed with the humour of "Hudibras," that he caused himself to be introduced, in the character of a private gentleman, to Butler its author. The witty king found the author a very dull companion; and was of opinion, with many others, that so stupid a fellow could never have written so clever a book. Addison, whose classic elegance has long been considered the model of style, was shy and absent in society, preserving, even before a single stranger, stiff and dignified silence. In conversation Dante was taciturn and satirical. Gray or Alfieri seldom talked or smiled. Rousseau was remarkably trite in conversation, not a word of fancy or eloquence warmed him. Milton was unsocial, and even irritable when much pressed by talk of others.

Emancipated Slaves.—The Detroit *Tribune* says that some ten days since Mr. Wm. Sloan of Kentucky arrived in that city, having in charge fifteen slaves whom he is desirous of settling in some favorable location in that State or Canada. They were manumitted by the terms of the will of Thomas E. Chambers, of Spencer county, Ky., who, besides giving them their freedom, bestowed upon them $20,000 to provide for their settlement in the North. Of this sum $700 has been paid to purchase the aged father of the family, who was owned by another man, and whom they were anxious to bring with them. One of the party is still in Kentucky, endeavoring to procure the freedom of his wife and two children.

Split in the Spiritualistic Camp.—We have now two regularly organized Spiritualistic "Churches" in full blast in our city—the members of one meet at Dodworth's Academy, next door to Grace Church—those of the other, at Academy Hall. The latter are believers in the divinity of Christ, and the former are not. The Academy Hall men have their newspaper organ, the "*Christian Spiritualist*," and their preacher—whom many of them claim is inspired, Mr. T. L. Harris. The Dodworth Hall men have their organ, the "*Spiritual Telegraph*," and their minister, Rev. R. P. Ambler.

Previous to last Sunday, these two congregations met as one body at Dodworth's Hall, where Mr. Harris was the preacher, or "lecturer," as he is technically called. On that day, however, he so strongly asserted the Divinity of our Saviour, that some of the free-thinking brethren present protested on the spot, and there was quite an episode in the usually quiet services of the meeting. The result was a split, and the secession of the "Christians" from the non-Christians, and the establishment of the former in a separate "Church" of themselves. The congregations number several hundred each.—*N. Y. Express.*

Wear A Smile.—Which will you do—smile and make others happy, or be crabbed, and make every one around you miserable? The amount of happiness you can produce is incalculable, if you show a smiling face—a kind heart—and speak pleasant words. Wear a smiling countenance let joy beam in your eyes and love grow on your forehead. There is no joy like that which springs from a kind act or a pleasant deed—and you may feel it at night when you rest, and at morning when you rise and through all the day, when about your business.

"A smile; who will refuse a smile,
The sorrowing breast to cheer?
And turn to love the heart of guile,
And check the falling tear?

A pleasant smile for every face,
O, 'tis a blessed thing!
It will the lines of care erase,
And spots of beauty bring."

The *Univers* confirms the intelligence that the Sultan had presented to the emperor of the French the Sanctuary and Church of St. Anne, retained by the Turks since the capture of Jerusalem by Sultan Saladin.

Helping the Preacher.—Dr. Beecher once said to an old lady who had expressed her wonder to him that she was permitted to live, as she could not do any more good, "You are doing a great deal of good; you help me to preach every Sunday." She was greatly surprised, and inquired how it could be. "In the first place," said he "you are always in your seat on the Sabbath, and that helps me; in the second place, you are always wide awake, and you look right into my face and that helps me; in the third place, I often see the tears running down your face, and that helps me very much."

Mutual Forbearance.—The house will be kept in a turmoil where there is no toleration of each other's errors. If you lay a single stick of wood in the grate, and apply fire to it, it will go out; put on another stick, and they will burn; and half a dozen, and you will have a blaze. There are other fires of a kindred nature. If one member of the family gets into a passion, and is let alone, he will cool down, and possibly be ashamed, and repent. But oppose temper to temper; pile on all the fuel; draw in others of the group, and let one harsh answer be followed by another, and there will soon be a blaze which will enwrap them all.

Increase of the Jews.—An intelligent writer in the *North American Review*, supposes that no class of immigrants has increased more rapidly in this country than the Hebrew.

In 1850 a man might count upon his fingers all the synagogues, in the land—now there are at least a quarter of a million of Jews, from eighty to ninety synagogues, and a multitude of smaller communities where a nucleus exists which will soon grow into a synagogue. The city of New York alone has twenty synagogues and thirty thousand Jews—about one twentieth part of the population being such. There are synagogues in all the chief cities of the sea board; two in Boston, five in Philadelphia, five in Baltimore, three in New Orleans, two in Charleston, and four in Cincinnati.

Sea Grandeurs.—There is a peculiar charm about the sea; it is always the same, yet never monotonous. Mr. Gosse has well obesrved, that you soon get tired of looking at the loveliest field, but never of the rolling waves. The secret, perhaps, is that the field does not seem alive; the sea is life-abounding. Profoundly mysterious as the field is, with its countless forms of life, the aspect does not irresistibly and at once coerce the mind to think of subjects so mysterious and so awful as the aspect of the sea does—it carries with it no ineradicable associations of terror and awe, such as are borne in every murmur of old ocean, and thus is neither so terrible nor so suggestive. As we look from the cliffs, every wave has its history, every swell keeps up suspense; will it break now or will it melt into that larger wave? And then the log which floats so aimlessly on its back, and now is carried under again, like a drowning wretch—it is the fragment of some ship which has struck miles and miles away, far from help and all pity, unseen except of Heaven, and no messenger of its agony to earth except this log, which floats so buoyantly on the tide! We may weave some such tragic story, as we idly watch the fluctuating advance of the dark log; but whatever we weave the story will not be wholly tragic, for the beauty and serenity of the scene are sure to assert their influences. O mighty and unfathomable sea! O terrible familiar! O grand and mysterious passion! In thy gentleness thou art terrible when sleep smiles on thy scarcely quiet heaving breast; in thy wrath and thunder thou art beautiful! By the light of rising or of setting suns, in gray dawn or garish day, in twilight or in sullen storms of darkness, ever and everywhere beautiful; the poets have sung of thee, the painters have painted thee; but neither the song of the poet, nor the cunning of the painter's hand, has more than caught faint reflexes of thy incommunicable grandeur, and loveliness inexhaustible!—*Blackwood's Magazine.*

A Good Name.—Always be more solicitous to preserve your innocence than concerned to prove it. It will never do to seek a good name as a primary object. Like trying to be graceful, the effort to be popular will make you contemptible. Take care of your spirit and conduct, and your reputation will take care of itself. The utmost that you are called to do as the guardian of your reputation is to remove injurious aspersions. Let not your good be evil spoken of, and follow the highest examples in mild and explicit self-vindication. No reputation can be permanent which does not spring from principle; and he who would maintain a good character should be mainly solicitous to maintain a conscience void of offence towards God and towards man.

Elder Samuel Chapman.—When among Elder Chapman's friends in the West in my late tour, I was often requested to get out a good likeness of Bro. C. I have been unable till now to give it any attention. Having made an estimate, I can now make the following proposition: Those who wish the likeness for themselves or friends will club together, and say how many they will take; and when one hundred and fifty copies are subscribed, I will go on with the work. Price, fifty cents per copy. I have an excellent daguerreotype likeness of him from which to copy.

My Health is somewhat improved, but I am very weak, and unable to perform any kind of labor. My head is affected with dull heavy pains, and the spleen continues swollen and sore. My case is yet critical. The friends will still remember me in their supplications to the throne of grace. God will do all things well. His will be done.

J. A. H.

Leahy, the ex-Monk, who lectured in this country some years since, against the corruption of Popery in Italy, has returned to his first love—that is to say, recanted his Protestantism (if he really ever had any to recant), and been received back into the bosom of the Mother Church.

HINTS.

To persons quick of apprehension, a hint is said to be as efficient as some more feeling remedy. We would therefore hint,

1st. That this office is really in need of what is due to it for books and papers.

2d. That there are several hundreds of our subscribers who are in arrears for their paper, which ought not to be.

3d. That in a few weeks it will be incumbent on us to send bills to all in arrears.

4th. That those who make immediate payment will save us the unpleasant duty of notifying them of their indebtedness; and it will relieve them of the unpleasant necessity of receiving such intimation.

5. That it is with much more satisfaction we look at the names on our books, against which no indebtedness is marked, than we do at some names we find there.

6. That we feel inward gratitude towards every one who pays up his dues, feeling that we shall have to send *him* no bill. And

7. That it is a well determined fact that a man will live much longer who enjoys a delicious and quiet sleep, to which nothing is more conducive than a clear conscience: and it has been long remarked that the man who takes a paper and pays for it promptly, can lay his head on his pillow with a self-satisfaction that others are ignorant of. As we wish for the happiness of all our readers, we would advise all who are disquieted because they fail to make all right with the printer, to try the following simple remedy, viz.,

Prescription:

Paper,—half a sheet.

Envelope—one.

Post-office stamp—one three cent one.

Contents.—"Dear Bro.:—I hasten to send you the enclosed (one, two, three, or more dollars as the case may be) the amount of my indebtedness, Yours, &c.—not omitting to put in the amount named, and to give name and post-office, as the success of the remedy depends on that. And then direct the whole to this office.

The good result of this prescription will be realized on the receipt of the paper — then the subscriber's own—with the money acknowledged.

But some never take a hint!

True; but we won't believe that of any of the subscribers of the *Herald*, till we find it so to our sorrow. Reader, Are you one who needs a hint? If so forgive us, and try our remedy.

Lithographs.—The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likeness of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by Mail at 50 cts. each,—or the three together for $2. 00.

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CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher In this department articles are solicited on the general subject of the Advent without regard to the particular view we take of any scripture, from the friends of the *Herald*

THE CONVENTION AT PROVIDENCE.

Continued from our last.

EVENING SESSION.

Prayer was offered by Elder Geo. W. Burnham. An excellent sermon was delivered by Elder J. S. White, of Wrentham, Mass., from Matt. 6:12. "Thy kingdom come." His subject was on the character and location of the kingdom of God. This discourse was listened to by a large and attentive audience.

A.M. SESSION

Friday, Nov. 14th.—The President in the chair. Devotional services were conducted by Elder J. Litch, of Philadelphia.

The Business Cummittee reported the following:

It was voted in Committee that we recommend to the Convention, that when we adjourn, it be to the time and place of the next Annual Conference.

This recommendation elicited considerable debate, and occupied the most of the time allotted to the morning session. It was disposed of by a vote to lay upon the table.

On motion of Elder Osler, it was voted, that the Convention continue its sessions during the coming week. Adjourned.

FRIDAY, P.M. SESSION.

The opening religious services were conducted by Elder E. Crowell, of Hartford, Ct.

The following resolutions were introduced by the committee on business.

Resolved, That we recommend to ministers and churches of the Advent faith, the cultivation of mutual Christian love, and that ministers occupy the position as in former times, of friendly inter change in their official capacity; making Christian character the test of fellowship.

Resolved, That as two distinct parties, recognized as Adventists, are represented in this Convention, and as by them separate interests are sustained in various places, we will do all in our power to unite these bodies, or at least to induce them to act in harmony.

Resolved, That we recommend to the *Advent Herald* and the *World's Crisis*, to use their influence to effect these objects.

Elder Phelps said, That his desire was to have but one test of fellowship, which is faith and love.

Elder Fassett expressed himself heartily in favor of the resolutions. He thought if the brethren professing to believe in the speedy return of Christ could be united, the cause would be far better sustained. For the want of this co-operation in the past, our efforts have been much crippled. In this city, he said, there is sufficient strength if brought together, to erect a comfortable place of worship, and ably sustain pastoral labor.

Elder Grant said, That he felt called upon to speak; for nothing, like these resolutions had touched his heart-strings. The cause in Boston would be in a better condition, if we had but one interest and one body. It is not so much opposing sentiments which have distracted us, as the manner and spirit of those who have urged opposing doctrines. I am, Mr. President, delighted with the spirit of this Conference. I love you all as brethren. I will exert myself for union, and in so doing, God will bless us. My whole heart is moved, deeply so, for the accomplishment of this high and holy object, viz., Christian union.

Elder Smith said, These resolutions have touched me, more than anything else yet presented. Thus far the existence of two parties has wrought much evil, and caused, in New Hampshire, much discouragement. Feeling their blighting influence, and seeing the melancholy consequences, we have asked, Where shall we go? To whom shall we go? I hope every brother will show himself in favor of these resolutions, heart and soul, and carry out their spirit in public and in private.

Elder Bosworth said, That he was prepared for the passage of the resolutions. He had pursued a conciliatory course, had found it beneficial, and he hoped that we should all go home, carry out the design of the resolution, and not simply endorse them here.

Elder White said, That he had felt with deep sorrow, the effects of this disunion in past days. Where there has been wrong on our part, we will endeavor to cultivate for the future, a spirit of evangelical forbearance and Christian affection. In reference to difference of opinion on minor subjects, they will exist until the coming of Jesus Christ. I have for years, cherished views on the state of the dead, different from many of my brethren. Their views are as dear to them as mine are to me. I am glad to behold the unanimity of feeling and concert of action exhibited in this Convention. If all our brethren could look in upon our harmony, many of them would feel as brother Grant has expressed himself. It is not the difference in doctrine which has caused this disunion, but the spirit in which they have been held, for there are churches where a difference in sentiment exists, but in those churches a perfect brotherly union is enjoyed.

Elder Brewer remarked, That these resolutions came up in the right time. We were not before prepared for them. The past is gone, and let it be forgotten; and may God in his mercy, throw his mantle of forgiveness over it. The future is before us—may we rightly improve it. I shall act in view of the coming judgment. The path of duty is plain before me, and by the aid of God, I will pursue it.

Elder G. W. Burnham said, I am compelled to leave for a time, but should feel condemned if I did not decidedly express myself in favor of the resolutions now under consideration, before leaving. We must *act* as well as *talk*. We must labor to remove all obstacles out of the way of effecting a union on Christian principles.

Dr. Huntington spoke of the happy union existing in the church in Abington, Ct. We have had the various distracting questions, but we admit no contention. We have confidence one with another, and are not troubled with hearing a contrary sentiment, or a contested point. Unity can be maintained if there is a determination to carry it out.

Elder Osler remarked, We want co-hesion. If the people have a sufficiency of divine grace, all will be well. I hope we shall unite on the ground of moral character alone; we can only have true union, where moral character is strictly acknowledged. We must seek more of the spirit and religion of our Master, and then all shall be well.

Elder Crowell said, That he felt the importance of the resolution. There may be local reasons which will prevent the union of churches in the same place for the present, and which time alone can modify or remove. He quoted from a sermon delivered by Dr. Wayland, to show that brotherly respect in the ministry does not demand that one minister is obligated to always invite another into his desk, when in the congregation, or present, nor does Christian courtesy demand an exchange of desks with every brother minister. He desired the passage of the resolutions.

Elder Gates said, I admire the resolution; it is of God; it breathes the spirit of Christian union. I can discuss with brethren, questions wherein we differ without estrangement of brotherly love. My brethren loved me when I had less light than now, and I love them for it. Such a sentiment as expressed in the resolution is for our good, for it speaks of love of union, and should receive our sanction.

Brother Parks said, That he felt, like Sarah, to laugh inwardly, and rejoiced in the prospect of healing the existing divisions. He endorsed the resolution with all his heart, for he did not believe in proselyting any person, friend or foe, to any of his particular tenets, but in simply preaching what he conceived to be truth, and then leaving the result with God.

Brother Coburn approved the resolution on the ground that there was a good prospect of accomplishing their design.

Elder Boyer went for the resolution with all his heart, not on account of divisions in his field of labor, but because of the great difficulty of acting understandingly with other brethren. He hoped the resolution would pass.

After some additional pertinent, and interesting remarks on the object of the resolution, and the necessity of putting its spirit into practice, by Elder Preble, the resolutions were unanimously adopted. The adoption was then re-considered, in order to give others, not present, an opportunity to express their approval or disapproval, of the resolutions and which were by vote laid upon the table

The Convention closed by singing,

"From whence doth this union arise."

EVENING EXERCISES.

The evening services were opened by singing the 1013th hymn.

"Bride of the Lamb, awake, awake!"

Prayer was offered by Elder Boswell. The sermon was delivered by Elder Orrock, from Canada East, from the following text: "He will swallow up death in victory."

A.M. SESSION.

Saturday, Nov. 15th.—The Vice President in the chair. Devotional exercises were conducted by Elder Bosworth, of Bristol, Vt.

Elder Litch, chairman of the Business Committee, reported to the Convention the following:

Resolved, That the term "Israel," is not appropriated to any Gentile, whether in or out of Christ, but belongs to Jacob and his descendants; and the promises to Israel of restoration to their own land, and to the eternal possession of that land, are to those Israelites who are in Christ, and not to Gentile Christians.

On motion of Elder Pearson, the resolution was amended by striking out the words, "whether in or out of Christ."

This resolution was laid on the table, in order to the appointment of committees on the following subjects, which were reported by the Business Committee.

Whereas, in effecting good, by any principles, it is necessary that they should be distinctly understood; and as there are many, who, if they knew the sentiments entertained by us, would embrace them; and as for the last ten years. the cause we advocate has been misrepresented—false issues having been raised, and injurious doctrines having been promulgated under the name of Adventism, thereby giving to those desiring the opportunity, to reproach the sentiments held by us, and turning honest minds from the real merits of the case; and as we owe it to ourselves, to the doctrines we preach, and to God, to present to the world, in an associated capacity, an expose of our faith, and the ground of our action, therefore,

Resolved, That a committee of five be appointed to prepare such a digest to be submitted to the action of this Convention, and if approved, published to the world.

Whereas, it being essential to the effectiveness of any body, civil or ecclesiastical, that its *particular work* should be understood, and as it is especially important for us at this particular juncture, to have our position and work fully defined, therefore,

Resolved, That a committee of three be appointed to prepare an address on this subject, which shall be first submitted to this Convention, and if approved published.

Whereas, many of our churches, and societies are suffering for the want of ministerial labor; as there is throughout the land an effectual door opened for the dissemination of light on the great gospel truths of the age; and as there are ministers among us, who have wholly, or partially abandoned their legitimate work, and engaged in secular pursuits; and as there are those who are not identified with us, yet cherishing similar views; therefore,

Resolved, That a committee of three be appointed, who shall prepare and report to this Convention a plan, by which those among us, not devoting their entire time to the ministry, may be brought into active service, and, others, who are with us in doctrine, may be induced to co-operate in this work of faith, and labor of love.

Whereas, many of our ministers have been induced, or compelled to leave the field of active service for the want of sufficient support; and as others who are devoting their time and energies to the work are suffering with their families, and their usefulness curtailed from a similar cause; and as this deficiency of ministerial support is owing more to indifference, carelessness or covetousness, than inability; and as the Scriptures declare, that those who preach the gospel, shall live of the gospel; therefore,

Resolved, That a committee of five be appointed to prepare and report a plan for the removal of this evil.

Whereas, much has been, and more can be done by the distribution of timely and well written tracts; and as there is ability enough among us to make this agency extensively beneficial, therefore,

Resolved, That a committee of three be appointed to prepare and report a plan for the successful prosecution of this work.

Wheras, properly conducted Sabbath schools are important auxiliaries in the cause of God; and as this department of Christian labor has been too much neglected among us, and as light is necessary to proper action on this, as on other subjects, therefore,

Resolved, That connected with our Annual Conference, we have a Sabbath school anniversary, when the claims and blessings of Sabbath schools may be presented.

Resolved, That an afternoon during the session of this Convention be devoted to the consideration of the Sabbath school cause as connected with us.

On motion, a committee of nomination was appointed by the chair, consisting of Elders Litch, Preble and Pearson.

The resolution referring to the promises touching the eternal occupancy of the land of Palestine, was taken from the table.

Elder Preble said, That the three promises made to Abraham were first, That he should be heir of the world. &c., Gen. 13:14, 15; Rev. 4:13.) Second, the promise made to Abraham in answer to the question, "Whereby shall I know that I shall inherit it," Gen. 15:8. This promise was made to Abraham in the following manner: "Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates," (Gen. 15.18) and this promise was fulfilled as declared in Joshua 21:43–45.

Third. The third promise relates to Christ, the "seed," (Gal. 3:16) in whom all nations shall be blessed, and was fulfilled in our Saviour's first advent: but the first promise, which relates to Abraham and his true seed, Gal. 3:29, inheriting the land and dwelling in it forever, can only be realized when that passage is fulfilled which declares, "O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."—Ezek. 37:12.

Elder Litch referred to the term Israel, as only applicable to the literal descendants of Jacob, therefore the promises made to Israel, and to Israelites, belong to such. This gave rise to a somewhat exciting and pleasant debate, in which Brn. Parks, White and Gunner, took part.

AFTERNOON SESSION.

The Convention was opened by devotional exercises, conducted by Elder Blake.

On motion of Elder Pearson, the resolution was amended by striking out the word "natural."

Elder Osler said. That he did not understand the Scriptures to teach that the term Israel belonged exclusively to the descendants of Jacob. There were Jews and Israelites by blood relationship, but the apostle Paul said, "All are not Israel which are of Israel." The promises made by God, refer to all believers, though they be not the natural descendants of Jacob. It is said, Abraham is the heir of the world, and is he so alone? are not those who are Christ's children to share with Abraham? Certainly. "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

Elder Litch said, I do not see brother Osler's conclusions. It does not follow, because Jews and Gentiles share in the heirship of the world, that therefore they are Israel or Judah; none have this right except Israel and his descendants. I also dissent from the view, that the descendants of Jacob were such by reason of any personal compliance with the commandments of Jehovah. This may be seen in sacred history, and in proof, read Ex. 15:4, and Hosea, chap. 1st. The phraseology is, in this prophecy, used in reference to the ten tribes, and fulfilled to the house of Israel.

Elder Pearson inquired if Elder Litch wished to be understood to say, that neither of the terms, Israel, Judah, or Jew, are never in the Scriptures employed as applicable to Gentiles. Elder Litch replied in the affirmative.

Elder Pearson remarked, That he was desirous to keep a single point before the Convention; and distinctly discuss, and settle if possible, the question, if the term Israel, be simply and only a national or natural title, having no regard to character.

The subject elicited many spirited remarks and important criticisms, full of deep interest, in which brethren Litch, Osler, Parks, Bosworth, Phelps and Gates, took part.

The Convention adjourned to Monday, 2 o'clock P.M.

P.M. SESSION.

Monday, Nov. 16th.—The Convention was called to order by the President at the time appointed. The devotional exercises were conducted by Elder O. G. Smith, after which the minutes of the Convention were read and approved. The consideration of the subject before the Conference at the time of adjournment, was resumed.

Elder Phelps, to sustain the position that the term Israel was applicable to all Gentile Christians as well as those of Jewish origin, offered an exposition of Romans 9th and 11th, and Ezek. 38th and 39th.

Elder Litch said, God made a special and personal promise to Abraham, and this covenant was made sure by "His oath unto Isaac," and he "confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, unto thee will I give the land of Canaan, the lot of your inheritance." The prophets express themselves on this subject after this wise: "I will bring them into the land where your Fathers have dwelt," &c., and this promise is to Abraham, Isaac and Jacob, and to the seed of Jacob, and their nationallty continues to all eternity.

Elder Preble said, that the land of Canaan is not exclusively promised to the descendants of Jacob, but that land will be given in common to Gentiles in Christ as well as to Jacob. This is

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proved from Gen. 13:14–17; Gal. 3:29, which shows that Abraham, though at the time of these promises was *in this same land*, and also a *Gentile*, yet *he* and his *seed* (Gal. 3:29), should possess this land, Canaan, as well as the children of Jacob. The deed, or covenant, therefore, made to Abraham, does embrace not merely Gentile lands, but also the land of Canaan; and of course all Gentile Christians, whether living *before* the days of Jacob, or Israel, as well as all Gentile Christians under the gospel, will share in the land of Israel.

Elder Grant thought that the resolution covered more ground than the simple term Israel.

The President said, The resolution involved two points; these might be discussed separately or together.

Elder Pearson then offered an amendment, making it read thus:

Resolved, that the term Israel, is not appropriated to any Gentile, but belongs to Jacob and his descendants; which was adopted.

Elder Litch said, He had heard the quotation, "All are not Israel which are of Israel," &c., and the conclusion drawn from it. But such a conclusion, in his view, was not a legitimate deduction. He then referred to Rom. 9th. Ishmael was not Abraham's heir but Isaac. The same is true in the family of Isaac; it reads, "Jacob have I loved, but Esau have I hated." God made his covenant of election, according to the flesh, as well as to the seed of promise. God has promised the very land where Israel lay, to his descendants. Abraham is the Father of all nations, who with him, are heirs of the world. The term Israel, is appropriated to descendants of Jacob, in the Old Testament, and does it change its designation in the New Testament? I think not.

Elder Preble said, I do not know of any Scripture in the Old or New Testaments that declares the term Israel, to be restricted to the natural descendants of Jacob. I think the title embraces all true believers. We learn from Gen. 28:31, that Jacob received the name Israel, because he prevailed with God—"Thou hast prevailed." Therefore, it is evident, that the term may be applied both to the literal descendants of Jacob, and to *all* who prevail with God; but where the eternal and gracious promises are intimately connected, then *character* alone claims the title Israel, and may be thus claimed by Jew or Gentile.

Elder Fassett said, That he had the same view of this question, as explained by Elder Preble. The term Israel may be applied to either Jew or Gentile, if thus believers, hence the appropriateness of the Saviour's address to Nathaniel: "Behold an Israelite *indeed*, in whom there is *no guile*." The Israel of God embraces all God's people under the old and new covenant.

Elder Grant said, That this subject is one of interest. It has been remarked, and truly, that the term Israel is applied, first, to Jacob; and why? I answer, because he "prevailed," and from henceforth it became a family name; I believe that the term Israel is applied alone to Jacob's descendants. Some of them were overthrown in the wilderness; those rebellious ones were not Israel, although they were of Israel. He then commented on Rom. 9:6, showing that the term considered, belongs to Jews, who were the children of God, and not to Gentiles.

Elder Fassett remarked, that the terms "O my people," and "children of God," were in the Old Testament synonymous.

Brother Parks said, That the appellation Israel was given only through promise; the natural descendants of Jacob are not recognized as Israel, for they have not all complied with the requirements of the promise. The prevailing ones alone are the persons entitled to the term; if *we* have complied, then are we Israel; all prevailing Gentiles share the blessing in Christ.

After some additional remarks from brethren Bliss, Litch and Preble, the Convention adjourned.

To be continued.

Extracts from Letters.

Is the first day of the week, or Sunday, the Sabbath of the fourth commandment! Do we meet the demands of that precept, when we keep Sunday as a rest day?

C. O. T.

Ans.—The first day of the week, is the *seventh* day that follows six days of labor, and meets that requirement. It also commemorates Christ's resurrection.

Bro. W. Busby writes from Rochester, N. Y, Nov. 19th, 1856:—"I was very sorry to learn through the *Herald*, that brother Himes was sick. I sincerely hope it will please the Lord to restore him to health again. I very much regret that I have not been able sooner to reply to the appeal in the *Herald* for what is justly due the office."

Sister L. S. Phares writes from Hamilton, Ohio, Nov. 19th 1856:—"I still feel the same interest in the prosperity of the great cause of religion throughout the world, and desire to co-operate with the people of God in promoting every interest of the cause of Christ everywhere. And for that reason I desire to see the *Herald* sustained. I consider it as much needed, especially where there is little or no preaching on the signs of the times, or the indications that He is coming whose right it is to reign. I hope those who can write, or labor in any way for the promotion of the truth, will come forward and assist in the great work of throwing light on the glorious doctrine of a King coming to reign in righteousness."

Bro. C. P. Dow writes from Chazy, N. Y., Nov. 24th, 1856:—"When I was last heard from through the *Herald*, I was confined to my bed with inflammatory rheumatism; but by the blessing of God, and the use of means, I am now so far recovered as to be able to sit up the entire day, and walk about with a cane. For about two weeks past I have rode out every day that the weather would permit. Yet I am far from being well, however, I hope to be able to partially resume my labors in my former field soon. I hope I may have the prayers of the faithful, for the complete restoration of my health, that I may again 'preach Jesus and the resurrection,' and strengthen the things that remain; edify the saints, and warn the sinner of his approaching fiery doom.

"Brethren, the harvest truly is great, but the laborers are few. Let us pray the Lord of the harvest that he will send forth more laborers into his vineyard. And let each, as they have the ability, labor in the cause of God, for be assured, 'our labor is not in vain in the Lord.'"

Confession—Be not ashamed to confess that you have been in the wrong. It is but owning what you need not be ashamed of—that you have now more sense than you had before to see your error, more humility to acknowledge it, more grace to correct it.—*Seed.*

True Courage.—If you desire to be truly valiant, fear to do any injury; he that fears not to do evil is always afraid to suffer evil; he that never fears is desperate; and he that fears always is a coward; he is the truly valiant man that dares only what he may, and fears nothing but what he ought.—*Quarles*

Christ The Way.—"The Christian that seeks to reach heaven by Christ the way, will not only feel all the safety of his course, but he will be characterized whilst he walks it, by whatsoever things are pure, whatsoever things are just and lovely and of good report."—*Cumming.*

Loose professors are the devil's traps, by which he ensnares simple souls.



Obituary.

"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

Died, in this city, Nov. 8th, of heart complaint, Mary Ann, wife of Henry T. Rider, aged 35 years.

Sister Rider had been afflicted with the disease which occasioned her death, more than two years, and confined to the house about nine months, during which time she suffered much, but with patient Christian resignation. Our sister was converted about six years ago, under the labors of Elder Kimball, and has been a consistent member of the Advent church in this city, from that period. A husband, three children, and many friends mourn her departure; but all may be comforted with the assurance that as she sleeps in Jesus she will live again in the last day. L. Osler.

Providence, R. I.

By a letter received from brother Benson, I am informed of the death of my father-in-law, who departed this life, Nov. 9th, aged 59 years. He left a wife and nine children to mourn their loss. He was brought to God under Advent preaching in 1845, and continued to cherish the same faith till the last, and to them that inquired about his state of mind he affirmed that his trust was in God for salvation. His funeral sermon was preached from 2 Kings 20:2, by a Methodist preacher. He was a mild man in his temper. O that we who are professedly looking for the hope of Israel may suffer the midnight cry to do for us what the pangs of death hath to do for a great many professors, namely, to unglue our minds from earth.

Daniel Campbell.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours, John Pierpont.

Boston, 10th Oct., '55.

Dear Sirs, — I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear sirs, yours truly, Henry Lunt.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully, A. S. Kellogg.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmaceutists. Respectfully,

A. A. Hayes, M.D., Assayer to state of Mass.
16 Boylston street, Boston, 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers (Signed) Thomas A. Dexter. S. H. Kendall, Samuel May, Thomas C. Amory.

march 8

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,
Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the Interior, Washington, D. C., Feb., 1856.

Sir; I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, Alonzo Ball, M.D.,
Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. co., Mich., Nov. 16, 1855.

Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bad, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo. J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston.

Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 24, '55.

Dear sir; I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood. John G. Meacham, M. D.

Erysipelas, Scrofula, King's Evil, Tetter, Tumors, and Salt Rheum.

From a Forwarding Merchant of St Louis, Feb. 4, 1856.

Dr. Ayer: Your pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her. Asa Morgridge.

Rheumatism, Neuralgia and Gout

From the Rev. Dr. Hawkes, of the Methodist Epis. church.

Pulaski House, Savannah, Ga., Jan. 6, 1856.

Honored sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow, but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr Ayer: I have been entirely cured by your pills of rheumatic gout—a painful disease that had afflicted me for years.

Vincent Sidell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J.C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere. aug 16 3 m

DR LITCH'S

RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's Pain Curer. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

Oriental Ointment, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

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PROFITABLE AND HONORABLE EMPLOYMENT!

The subscriber is desirous of having an agent in each county and town of the Union. A capital of from 5 to $10 only will be required, and anything like an efficient, energetic man can make from three to five dollars per day; some of the agents are realizing twice that sum. Every information will be given by addressing, with a stamp to pay return letter. WM. A. KINSLER,
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New York City. ..... Wm. Tracy, 246 Broome-street.
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Providence, R. I. ..... A. Pearce.
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St. Albans, Hancock co., Ill. ..... Elder Larkin Scott.
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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, DEC. 6, 1856.

PROSPECTUS OF THE ADVENT HERALD FOR THE YEAR 1857.

With the year 1857, the *Advent Herald* enters upon its eighteenth volume—it having been first issued in 1840.

To those who have been familiar with its past history, that is a sufficient guarantee of its future course. To others a word is necessary, in explanation of its position.

The object of this periodical is to chronicle passing events, to note the Signs of the Times, and to discuss the great question of this age—the evidences of the near approach of the Fifth Universal Monarchy, and of the nature of the kingdom that is to be set up.

The position maintained in this paper, is, that the fifth kingdom, predicted in the prophecies, is to be a real dominion, that it is to extend "under the whole heaven," that it is to be set up in the new earth described by Peter, (2 Ep. 3) "wherein dwelleth righteousness," that it is to be given to the resurrected saints, and that it is to continue forever—as it is to be ushered in by the personal advent of Christ, the restoration of this earth to its paradisaic state, and the resurrection of the just; which events may be continually looked for as imminent. As the popular belief makes this kingdom merely a spiritual reign of righteousness before the Saviour's coming, thus deferring the expectation of that event to a distant day, and promising a long period of uninterrupted peace, it is evident that if unsustained by Scripture, the prevalence of it is perilous to the salvation of souls; and therefore these become great and practical questions, which Christians should candidly investigate, and decide according to the Scriptural testimony. And hence the importance of sustaining a journal devoted to this object.

We shall endeavor, as heretofore, to present the Scriptural teachings on the various questions connected with the second advent; and we purpose, if permitted, during the year to discuss in full in the *Herald*, and in successive articles, the various questions that are vital to the cause we cherish.

A series of articles entitled "The Earth, its Curse and Cure," were commenced in the *Herald* in Jan. 1856, but were interrupted late in the season. It is purposed to resume that series at an early day. In the progress of that series, quite a number of interesting questions were considered; but to complete it, a large number of others will come under consideration, which will involve the nature of the Second Advent, the Millennium, the resurrection, the Saints' Inheritance, &c., &c.

A Commentary and analysis of the figures of the Book of Zechariah has been commenced and its publication in the *Herald* is purposed soon. And particular attention will be paid to the laws of figures, and the principles of Interpretation.

We hope to make the *Herald*, more than ever, rich with the thoughts and words of the mighty dead and living, who have turned their attention to the prophecies and given expression to their faith and hope. We shall also give judicious selections of an instructive and practical nature from various authors.

We invite contributions to our columns of mature and well digested thoughts of students of prophecy, whether they coincide with or oppose the views we advocate—always reserving the privilege of defending our own views whenever they are assailed.

On the appearance of labored articles against the Second Advent, it is proposed to give them entire in these columns, with a reply on another page. This lays before the reader the arguments on both sides of the question, which can be found in no other journal of the day.

This paper has now been sustained during seventeen years of arduous toil. It was the first periodical of the kind ever published in America; and if has kept steadily in view the great question for the discussion of which it was originated.

It is believed that this paper is still needed as a teacher and defender of the truth; but to sustain it will require that its friends, one and all, put their shoulders to the wheel and do what they can to continue and increase its circulation, that it may stand on a firm and stable basis. During the seventeen years of its existence, one half of the average life time of a generation, death has made sad inroads among its early friends and patrons.—Large numbers of those who have hailed its weekly issue, are now slumbering in the dust of the earth till the resurrection morning.

Other friends have become advanced in years or are become pecuniarily or otherwise disqualified for the exercise of the active interest which characterized their early support. While of others their first love has become cold, they have gone to the support of rival or opposing interests, or have entirely departed from the faith.

Who shall fill the places of these! There are accessions of new friends; but to continue for the *Herald* the sinews of its existence in full strength and vigor, there needs to be raised up for its support many additional ones. to fill the places made vacant by death and desertion, and also to give it a position far in advance of its past usefulness.—We will therefore request all who are interested in its continuance to circulate it among their friends and neighbors, and to speak a good word for it among those likely to be interested in its teachings.

By suitable effort almost any reader can get an additional one to it; and it would seem that our subscription list might be doubled, by a little labor in every place.

All the present subscribers of the *Herald* will please to accept of our thanks for their past support; and we would respectfully solicit a continuance of their favors. It always saddens the heart of a publisher to have discontinuances from those for whose pleasure and benefit he endeavors to labor.

Above all, the prayers of our readers are solicited that by means of the *Herald*, God may be honored, his truth advanced. and that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation. JOSHUA V. HIMES.

Tropes.

Mr. Editor.---I have been "searching the Scriptures" this week in compliance with your request, and have become exceedingly interested in the subject of figures. I have written down about one hundred examples of words tropically used, and send you a part of them, fearing to weary your patience by too long a list. If you find that the help will be more than the trouble of correcting, I will endeavor to send another list soon, Any criticisms will be thankfully received.

Stone, Eph.2 20 "Jesus Christ" is so styled by a metaphor. The same figure is used in Acts 4 11, Psa. 11 8 22, Isa. 28 16, Gen. 49 24, Matt. 21 42 and 1st Peter 2 8.

Shield.---Psa. 33. The Lord is thus denominated by metaphors. Also in Gen. 15 1, Psa. 28 7 and Psa. 11 9 11 4.

Hiding-place, Psa. 119 114. God is called so by a metaphor.

Shepherd, Christ is so styled by a metaphor in Heb. 13 50, and in John 10 11 and 14.

Milk and meat, Heb. 6 12, put by substitution for doctrine.

House, Heb. 3 6, Christians are so called by a metaphor.

Houses, Titus 1 11, Put by metonymy for households.

Evil beasts, The Cretans are so called by a metaphor in Titus 1:12.

"Turn away their ear," 2 Tim. 1 4, put by substitution for refusing to listen.

"Itching ears," 2 Tim. 1 3, Put by substitution for desire to hear something new and strange.

Helmet, 1 Thess. 5 8. "Hope of salvation," is so called by a metaphor.

Yoke, 1 Tim. 6 1, Put by substitution for subjection to rule.

Old man, Col. 3 9, by substitution for natural disposition.

Refuge and fortress, Psa. 91 1. God is so called by a metaphor.

Rock of my salvation, Psa. 89 26, God is thus denominated by a metaphor.

Husbandman, John 15 1, a metaphor by which God is so called.

"Hearts knit together," Col. 2 2, Put by substitution for united.

Spider's web, Job 8 14, The trust of the hypocrite is so called by a metaphor.

"Sword of the Spirit," put by a metaphor for "word of God." Lizzie.

The above is in accordance with our request, for which we will now substitute the following.

1. Will those interested in the figures of speech in the Bible, examine closely the examples we give of them and forward any criticisms on them that may be suggested by any discovered inaccuracies.

2. We would like to have forwarded any important figures which may be omitted in our alphabetical list, as it progresses from week to week; or any texts which are obscured by the presence of figures.

As we have gone through the Alphabet and prepared a list for publication sincewemade our former request, we now only need to have our attention calledto our omissions, inaccuracies, and to the removal of obscurities that may trouble any one.

TO CORRESPONDENTS.

Nelly—The figures you send, we have used in the construction of our alphabetical list of tropes.—Thank you for sending them; and now your attention is called to the above.

Do *Delinquents* Realize how GREATLY they would *accommodate* us by sending THEIR DUES without obliging us to send them *bills?*

We wish to *impress it* on those in arrears, that their sending their money immediately, will *relieve* us from the necessity of sending them bills!

We are intending soon to publish in the *Herald* a list of those who have discontinued the *Herald* in days past, without paying their dues. And then we shall be glad to sell the accounts of such persons to those who will give the most for them, or for any portion of them, with power to collect them by legal means.

To Correspondents

W. of Springfield, will accept my thanks.

E. Gilman—All right.

In my recent tour West, there may have been some mistakes made in the transaction of business relating to the Herald or books. If so, I shall esteem it a favor if friends will correct them.—J.V.H.

H. Durkee—"Flesh and blood," in 1 Cor. 15: 50 is put by synecdoche for those whose bodies are unregenerated by the change they will undergo at the second advent.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
Memoir of William Miller	$1,00.	,19.
" " " " *gilt*	1,50.	"
Bliss on the Apocalypse	,60.	,12.
Bliss' Sacred Chronology	,38.	,08.
Hill's Inheritance of the Saints,	1,00	,16.
" " " " *gilt*	1,37.	"
Fassett's Discourses on the Jews and Millennium	,33.	,05
Hymns of the Old Harp	,38.	,06.
Preble's 200 Stories	,38.	,07.
Life of Chrysostom	,75.	,13.
Lord's Ex. of the Apocalypse	2,00.	,33.
Memoir of P. A. Carter	,31.	,05.
Litch's *Messiah's Throne, &c.*	,75.	.12
Miss Johnson's Poems	,50	,08.
Army of the Great King	,40	,07.
Taylor's *Voice of the Church,*	1,00	,18.
Lord's Gengnosy	1.25	.19.
E. H. Derby on Catholicism	.75	.17.
Daniels on Spiritualism	1.00	.16.
The New Harp (Pew Ed.)	.80	.16.
" " " *gilt*	1.50	.16.
" " (*Pocket Ed.*)	.70	.12.
" " " *gilt*	1.25	.12.
The World's Jubilee. By Mrs. Silliman	1.00	.17.
Wellcome on Matt. 24, 25	.33.	,06.
Time of the End	1.00.	,21.

Works by Rev. John Cumming, D.D., minister of the Scottish Church, Crown Court, London, viz.:

On Romanism	1,00.	,24.
" *the Apocalypse* (1st Series)	,75	,21.
" " " (2d ")	"	,22.
" " *Seven Churches*	"	,21
" *Daniel*	"	,20.
" *Genesis*	"	,16,
" *Exodus*	"	,18.
" *Leviticus*	"	,16.
" *Matthew*	"	,19.
" *Mark*	"	,14.
" *Luke*	"	,20.
" *John*	"	,20.
" *Miracles*	"	,19.
" *Parables*	"	"
The Daily Life	"	,14.
Benedictions	"	,15.
Church before the Flood	"	,17.
Voices of the Night	"	,13.
" *of the Day*	"	,15.
" *of the Deaa*	"	"
Tent and the Altar	"	,16.
Minor Works (1st series)	"	,20.
" " (2d ")	"	,19.
" " (3d ")	"	,19.
Evidences of Christianity	"	,12.
Signs of the Times	"	,18.
Family Prayers (1st series)	"	,19
" (2d series)	"	"
Twelve Urgent Questions	"	,18
The End	"	,18

Works of Rev. Horatius Bonar, of Eng., viz.:

Morning of Joy	,40	,08.
Eternal Day	,50	,10.
Night of Weeping	,30	,07.
Story of Grace	,30	,06.

Tracts for the Times—viz:

1. *The Hope of the Church*	$1,50 per 100.
2. *The Kingdom of God*	" "
3. *The Glory of God filling the Earth*	" "
4. *The Return of the Jews*	2,00 "
5. *The World's Conversion*	1,50 "
Advent Tracts, bound. Vol. 1	,25. ,05
" " " " 2	,33, ,07.
Facts on Romanism	.15. ,03;

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, $1 50 per 100, 3 cts. single.

The postage on the above tracts is one cent each.

Appointments, &c.

I will preach at North Troy, Vt., Friday eve, Nov. 28th, and remain over the Sabbath; No. Fairfield Sabbath the 7th of Decem., as Elder Rockwell may arrange. Will bro. Newton call for me at the post office, Sheldon Creek, on the arrival of the morning stage from Richford Friday, Dec. 5th? Addison Sabbath 14th; will some one call for me at Vergennes on the morning train from Burlington Friday the 12th; Low Hampton, N. Y., Sabbath 21st; also will lecture upon the nature, importance, and benefits of sacred music on Tuesday eve, 23d; Hebron, Washington co., N. Y., Thursday and Friday evenings, 25th and 26th, and over the Sabbath. Will Eld. Boss call for me at the Rupert depot on the arrival of the afternoon train from Castleton, Wednesday, 25th? Albany Tuesday eve, 30th, and will attend to the communion service as bro. Nichols may arrange. No meetings on Saturday. Evening meetings at early candle light. N. Billings.

P.S. My P. O. address is Westboro', Mass. N.B.

Bro. N. Smith will preach at North Pittston, Me., the first Sunday in December, the 7th; and Bro. S. K. Partridge will preach at Hallowell the same day.

The Lord willing, I will preach at Waterbury, Vt., Sunday, Dec 14th; Claremont, N. H., the 19th; Springfield, Vt., Sunday, 21st; Westford, Mass., 23d; at B. Hildreth's at South Reading, 24th; at Lawrence 25th; at Auburn N. H., 26th; at Duxbury, Vt., Sunday, 28th. Week-day meetings at 6 o'clock P. M. L. D. Thompson.

If the Lord will, I will preach at Hill's Corner in Canterbury Sabbath, Dec. 7th, Lake Village Sabbath, Dec. 14; at the Page school house in Holderness Sabbath Dec 21; West Alton Sabbath 28; Melvin Village Sabbath, Jan 4; at the bittum school house Monday eve Jan 5th, and the 6th and 7th as brn Hoyt and Hodsdon may appt; Lake Village Sabbath Jan 11th. O. G. Smith.

I. H. Shipman will preach at Lake Village, N H, the 1st Sabbath in Dec.

My P. O. address is Manchester, N. H. John Morse.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

I C Wellcome—Anything sent to Bro. Litch at Philadelphia will reach him. He has returned there. Your letter was in season for us to get the books from the Ex. Shall we send the othe. 50 to Hastings at Rochester?

J. Thomas, $1—Have credited 31 cts each to M Whitcomb, N C. Berry and yourself on Guide to No 126, and the balance to you on Herald to No 759—leaving $2.45 due on the latter to Jan. 1, '57. We stop the G.'s, when the time paid for is up.

D. B. Wyatt $1 66—Sent Harp the 29th.

A. Pearce—Rec'd.

Geo Phillips—Those G's are mailed regularly to Clarenceville, C. E.

H. E. L. $10—Thank you.

J. Barnes—The letter of No. 30 came with nothing enclosed. Your Herald is paid for to July 1858.

TO BRO HIMES—H. Newton.....$5 00.

RECEIPTS UP TO DEC. 2ND, 1856.

The No. appended to each name is that of the Herald *to which the money credited pays. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.*

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his *post-office address*—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even *to sign their names!* Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

G. N. Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P O address?

A. S. W. M'Causland—You do not give us the address to which your paper is sent, and so we do n't find your name. It is not at Sandwich, where you date your letter.

Oct. 3. G. W. Sanderson—We have entered your name, and send the paper to Haverhill; but as you do not say where it has been sent, we do not know where to look for it, so that it will still go there until you inform us.

[A. Brown of Ky 815; W Dyche 819; M Conklin 815; W Gilman 808; J Clark 807; M Stone 815; J W Bailey 809; M. Tibbetts 815; S Payne 815; A B Hopkins 815; H Durkee 802; W Z Manning 844; A Colgar 802; J T Richardson 816; C B Richardson 857; M B Ad riance 815; U. Woodbury 789—$1 due; M Norris; 819; Geo. Phillips (3d payment of $1 rec'd) 796—80 cts due Jan 1st; G Vose 815 L Pennock 825; M. M. Pitkin 841; B. Emmerson 841; F. A. Bliss 828; T. Hazelton 846; E. Hatheway 815—each $1;

W H. Eastman 841 and 20 cents to C. R; G. D. Warren 857; O. G Smith 815. Sent books the 27th; H. Newton 883; J. Blansdell 841; D. Barber 841; W. B. Noyes 810; J. R. Allen 867; B. T. Morrell 841; S. Minor 789—$1 due; J. M'Kusick 815; D. Miller 849; Mrs. S. Lloyd 867; Tho. Sonster 867; L. F. Billings 841; V. Newcomb 867 and 25 on G. to No. 126; I Young 841; H. A. Underwood 820; L. Burgess 828—each $2.

Geo. W. de Rochemont 768—$1 81 due—each $3——E. D. Pratt 789—$1 due Jan. 1; S. B. Goff 919 and $3.07 over—thank you; J. Morrill 854—each $4.——Rev. C. R. Hedrickson 789—one dollar will pay to Jan. 1st—$5.

J. Alberson 815—$5.25; C. P. Dow on account $10; J. V. Pinto—$7.24 on account; D. B. Davis 809, 80 cts. W. Gilman. 60 cts.

Digitized by the Center for Adventist Research

ADVENT HERALD.



Luke 9:28–30

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO 813. BOSTON, SATURDAY, DECEMBER 13, 1856. VOLUME XVII. NO. 50.

THE STRANGER.

"Stript, wounded, beaten, nigh to death,
I found him by the highway side."
Montgomery.

Sisters with the heart of Martha,
Going forth the Lord to meet,
With the love of blessed Mary,
Pouring oil upon his feet,
Have you heard it? Do you know it!
Lo, our Lord is in the street!

Loving sisters, ye are many;
How your hearts would throb to know,
That along our pleasant city,
Just released from Slavery's woe,
Hungry, thirsting, faint and needy,
Christ with weary feet doth go.
O, we should not dare to say it,
But himself hath told us so!

O, to give our roof for shelter!
O, to share with him our bread!
Like the blest Judean woman,
Bathe His feet, anoint His head!
But he counteth every kindness
(We remember He hath said)
To the least of these his children,
As 'twere done to Him instead.

One of these, His precious members,
Pauseth at your door to-day,
With the brave heart of a mother,
Bearing up the shattered clay;
Black and poor, despised and lowly,
For your pity comes to pray,
Humbly sueing in her sorrow,
Sure you will not say her, nay;
Thus disguised, it is the master
That you slightly send away.

Done to thee, wilt thou esteem it,
O our Saviour, done to thee?
When life's burdens grow too heavy,
This shall our rejoicing be,
Thou hast said it, we believe it,
"Ye have done it unto me."
National Era.

The Cross of Christ.

BY JOHN CUMMING, D.D.

"For I determined not to know anything among you, save Jesus Christ, and him crucified."—I Cor. 2:2.

Concluded.

Having shown what is the meaning of this doctrine, and how ancient it is, let us now try to ascertain what is disclosed in it that makes this doctrine so precious, and that made it so absorbing in the mind of Paul. God has disclosed in it an answer to that great proposition that all human wisdom could not answer, How shall man, a sinner, be just with a holy God? You may test churches, ministers, religious books, just by the faithfulness, fulness, clearness, with which they reply to this question—How shall man, a sinner, be just before God? And how does this reveal it? God is holy, how shall he accept the guilty? God is just, how shall he admit those who have broken his law to his presence? God is true, he announced on Sinai what was eternally true, and what was not then made, "The soul that sinneth, it shall die"—now how shall God, not having made this arbitrary enactement, but uttered only what was eternally, and will be eternally true—consistently admit to his presence a guilty rebel, just as he admits and welcomes an unfallen and an innocent angel? There is no answer to it from nature. In all her oracles she is dumb, hopelessly dumb. There is no answer from Mount Sinai save in thunper, and its manifestation is lightning, and its effect is death—"cursed is every one that continueth not in all things that are written in the law, to do them." How shall man be just before God? Here is the truth (I do not stop now to vindicate it, I merely stop to explain it)—Jesus took my sin upon him, smote him, and by God's arrangement I receive Jesus' righteousness upon me, and God accepts and justifies me. Jesus suffered, not from anything *in* him, but from that which was *on* him. I shall be saved, not by anything in me, but in virtue of something upon me. When Jesus died, there was nothing in him worthy of death; when I shall be saved, there will be found nothing in me worthy of eternal life. My tainted fleece, as of a stray sheep, upon Jesus, sank him to the dust of death; his spotless robe upon me, a recovered sheep, shall raise me to the realms of glory. This great truth is the unfolding, the explanation of "Christ crucified." And God's justice, God's holiness, God's truth, are not only disarmed, which is the popular idea, but they are enlisted in my favour; not simply neutral, which is the common thought, but essentially favorable. So that now, through "Christ crucified," God is so just when he admits me to the highest seat in heaven, as when he sinks to the deepest depths of hell the guiltiest, unrepentant, unbelieving sinner in Christendom. "God," in the beautiful language of the apostle, "is *faithful* and *just* to forgive us our sins, and to cleanse us from all unrighteousness." Jesus was arrayed with a richer glory, and heaven and earth presented a more majestic and impressive spectacle, when he said, "To-day shalt thou be with me in Paradise," than when he said, "Let there be light; and there was light." The richest glory that shall stream through heaven will arise from sinners saved, and the sweetest and most musical tones in the choirs of the blessed will be the voices of a Magdalene, a Peter, a a Paul, once the chiefest of sinners, now the chiefest of saints.

You say, If God wished to save man, why this great expenditure, why this great and awful sacrifice? God loved me after the fall just as he loved me before I fell. He loved Adam when he ran a refugee from the cherubim that fenced the gates of Paradise, as truly as he loved him when he walked within the bowers of Paradise, responsive in all his feelings to the will of God. But how could that love lighten upon me, a sinner, a rebel? Justice, faithfulness, and truth, on the part of God, obstructed its descent. God's love could not lighten upon me to save me, until that Atonement was made, which not only satisfied the exactions of his great attributes, not only disarmed them of their opposition to me, not only made them neutral, but turned his justice, his holiness, and truth, right willingly into a golden channel from heaven to earth, down which his rich love can come and descend on my heart, and transform my soul into the likeness of Christ himself: "God so loved us, that he gave," as the channel and the expression of that love, "his only-begotten Son," that is, "Christ crucified," "that whosoever believeth on him might not perish, but have eternal life." In this great truth we have the salvation of souls. How God may deal with the heathen that never heard the Gospel, I know not, nor is it my duty to ascertain or pronounce; but this I do know, that there is no other name given under heaven whereby men can be saved; and unless the heathens, as far as we can gather from the Bible, in some way, inscrutable and unrevealed to us, are taught the music of that name, touch by faith the skirt of that garment, and see that perfect Sacrifice, I cannot understand how they can be saved. But, whether we see or not, we are not to pronounce upon the destimy of the heathen, but to recollect, rather, and appropriate the inspired common sense revealed in that beautiful episode in the Gospel, "Lord, are there few that be saved?" What is the answer? "Strive to enter in at the strait gate;" Answer, "What is that to thee? Follow thou me." Oh, how truly did William Howell, that great, gifted, and noble spirit, say, "Christianity is common sense inspired." The salvation of souls is contingent upon the knowledge of this most precious truth, "Christ crucified." A soul lost I cannot describe, it is too awful a possibility. One gifted with great eloquence said, "What, if it were possible to conceive such a thing, what would be the funeral obsequies of a lost soul? Would it be enough to cover the ocean with crape, or the sky with mourning? Or, were the whole of nature to become animate and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude of such a catastrophe?" Yet, when we know that in this great metropolis sixty thousand per annum pass to the judgment-seat; that during each week at least a thousand that breathed our air or walked our streets are numbered with the dead, and when we feel that, even in the exercise of the largest charity, we cannot conceive that every one of these souls is saved—there is food for solemn thought and duty—what a terrible thought that one soul should perish! There is not one thing in this blessed book that I cannot accept, if not comprehended; there is not one difficulty in it that I dare reject, though I cannot solve.

Here is given to God the greatest glory. There is a question in a document not so much known as it should be, "What is the chief end of man?" and the answer is, "To glorify God, and to enjoy him for ever." Not only the saved will glorify God, but the lost also. In the case of the lost it will be *exacted* as a sacrifice; in the case of the saved it will be *rendered* as a free-will offering. The saved in glory, the redeemed about the Throne, shall glorify him, and their joy shall be in the ratio in which they render it; and the lost in misery shall glorify justice, but it will be their agony that they will be constrained to give glory as a reluctant sacrifice. But you ask, How can we give to Him who is infinite in the possession of every excellence? When we glorify men, we give to them what they have not; but when we glorify God, we simply make known what God is. A finite being to be glorified, needs to be added to; be revealed. The brightest apocalypse of what God is, is the brightest mirror of God's glory. Now, then, this doctrine, "Christ crucified," reveals his justice, his holiness his truth, his love, his mercy, so fully, with so unprecedented a fulness, that God receives from "Christ crucified," a glory that he never received from creation, and can receive from no creature in the height or depth. It is said by chemists that there is electricity enough in a drop of water to charge the clouds, if it could be disengaged, and to send forth the shining thunderbolt—there is in this great doctrine, "Christ, and him crucified," that which only needs to be unfolded in light, and life, and power, to save countless thousands.

"Christ, and him crucified," is meant to be universal. It is one of the peculiarities of the Gospel of Christ, that it is fitted for universality. There is in Christ the ideal of perfect man, so that every man can see in him what humanity can culminate in. And there is in him the manifestation of perfect God, so that every creature can see in him what God is. The religion of the Hindoo is impossible in England, the religion of the Romans and the Grecians was only fitted for their fine temples, and the peculiarities of their race; the religion of Mahomet is only fit for a warm climate and an Eastern country; all human religions have their localities; the Christian religion alone has the germ of illimitable place, of an endless progression. It is meant for all, and, blessed be God, it is spreading outward and outward, the desert becoming green as it comes under its dews and sunshine, until the whole world shall one day, either by the progression of this, or by a new interposition of its author, be covered with the knowledge of God. And in proportion as its light and its love and its truth flow into the creeks, and the bays, and crannies, and shores, of the human heart, does that heart become happy; while social refinement, and national prosperity, are the incidental deposits in the course of that great flood, ever swelling and never ebbing, to that ocean of eternal joy and love from which it came,

"Christ crucified" is not a religion that weak men, and ignorant men, peasants and fishermen, only believe. Sir Isaac Newton, who could unbraid the sunshine, who could sink his plummet into the depths of the earth, and send his glance into the heights of the sky, who could open nature's secrets, and make them known, was an humble worshipper of "Christ crucified;" and the most gifted intellects at this moment upon the continent of Europe, and in our own country, are some of them the most devoted followers of the Lamb. There is no fear that the age will outgrow the Bible.

The Heaven-Inspired Apparition.

(Concluded from our last.)

Turning with reverent feeling from the consideration of the heaven inspired apparition and message, let attention be given another alleged to have appeared and spoken.

"As St. Simon Shock, Carmelite, was upon his knees in the oratory, a most glorious Virgin, environed with celestial splendor and in the company of many thousand angels appeared to him, and holding the sacred scapular in her hand, she said—Receive most beloved son, the scapular of the order in which he that dieth shall not suffer eternal fire; the sign of salvation, a safeguard in danger, the covenant of peace and everlasting alliance."

Let the reader now know what this scapular is. It consists of two pieces of dark woolen cloth faced with prints upon calico, and connected together by strips of tape for wearing across the shoulders. A scapular presented by cardinal Wiseman to the inmate of a Nunnery had a print of the Virgin and child Jesus on one part, each holding a scapular, and on the other part a representation of St. Simon receiving the scapular from the infant Saviour, who in the act of presenting it is being held in the extended hands of Mary his mother. This legend of the appearances of the Virgin Mary and of her gifts to St. Simon is not singular, if we are to credit the authority. It is said that she subsequently "appeared to James Arnauld, and promised that those who should enter the confraternity and wear her habit should be absolved from the third part of their sins, and if after death they should go to purgatory that she would deliever them thence the first Saturday after their decease." It is further added in exposition of the marvel-working scapular, "this sacred habit has quenched the flames when being thrown into the fire; it hath appeased violent tempests when it hath been thrown into the sea; and the Devils many times have been heard to howl and to cry most miserably, 'Woe to us by reason of the sacred scapular of the blessed Virgin Mary of Mount Carmel.'"

These statements are taken from Duffy's weekly volume of Catholic divinity. Volume the nineteenth, a short Treatise on the Scapular. Dublin 1844.

What are the criteria by which the fact of this apparition is to be tested? Let the prophet of God reply. "To the law and to the testimony; if they," the fathers, the Pope, the Cardinals, the Priests, and the Ministers of every sect of religionists, "speak not according to this word, it is because there is no light in them." Isaiah 8,20.

A comparison of the two cases, the case recorded in the history of Job and that asserted on Papal authority, will show that they are in direct antagonism, and consequently, as the divine record is not divided against itself, that the papal legend is false. The antagonism appears in the principle peculiar to each case, the instruction which the principal discloses, and the end which it secures.—What was the principle? In the one case, God's authority supreme, whether we perceive the propriety of the mandate or not. In the other case, the authority of the creature is paramount, who takes the place of God, acting to her own right, and, according to the representation, having the armies of the sky at her bidding. What was the instruction? In one case, practical regard to the expressed mind of God, both in nature and revelation. In the other case, the supposed dicta of the creature, which enjoin notions subversive of the plainly expressed mind of God. What was the end of the instruction which the principle disclosed? In the one case, to bring man to God with an humble sense of personal insufficiency and unwavering confidence in God's all sufficiency. This is expressed interrogatively, in the most emphatic form in which the truth can be presented. "Shall mortal man be more just than God, shall a man be more pure than his Maker?" In fearful contrast with this important end, note the God dishonoring end of the case presented in the Romish record. To lead man to entertain a high sense of his self

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importance; to award to a woman the honor of the Divinity, and to place his confidence for Providence and salvation in the possession of a relic, a thing, a piece of printed rag which the woman is said to have given to him.

To carry the comparison of principle, instruction, and end farther, to the thinking and Bible informed is needless. Let the devotees of that church which has endorsed the legend, observe that in every aspect it stands in opposition to the Gospel of the New Testament. There it is said, "the blood of Jesus Christ cleanseth from all sin." John 1,7. If this be true, what need of purgatory ?—What need of wearing a scapular ? What need of the intercession of the spirit of a departed woman ? How diverse such notions from, and how directly opposed to the lofty declarations of God.—"Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16, 31. "For whosoever shall call upon the name of the Lord shall be saved." Rom. 10, 13.

In conclusion let the enquiry be carefully considered, on what is this tale of the Virgin apparition founded ? Her supposed occupation of a distinctive office, in the government of God, whose glory is said to be that of the "Queen of Heaven." Upon all this the Scripture is silent, which, if true, proves the Scripture to be essentially defective. But to suppose the Scripture defective, is an impeachment of his wisdom who inspired it.—Let the fearful issue, in its daring impiety, indicate the falsity of the doctrine of peculiar prerogative and official superiority held in relation to the Virgin Mary, grounded as those notions must be upon other than Scriptural authority. Excepting the distinguished honor of being the mother of our Lord's human nature, through the energy of the Holy Spirit, the Scriptures assign to her no official position in the kingdom of God. That supernatural maternity for the accomplishment of an end so grand and so worthy of Him who appointed it, was by her humbly and gracefully appreciated. There is no record of her occupying any other position in this world preeminent among the disciples, while in relation to the world to come the Scriptures are silent. To speculate and dogmatise respecting a condition which God has not made known, is to be guilty of presumption and "intruding into those things which are not revealed, vainly puffed up by a fleshly mind." Col. 1, 18. "Secret things belong unto the Lord our God, but the things which are revealed belong to us." Deut. 24, 29. Let the practical piety for which "the mother of our Lord" was distinguished, her unobtrusive devotedness to religious exercises, and her humble view of her need of salvation be the subject of thought and careful imitation. To this end the inspired history should be read, and not taken second hand with the gloss given to it by a wily mind. From the sacred writings it will be clearly seen, that in equal association with other women and the eleven disciples, she assembled for prayer and the enjoyment of the promised influences of the Holy Spirit. So it is written. "These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus and with his brethren."—Acts 1, 14. Nor less distinctive is the consciousness which she had of her need of salvation by grace. "My spirit hath rejoiced in God my Saviour." Luke 1, 47. Did she need a Saviour ? If not, why that acknowledgment ? Is not the acknowledgment prompted by a sense of need and the supply of that need by her Saviour God ? Then what becomes of that notion of her immaculateness lately promulged by the oracle from Rome ?

Viewed in relation to the principle involved, the instruction based upon the principle, and the end which a practical regard to the principle secured, this alleged Virgin Apparition, stands in direct antagonism to God's revealed truth, the weak invention of a fanatical mind, which fades into insignificance and contempt when compared with the sublime vision of the *Heaven-Inspired Apparition*.

I Will Keep Thee.

A GEM OF ANTIQUITY.

Thus saith Jesus, I will keep
In safety my defenceless sheep,
From sin and endless misery;
Seeking soul, I will keep thee.

SOUL.—Lord, I believe thy word is sure,
But I am ignorant and poor:
My goodness reaches not to thee;
For mercy's sake wilt thou keep me ?

JESUS.—I passed by the rich and brave;
The needy soul I came to save.
The poor in spirit blessed me;
Oh! trust me, then; I will keep thee.

SOUL.—But, Lord, I have a deeper wound;
An evil heart within I've found;
My nature's enmity with thee,
Offended King! wilt thou keep me ?

JESUS.—Of old thy evil I beheld,
Yet was with love and pity filled;
I therefore died to set thee free,
For my own sake I will keep thee

SOUL.—Yea, I have proved thy power, my God,
And felt thy efficacious blood;
But sin remains, though it I flee;
Wilt thou preserve backsliding me ?

JESUS.—Before I wrought upon thy will,
I knew how treacherous thou would'st deal;
I did thy base transgressions see,
And yet resolved I would keep thee.
But thou shalt conquerer be at length;
Till then I will renew thy strength;
Sin shall not have the victory;
Only believe—I will keep thee.

SOUL.—Permit me once again to speak;
Sometimes thy face in tears I seek;
And oft a gloomy veil I see:
Canst thou be wroth, and yet keep me ?

JESUS.—Let, then, this answer thee suffice:
In anger I do not chastise.
More fervent be thy cry, thy plea,
And as I live, I will keep thee.
But if thou dost forsake thy God,
Then will I visit with the rod.
I may correct to a degree,
Nevertheless I will keep thee.

SOUL.—But ah! I feel temptation strong;
And, if my journey should be long
I feel I shall dishonor thee,
Wilt thou continue to keep me ?

JESUS.—Can I forsake my heart's delight?
Thy end is precious in my sight.
I conquered death on Calvary,
And from its sting I will keep thee.
I will be near thy dying bed;
Amid the waves sustain thy head;
My rod, my staff, thy help shall be,
In perfect peace I will keep thee.
I am the ark that goes before,
To guide the pilgrims safe to shore;
At my rebuke shall Jordan flee,
In life, in death, I will keep thee.
Then, then, my sister; then, my spouse,
I will fulfill my sacred vows,
And thou, in bliss my glory see,
When on my throne I've placed thee.

SOUL.—It is enough. My Lord, my Love!
The hills, the mountains must remove;
But I shall still unshaken be;
Thy word is passed, thou wilt keep me.

The Evangelical Alliance.

The Paris correspondent of the London *Christian Times* writes to that journal as follows:

While our Paris population has been flowing to the cemeteries to visit the tombs of their departed friends on the festival of all Saints, the Protestants met in Evangelical Alliance. Last year the Central Committee of the Evangelical Alliance having met in September, resolved to try the experiment of holding the Alliance meetings at Paris in the autumn instead of in May, when such deep interest is called forth by the annual assemblies of our religious societies. It has been tried, and the two days devoted to the Alliance last week gave sufficient encouragement to its friends to induce them to resolve to renew the festival at a similar period annually. Four meetings were held, the first on Wednesday 29th ult., for the members and delegates of committees. Twenty pastors were present. The resolutions were (1) that Geneva be designated as the place of the Central Committee for the next year; (2) that the local committees be invited to make known all difficulties and obstacles put in the way of religious liberty to the Central Committee, who, with prayer and sympathy, will endeavor to co-operate with, to encourage, and comfort all the brethren thus tried: (3) that brethren be sought for who are willing to visit the different Churches in order to plead the cause of the Alliance among their members.

On Wednesday evening, the public meeting in the Church of the Redemption (Lutheran) was very fairly attended; twenty-six pastors were present, under the presidency of Pastor Gauthey. Pastor Fisch's report mentioned three objects as having been attained during the twelvemonth; the general meeting of the Alliance appointed for the next year at Berlin by the express wish of the King of Prussia; the publication of the "Conference of Evangelical Christians of all nations held in Paris in 1855;" and some increase of earnestness shown towards the Alliance especially by the local committees, where its principles have a deepening root, and a cheering prospect of growth. Several deeply interesting speeches and communications were made by different brethren, two of whom had come over from America.

One who had crossed the Atlantic for the express purpose of visiting and promoting French Sunday schools, spoke of a town entirely evangelised by the united efforts of Sunday-school teachers of different denominations going there in a prayerful missionary spirit. The other, the Rev. S. B. Treat, Secretary to the American Board of Foreign Missions, told of a Choctaw Indian, sold as a slave in Georgia, who had come to the knowledge of Christ. He was a man of prayer. His new master, a Chippeway Indian, forbade him to pray: "Massa, me must! Me cannot live without prayer!" was his answer.—Do what he would, punish as he might, no ground could the master gain.

Infuriated, he one day loaded his gun and levelled it: "I'll shoot you if you do not tell me you'll give up prayer." "Massa, me must pray!" The trigger was pulled; the gun flashed fire. It was deliberately reloaded and the question again put. "Massa, me cannot live without prayer!" Again was the trigger pulled, the shot whistled, but far away from the Christian slave: for a relative of the master came by at the moment, and struck the musket aside.

The speaker once prayed with this now venerable servant of Christ, more than ever a man of prayer, and though he could scarcely comprehend his strange broken English, he understood the ending of ten sentences—"Carry the Gospel to every nation." This man, by his earnest prayers, had founded the Choctaw mission. It is by prayer, universal prayer, and love in consequence, that the Alliance will be increased and strengthened. Pastor Berger spoke of the constraining love of Christ. We are called upon to love christians, the weak, the strong, the uncongenial; we are called to love sinners as Jesus did. To do this we must love Christ. Pastor Defaye, from Lyons, alluded to J. Newton's saying—that Satan presented to christians a magical glass, which distorted their brethren into Dissenters, or Baptists, or Methodists, in order to destroy unity of feeling. "What care I (he continued) if a soul pass through the door of such or such a church, if it passes through the gate of heaven! A Zouave in the Crimean campaign heard a dying soldier cry, 'Will no one press my hand before I die!' He rushed to the spot through the missiles of the foe, and pressed that brother's hand. We are passing away: ere we fall on the battle field, let us join hands with our fellow-soldiers."

The third meeting was on Thursday afternoon; but owing to the public supposing it to be a private conference, very few persons attended. The president, Pastor F. Monod, spoke of the increasing desire for union felt by the christian as he advances in life. The Alliance unites on the double basis of unity in those essential doctrines which distinguish christianity, and forbearance on all questions on which Christians may be divided.

It is impossible to meet for the first time since Adolphe Monod has left us, without alluding to not only his words in favor of union, but his personal manifestation of it, in deed and in truth. He knows to-day what is the plenitude of the unity of the children of God. Let us prepare for the enjoyment of it while here below.

A conversation ensued on the approaching German Assembly; Pastor Guillaume Monod spoke of having seen Dr. Krummacher and Pastor Kuntze at the Glasgow Alliance. Fears had been entertained of opposition on political grounds, but they had vanished. The Berlin project of a universal assembly was a fruit of the Paris meetings, which electrified Dr. Krummacher so much, as to induce him to give a series of lectures on the subject at Potsdam. The King was present at them all, and so moved by the accounts that he invited the doctor to dinner, and expressed his wish to have the same in Prussia. The King removed all difficulties of a legal nature, a correspondence was entered into with England, and the assembly is to be held. Much good is expected; the King is pained by discussions and errors around him, and longs for a quickening breath from foreign lands, to vivify his own. Pastor Fisch spoke of the darkness prevailing in Germany:—The energetic interest of Professor Kapff has rallied many around the Alliance, 130 have signed the circular written by him.

Much prejudice has to be overcome; very many clergymen at the Kirchentag suspected that the Evangelical Alliance was a sort of petty machinery intended to favor Baptists! But when they really understood what it was, they unhesitatingly joined. In Berlin it has many more friends than adversaries. The King has offered the great church of the garrison, and given his authorisation to the assembly. Pastor Ed. de Pressense suggested the need of caution, lest the periodical return of these universal assemblies should in some future time degenerate into *councils*. We must not forget that our times have great questions to discuss, they must be debated; to debate them in love is the great point. Christian liberty must equipoise Christian unity. Let us take heed, also, lest the militant church degenerate for many into a travelling church; lest the pleasure of parading what is done absorb the time and thought given us for a special work in our special corner of the Lord's field,—Let us not love within the Evangelical Alliance only, but love far beyond its circle and watch.

These remarks occasioned several short defensive replies. Pastor Zipperlin alluded to the freedom of conscience proposed to the Swedish chambers by the King, as a motive of much joy and gratitude; it was assuredly a remarkable result of the efforts of the Alliance. Pastor Flocart suggested that prayers and praises should be offered on this and other grounds. After several prayers had been offered, and the painful state of poverty, from fever and failure of the potatoe crop, of our brethren at Thiat, who have lately seen their churches opened after so prolonged a trial, was mentioned, and a collection was made. An interesting account of the Lyonese church was given by Pastor Defaye, who also gave us the following details respecting the late outrage on religious liberty committed at St. Bel: Two members of the Lyonese church having some business to transact with the Prefect, were requested by him to have the Protestant services at the village of St. Bel stopped, because, he said, they were obnoxious to some parties! They respectfully declared that such a step on their part was impossible. A memorial was addressed to the Prefect by the church and received no reply. Gendarmes were sent to the village to stop the meetings; the good fellows took care to reach the chapel when service was over, and the next Sunday were just as particular to be there before time of its commencement! "We know you are all good folk, we do not want to arrest you, just go hold your meetings at the other end of the village while we guard the chapel!" And so they did for three months, till the Mayor begged the Prefect to withdraw his gendarmes, who were a burden to the place. At length a *process verbial* was written out, and forty-nine names taken down. The trial is to take place on the 19th of November; our brethren hope to engage one of our Paris barristers to plead their cause.

The last meeting was held in Taitbout Chapel and was very numerously attended. The Lord's Supper was commemorated, and accounts were given of churches, and prayers and praises offered. Many friends, however, had already left Paris to hasten down to Lyons, where the annual Alliance were held on Friday and Saturday. There they are not an experiment, but a well known and thoroughly enjoyed festival; peasants and strangers come in from many leagues around, and are lodged by the members of the church; and simplicity, spontaneity, and expansive feeling mark the assemblies. Two excellent papers were read this year by Pastor Barde of Geneva, and Pastor Defaye, of Lyons.

Rev. C. H. Spurgeon.

The following is an account of the first appearance in the pulpit of Mr. Spurgeon after the lamentable tragedy at the Surrey gardens. We copy from the London *Christian Times*.

On Sunday forenoon, Mr. Spurgeon, pursuant to notice privately circulated among his congregation, resumed the occupancy of his own pulpit in Park street Chapel, Southwark. A great many persons were admitted by tickets before the doors opened to the public, and when the preacher entered every nook and corner, as well in the body of the chapel as in the galleries, was densely crowded by an eager auditory.

Mr. Spurgeon was conducted to the pulpit by the deacons of his chapel. He appeared quite recovered from his recent indisposition. He looked serious, but there was nothing extraodinary in his countenance beyond that impulsive expression which seems to be the leading characterestic of his features.

The service commenced with a short prayer, after which Mr. Spurgeon gave out one of Watts' hymns, in which it was declared by some the verse depicted the preacher's own state of mind:

—"The tumult of my thoughts
Doth but enlarge my woe;
My spirit languishes—my heart
Is desolate and low."

The hymn sung, Mr. Spurgeon read and expounded a psalm, and then invited his audience to "wait on the Lord in prayer." It was now the first allusion was made to the terrible catastrophe of Sunday week. After invoking a blessing upon his flock, the preacher proceeded as follows:—

We are assembled here this day with mixed feelings of sorrow—joy that we meet each other again, and sorrow for those who have suffered bereavements. Thanks to thy name! Thanks to thy name! Thy servant feared he should not have addressed this congregation again. But thou hast brought him from the fiery furnace, and not even a smell of fire has passed upon him. Thou hast moreover given thy servant strength, and he desires now to confirm those great promises of free grace which the Gospel affords. Thou knowest, O God, our feelings of sorrow. We must not open the sluices of our woe. Oh God! comfort those who are lingering in pain and suffering, and cheer those who have been bereaved. Let a blessing rest upon them—even the blessing of the covenant of grace and of this world. And now, Lord, bless thy people. We have loved one another, we have rejoiced in each other's joys, we have wept together, in sorrow. Thou hast wedded us together, one in doctrine, one in practice, and one in holy love. Oh that it may be said of each that he is bound up in the bundle of life. Oh Lord we thank thee for all the slander, calumny, and malice with which thou

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hast allowed the enemy to honor us, and grant that we may never give them cause to blaspheme with reason.

Mr. Spurgeon concluded with a personal reference to the various classes of his hearers, calling upon despisers to tremble, scoffers to weep, and bidding all true penitents rejoice.

A psalm was now sung, after which Mr. Spurgeon spoke as follows, in reference to the melancholy occasion above referred to:—

Now, my dear friends, I almost regret that I should have occupied the pulpit this morning, because I feel totally unable to preach to your profit. I had thought during the relaxation I have had since that terrible catastrophe that I was thoroughly recovered; but upon coming back again to the same spot, and addressing you from this place, I experience the same painful feelings which well nigh prostrated me before. You will therefore, I am sure, my kind friends, excuse me if I make no allusion, or scarcely any to that subject. Indeed I feel that I could not preach upon a subject at all allied to it. I should be overwhelmed by the torrent of my feelings if I recurred to that dreadful scene, in which it was my lot to stand. God will overrule that event for good. It might not have arisen so much from the malice of men as from some simply wicked intention to disturb the congregation. I cannot entertain for a moment the thought that there was any intention to murder those fellow-creatures whose lives were sacrificed on that melancholy occasion. God forgive the instigators of that horrid scene. They have my forgiveness from the depths of my soul. It shall not however, stop us; I shall preach there again yet—(Suppressed sounds of approval)—and God shall give us souls. Satan's empire shall tremble yet more and more. God is with us. Who shall be against us? Under the circumstances I have mentioned, I have chosen for my text a highly comforting and consoling passage of the Scriptures, and one which alone enables me to appear here before you this morning, and which has brought comfort and consolation to my still oppressed spirit. It is selected from St. Paul's Epistle to the Philippians, chap. 2, v, 9, 10, 11: "Wherefore God also hath highly exalted him, and given him a name which is above every name, That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." I shall not attempt to preach to you upon this text. I merely make a few remarks which occur to me upon it. I have not been able to study, but I thought a few words from me this morning would be acceptable to you, and I trust to your warm hearts to excuse them.

Mr. Spurgeon gave an eloquent exposition of the text, and rivetted the attention of his hearers for more than half-an-hour. The discourse was almost entirely free from the strange metaphors which have rendered his preaching so notorious, and probably many who came to be amused may have gone away disappointed. A great crowd awaited Mr. Spurgeon's departure from the chapel, and many eager admirers ran after his carriage to grasp the hand which he extended from the window of his brougham.

The Fruits of Unitarianism.

Dr. Rice, in a letter from Boston, thus speaks of the fruits of Unitarianism:

The fruits of Unitarianism demonstrate its falsity. Our Saviour has taught us thus to distinguish the teachers of truth from false teachers —"By their fruits ye shall know them." In the first place, the preaching of Unitarianism is never known to produce the effects on the minds of men, which were produced by the preaching of the apostles. It produced no deep conviction of sin. Who ever knew sinners so awakened under the preaching of Unitarianism, as to inquire anxiously—"What must I do to be saved!" And then it produces no such zeal in those who embrace it, as did the Gospel preached by the apostles. It may produce respectable morality; and it may induce its adherents to promote education, and to be charitable to the poor. So far, so good. But it awakens no zeal, and leads to no energetic self-denying efforts to propagate the Gospel. The Unitarians of New-England have long been in possession of great wealth: but what have they done to evangelize the world? What attention have they paid to the command of the Saviour—"Go teach all nations, baptizing in the name of the Father, and of the Son, and of the Holy Ghost?" So far as I know they have never sent a single missionary to any part of the heathen world. They have made no zealous efforts to put the Bible in the hands of the people. They are doing little or nothing to evangelize our own country. Now, if the gospel is from God, it is the divinely appointed means for the reformation and salvation of man, for filling the world with righteousness and peace, and for preparing sinners for heaven; and motives the most powerful, urged those who have received its light and felt its power, to send it to all the world. How is it that Unitarianism has no such zeal? We read of "the form of gdliness without the power," but Unitarianism has little of the form, and nothing of the power. Can any one read the New Testament without being struck with the contrast between the zeal and efficiency of the Apostolic churches, and the Unitarian churches of our day? It is a remarkable fact, that so soon as any fundamental doctrine of Christianity is rejected, the result is the almost entire loss of its power over the human mind.

The Pestilence Averted.

Conspicuous among our obligations to the Providence of God—and a blessing to be remembered with profoundest gratitude among our themes of thanksgiving, is our exemption from the pestilence during the last summer. Although not mentioned, so far as we have seen, in any of the reported sermons delivered on Thursday last, we cannot believe that this signal mercy escaped attention in the pulpits of the city.

Seldom has a people received more affecting and memorable kindness at the hand of God than was granted us in that almost unexpected deliverance. We recur to the theme as our humble tribute to the goodness of God, and as only a due remembrancer of divine forbearance and pity.

A few months ago death in one of its most frightful forms spread his dark wing over our shore. Ship after ship arrived freighted with contagion, until at one time a hundred vessels were lying in the bay more or less infected.

The poisoned cloud of pestilence hung gloomily in the air, and as it swayed hither and thither by subtle and mysterious causes, ten thousand eyes and hearts waited in suspense to know its movements. With sluggish yet irresistible progress, the plague advanced. This vast city stood aghast at the thought of being swept by such a besom.

Commerce and every financial interest shrunk with dread from the possible visitation. The remembrance of poor Norfolk was fresh in every mind: and the imagination would at times reproduce those scenes of horror. We thought of ten thousand lives which the pestilence might easily destroy in our city, and even then be less violent than it was in Virginia two summers ago.

The ruin of trade, the depreciation of property, the deep horror and gloominess of mind.

The scattered families of our citizens tarried longer in the country than they were wont, that they might be out of reach of danger. The daily journals were snatched eagerly by thousands, who watched each capricious movement of the pestilence with a solicitude which they ill-concealed. In the autumn it was found that the disease was really entrenched on the shore, and that it was making steady progress towards Brooklyn. At length it reached that city, and the panic drove away hundreds of families.

But just then, when the case seemed hopeless, God had mercy, and the plague was stayed. That cloud of death passed away. Invisible sentinels, posted in the air, kept guard around the awful visitant. Kind angels came, in obedience to heaven's mandate, and flapped their broad wings, beating off the poisoned atmosphere, that life and health might still remain among us. Suddenly the danger passed, and at a moment when it seemed most imminent.

Doubtless much prayer was offered at that time, that God would spare the people. From the closet, and the family altar, and the sanctuary, the united deprecation reached the ear of God; and he had mercy. How fitting then that we make mention of the goodness of the Lord; that we carefully shun the sin of forgetting divine favors; and that by a solemn record of our obligation, we charge ourselves with inspired challenge:—"Bless the Lord, O my soul, and *forget not all his benefits.*"-*New York Observer.*

Brigham Young on Whining Women.

It seems that the women of Utah are not altogether satisfied with their situation—that they have a feminine propensity to rule over the household—and give the saints much trouble by their "murmuring and whining."

Brigham Young has accordingly felt it to be his duty to preach against the sin of complaining and his sermon, delivered Sept. 21, and from which the following is an extract, gives us an interior view of the Mormon harems. He says:

"It is frequently happening that women say that they are unhappy. Men will say, 'My wife although a most excellent woman, has not seen a happy day since I took my second wife:' 'No not a happy day for a year,' says one; and another has not seen a happy day for five years. It is said that women are tied down and abused; that they are misused and have not the liberty they ought to have; that many of them are wading through a perfect flood of tears, because of the conduct of some men together with their own folly.

I wish my own women to understand that what I am going to say is for them as well as for others, and I want those who are here to tell their sisters, yes, all the women of this community and then write it back to the States, and do as you please with it. I am going to give you from this time to the 6th day of October next for reflection that you may determine whether you wish to stay with your husbands or not; and then I am going to set at liberty, and say to them, 'Now, go your way, my women, with the rest, go your way.' And my wives have got to do one of two things; either round up their shoulders to endure the afflictions of this world and live for their religion, or they may leave, for I will not have them about me. I will go into heaven alone rather than to have scratching and fighting about me. I will set you all at liberty.

'What, first wife too?' Yes, I will liberate you all.

I know what my women will say; they will say:

'You can have as many women as you please Brigham.' But I want to go somewhere and do something to get rid of whiners; I do not want them to receive a part of the truth and spurn the rest out of doors.

I wish my women and Brother Kimball's and Brother Grant's to leave, and every woman in this territory, or else say in their hearts that they will embrace the Gospel—the whole of it. Tell the Gentiles that I will free every woman in this territory at our next conference. 'What the first wife too?' Yes, there shall not be one held in bondage; all shall be set free. And then let the father be the head of the family the master of his own household; and let him treat them as an angel would treat them; and let the wives and children say amen to what he says, and be subject to his dictates, instead of their dictating the man—instead of their trying to govern him.

No doubt some are thinking, 'I wish brother Brigham would say what would become of the children. I will tell you what my feelings are: I will let my wives take the children, and I have property enough to support them and can educate them, then give them a good fortune and I can take a fresh start.

I do not desire to keep a particle of my property except enough to protect me from a state of nudity. And I would say, wives, you are welcome to my children, only do not teach them iniquity; for if you do I will send an elder, or come myself to teach them the Gospel. You teach them life and salvation or I will send elders to instruct them.

Let every man thus treat his wives, keeping raiment enough to clothe his body; and say to your wives, 'take all that I have and be set at liberty; but if you stay with me you shall comply with the law of God, and that too without any murmuring or whining.

You must fulfil the law of God in every respect, and round up your shoulders to walk up to the mark without any grunting.'

Now recollect that two weeks from to-morrow, I am going to set you at liberty. But the first wife will say, 'It is hard for I have lived with my husband twenty years, and have raised a family of children to him, and it is a great trial to me for him to have more women; then I say it is time that you gave him up to other women who will bear children.

If my wife had borne me all the children that she ever would bear the celestial law would teach me to take young women that would have children.

Do you understand this? I have told you many times that there are multitudes of pure and holy spirits waiting to take tabernacles. Now what is our duty? To prepare tabernacles for them to take a course that will not tend to drive those spirits into the families of the wicked where they will be trained in wickedness, debauchery and every species of crime. It is the duty of every righteous man and every woman to prepare tabernacles for all the spirits they can. Hence if my women leave, I will go and search up others who will abide the celestial law, and let all I now have go where they please; though I send the Gospel to them.

This is the reason why the doctrine of plurality of wives was revealed, that the noble spirits which are waiting for tabernacles might be brought forth.

If the men of the world were right or if they were anywhere near right, there might not be the necessity which now there is. But they are wholly given up to idolatry, and to all manner of wickedness.

Do you think that my children will be damned? No, I do not, for I am going to fight the devil until I save them all; I have got my sword ready, and it is a two-edged one. I have not a fear about that, for I would almost be ashamed of my body if it would beget a child that would not abide the law of God, though I may have some unruly children.

I am going to ask you a good many things and to begin with I will ask you what is your prayer? Do you not ask for the righteous to increase, while the unrighteous shall decrease and dwindle away? Yes, that is the prayer of every person that prays at all. The Methodists pray for it, and the Church of England and all the reformers, the Shaking Quakers not excepted. And if the women who belong to this church will turn Shaking Quakers, I think their sorrows will soon be at an end.

Sisters I am not joking; I do not throw out my proposition to banter your feelings, to see whether you will leave your husbands all or any of you. But I do know that there is no cessation to the everlasting whinings of many women in this Territory; I am satisfied that this is the case. And if the women will turn from the commandments of God and continue to despise the order of Heaven,

I will pray that the curse of the Almighty will be close to their heels and that it may be following them all day long. And those that enter into it and are faithful I will promise them that they shall be queens in Heaven, and rulers to all eternity.

'But' says one, 'I want to have my paradise now.' And says another 'I did think I should be in paradise if I was sealed to Br Brigham and I thought I should be happy when I became his wife. I loved you so much that I thought I was going to have a heaven right off, right here on the spot.'

What a curious doctrine it is, that we are preparing to enjoy! The only heaven for you is that which you make yourselves. My heaven is here [laying his hand on his heart]. I—carry it with me. When do I expect it in its perfection? When I come up in the resurrection; then I shall have it and not till then.

But the women come and say, 'Really Br. John I thought you were going to make a heaven for me,' and they get into trouble because a heaven is not made for them by the men, even though agency is upon women as well as upon men. True, there is a curse upon the women that is not upon man, namely that 'her whole affections shall be toward her husband,' and what is next? 'He shall rule over you.'

But how is it? Your desire is to your husband but you strive to rule over him, whereas the man should rule over you.

Some may ask whether that is the case with me; go to my house and live, and then you will learn that I am very kind, but know how to rule."

Damascus.

Independently of its central position, it has attractions in itself superior perhaps to any city in the East. We have heard of "rose-red cities, half as old as time," but Damascus is at least as old as any received history, and is in fact the oldest city we know of which preserves to this day its original importance. From the time when Abraham left his home "betwen the rivers" to journey westward to the "Land of Promise" its name has been familiar; its beauty and riches have been proverbial for four thousand years, and it has been a link never broken between the patriarchal age and that of the steam-engine. It has come under the dominion of David, of Jeroboam, of Pharaoh Necho, of Nebuchadnezzar, of Alexander, of the Ptolemies, of Pompey, of Cleopatra, of Herod, of the Moslem, of the Crusaders, of Timour the Tartar, of the Sultans of Constantinople, and the Pashas of Egypt, yet it survives and still flourishes. Here is still the "street called straight" where Ananias came, directed by a vision, to enquire for "one called Saul of Tarsus." Here is still shown a window from which it is said the apostle was let down. Here is the reputed site of St. Paul's conversion; and here are the tomb of Saladin, the head of John the Baptist, the house of Naaman, and the mosque of Sultan Selim. So varied are the associations, near and remote, real or apocryphal, of a city which crowns them all by its rare position and luxuriant verdure its gardens, its pasture, and its "clear streams;" its Abana and Pharpar, "better than all the waters of Israel."

FACTS ABOUT THE PRESIDENTS.—Four of the first seven were from Virginia. Two of the same name were from Massachusetts, and the seventh from Tennessee. All but one were sixty-six years old on leaving office, having served but one terms: and one of them, who had served but one term, would have been sixty-six years of age at the end of another. Three of the seven died on the Fourth of July, and two of them on the same day and year. Two of them were on the sub-committee of three that drafted the Declaration of Independence, and those two died on the same day and year, and on the anniversary of the Declaration of Independence, and just half a century from the day of the Declaration. The names of three of the seven ended in son, yet neither of these transmitted his name to a son. In respect to the names of all, it may be said, in conclusion, the initials of two of the seven were the same; and of two others that they were the same. The remaining one who stands alone in this particular, stands alone also in the love and admiration of his countrymen and the civilized world—WASHINGTON!

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first five, only one had a son, and that son was also President.



The Advent Herald.

BOSTON, DECEMBER 13, 1856.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

2. IMAGE of jealousy, in the entry at the gate of the altar, Ezek. 8:3–5:—Symbolic of the image of Baal, which, though taken away by Josiah, was restored by Jehoiakim, Jehoiachin, and Zedekiah, and to which an altar was built, after a pattern sent by Ahaz, from Damascus, (2 Kings 16:10), at the north gate of the inner court of the temple.
3. IMAGE, seen by Nebuchadnezzar.—its head of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and feet part of iron and part of clay Dan. 2:31–33:—Symbolic of the universal monarchies of Babylon, Medo-Persia, Greece and Rome, that were successively to have rule over the earth.
3. IMAGE, made to the wild beast, to which life was given by the two-horned beast, Rev. 13:14, 15:—Symbolic of the Papacy, which, as an ecclesiastical power, was patterned after the Imperial government of ancient Rome, and was thus its image.
3. INCENSE, offered in heaven, when the prayers of saints came up from earth, Rev. 8:3:—Symbolic of the acceptance in heaven of the supplications of the church militant.
3. IRON, the constituent of the legs of Nebuchadnezzar's metallic image, Dan. 2:33:—Symbolic of the strength of the Roman Empire; (v. 40) "The fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."
3. ISLANDS, compared with mountains, that were moved out of their places under the sixth seal, Rev. 6:14:—Symbolic of the smaller governments, the mountains denoting the larger, which will then become anarchical.
2. JOHN, in the act of eating the open book that was in the angel's hand, its sweetness to his taste, and bitterness after eating, the assurance that he should prophesy again, &c.: and the command to him to measure the temple of God, the altar and the worshippers therein, Rev. 10:8–11; and 11:1, 2:—Symbolic of the Christian people to whom the leaders of the Reformation in Germany presented the Bible, for the first time, in their own language; who eagerly feasted on the truths it inculcated, which were sweet to their taste, but bitterness followed in the subsequent animosities and contests of the various sectaries that arose; of their having to preach the gospel anew to many nations; and of their reconstruction of the church according to the Bible rule, determining that regeneration, and not merely baptism, was essential to membership.
2. JOSHUA the high priest clothed in filthy garments, at whose right hand stood Satan to resist him, Zech. 3:1:—Symbolic of the inhabitants of Jerusalem (v. 2) "The Lord said to Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?"
3. KEY, of the bottomless pit, Rev. 9:1, and 20:1:—Symbolic of power to open, or to close that abyss.
2. KINGS of the earth, who, with other classes of men, seek to hide from the face of the Lamb, Rev. 6:15; and who commit fornication with the scarlet woman, 17:2:—Symbolic of the rulers of the earth who are impenitent at those epochs.
3. KINGS of the earth who bring their glory and honor into the new Jerusalem, Rev. 21:24.—Symbolic of the subjects of the first resurrection, who (5:10) being made "unto our God kings and priests . . . shall reign on the earth."
3. KINGS of the east,—i.e., of Medo-Persia, who entered and took possession of Babylon when they had dried up the waters of the Euphrates by turning them into other channels, Rev. 15:12:—Symbolic of the enemies of the Papacy in whose power it will be when the affections of its supporters have been diverted from it.
2. KNIFE, with which the prophet shaved his hair and smote a third part of it, Ezek. 5:1,2:—Symbolic of the Sword, with which Jerusalem was to be besieged, and one third of its inhabitants slaughtered.
3. LADDER, set up on earth, the top of it reaching to heaven, and the angels of God ascending and descending on it, Gen. 28:12:—Symbolic of the future intercourse between earth and heaven, when the inhabitants of earth shall have become "equal unto the angels, and are the children of God, being the children of the resurrection," Luke 20:36.
3. LAKE of fire, burning with brimstone, into which the beast and the false prophet were cast alive, Rev. 19:20:—Symbolic of the punishment to which the impenitent nations will be subjected, when (2 Thess. 1:7, 8) "the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ;" when (2 Pet. 3:10) "the elements shall melt with fervent heat."
3. LAKE of fire and brimstone, into which the devil is cast at the close of the millenninm, Rev. 20:10:—Symbolic of the final punishment of Satan and his hosts when (v. 10.) they "shall be tormented day and night for ever and ever:" (v. 14) "This is the second death."
3. LAMB, as if it had been slain, having seven horns, Rev. 5:6:—Symbolic of Christ, slain as a sacrifice for us, but now possessing universal sovereiguty; for the elders and living creatures sang before Him: "Thou wast slain and hast redeemed us unto God by thy blood."
1. LAMB, the One, before whom stood the white robed multitude, Rev. 7:9; and who stood on mount Zion, 14:1:—Symbolic of the Lamb,—Christ being thus denominated, by an elliptical metaphor, because of his sacrificial character.
3. LAMPS of fire, seven, burning before the throne of God, Rev. 4:5:—Symbolic of the Holy Spirit: "which are the seven Spirits of God"—the fulness of the Spirit.
2. LAND of Israel, Ezek. 40:2:—Symbolic of the Land of Israel.
3. LEAVES of the Tree of Life, which are "for the healing" or, margin, "help" of the nations, Rev. 22:2:—Symbolic of the life preserving influences, which will continue the nations of the redeemed in immortal growth.
2. LENTILES, used as food, Ezek. 4:9:—Symbolic of Lentiles.
3. LEGS of iron, of Nebuchadnezzar's image, Dan. 2:33:—Symbolic of the fourth universal, or the undivided Roman Empire; (v. 40) "The fourth kingdom shall be as strong as iron."
4. LEOPARD, four headed and four winged, Dan. 7:6:—Symbolic of the third universal, or the Grecian Empire, symbolized also by the goat, which see—also heads, and wings.
3. LIGHTNINGS, from the throne of God, Rev. 4:5:—Symbolic of His power and greatness.
3. LIGHTNINGS, in the atmosphere of earth, Rev. 8:5; 11:19; 16:18:—Symbolic of the judgments to be inflicted on earth's inhabitants.
1. LIKENESS, as the appearance of a man, as the color of amber, as the appearance of fire from His loins downward, as the appearance of the bow in the day of rain, and brightness round about, Ezek. 1:26–28; 8:2–4, and Dan. 8:15:—Symbolic of Jehovah: (Ezek. 1:28) "This was the appearance of the likeness of the glory of the Lord:"—the Messiah.

(To be continued.)

A DICTIONARY OF TROPES.

(Continued from our last.)

FLY, *n.* A Synecdoche for flies: "The Lord shall hiss for the *fly* that is in Egypt," Isa. 7:18.

FOLLOW, *v.* A Metaphor expressive of imitation: "Ye that *follow* after righteousness," Isa. 51:1.

FOLLOW, *v.* A Substitution for imitating: "Go not after them nor *follow* them," Luke 17:23.

FOUGHT, *v.* A Substitution for contended: "I have *fought* with beasts at Ephesus," 1 Cor. 15:32.

FOUNDATION, *n.* A Metaphor denominative of the central parts of the earth. "My hand hath laid the *foundation* of the earth," Isa. 43:13.

FOUNDATION, *n.* A Substitution for what may be relied upon: "Laying up in store a good *foundation*," 1 Tim. 6.19.

FOUNTAIN, *n.* A Metaphor, expressive of a source of supply: "The law of the Lord is a *fountain* of life," Prov. 13.14.

FOUNTAIN, *n.* A Substitution for the same: "Have forsaken the *fountain* of living waters," Jer. 2:13.

FOWL, *n.* A Synecdoche for fowls: "Let them have dominion over the *fowl* of the air." Gen. 1:26.

FOX, *n.* A Metaphor, suggestive of cunning and treachery: "Go and tell that *Fox*," Herod, Luke 13:32.

FRUIT, *n.* A Metaphor expressive of results: "They shall eat the *fruit* of their doings," Isa. 3:10.

FULL, *adj.* A Metaphor expressive of a sufficiency: "I am *full* of the burnt offering of rams," Isa. 1:11.

FULL, *adj* An Hyperbole, expressive of a great abundance: "The houses shall be *full* of swarms of flies," Ex. 8:21.

FULNESS, *n.* A Metaphor expressive of completeness: "Till the *fulness* of the Gentiles be come in," Rom. 11:12, 25.

GALL, *n.* A Metaphor expressive of grief or anguish "Ye have turned judgment into *gall*, Amos 6:12.

GARDENS, *n.* A Metonymy for the idolatrous worship there performed: "Ye shall be confounded for the *gardens* that ye have chosen," Isa. 1:29.

GARMENTS, *n.* A Metaphor illustrative of their being a necessary covering: "He hath clothed me with the *garments* of salvation," Isa. 61:10.

GATE, *n.* A Metonymy for those who pass through it: "Howl O *gate*, cry O city," Isa. 14:31.

GATE, *n.* A Substitution for the means of access: "Wide is the *gate* and broad is the way, that leadeth to destruction," Matt. 7:13.

GLORY, *n.* A Metonymy for that which is instrumental of it: "The king of Assyria and his *glory* shall come up," Isa. 8:7.

GOLDEN, *adj.* A Metaphor, expressive of costliness: "Babylon hath been a *golden* cup in the Lord's hands," Jer. 51:7.

GRAFTED, *v.* A Metaphor expressive of union: "Thou being a wild olive-tree wast *grafted* in," Rom. 11:17.

GRASS, *n.* A Metaphor expressive of frailty: "All flesh is *grass*," Isa. 30:6.

GRASS, *n.* Compared to by a simile: "His days are as *grass*," Psa. 103 15.

GREAT, *adj.* A Metaphor, expressive of superiority, "This wisdom seemed *great* unto me," Eccl. 9:13.

HABITATION, *n.* A Synecdoche for habitations: "Let their *habitation* be desolate," Psa. 69:25.

HABITATION, *n.* A Metaphor expressive of an abiding refuge: "Thou hast made the Most High thy *habitation*," Psa. 91:9.

HABITATION, *n.* A Metonymy for household: "He blesseth the *habitation* of the just," Prov. 3:33.

HAMMER, *n.* A Metaphor expressive of an effective agency: "How is the *hammer* of the whole earth cut asunder and broken, how is Babylon become a desolation," Jer. 30:23.

HAMMER. *n.* A Synecdoche for hammers: "There was neither *hammer* nor axe heard in building." 1 Kings 6:7.

HAND, *n.* A Metonymy for power: "The earth is given into the *hand* of the wicked," Job 9:34.

HAND, *n.* A Synecdoche for person: "The *hand* of the diligent shall bear rule," Prov. 12:24.

HARD, *adj.* A Substitution for difficult: "Is any thing too *hard* for the Lord," Gen. 18:11.

HARD, *adj.* A metaphor expressive of severity: "The Egyptians laid upon us *hard* bondage," Deut. 26:6.

HARVEST, *n.* A Metonymy for the time of harvest. "He that sleepeth in *harvest* causeth shame," Prov. 10:3.

HARVEST, *n.* "A Metaphor expressive of income: "The *harvest* of the river is her revenue," Isa. 23:3.

HARVEST, *n.* A Substitution for a time of ingathering: "The *harvest* is past, the summer is ended, and we are not saved," Isa. 8:14.

HASTETH, *v.* A Metaphor expressive of proximity of time. "The great day of the Lord *hasteth* greatly," Zeph. 1:14.

HAVEN, *n.* A Substitution for state or condition. "He bringeth them unto their desired *haven*," Psa. 107.30.

HEAD, *n.* A Synecdoche for the person. "Pharaoh shall lift up thy *head* and restore thee unto thy place," Gen. 40.13.

HEAL, *v.* A Metaphor for pardon. "I will *heal* your backslidings," Jer. 3.32.

HEAL, *v.* A Substitution for restore. "*Heal* me, O Lord, and I shall be healed," Jer. 17.14.

HEALTH, *n.* A Metaphor expressive of restoring power. "That thy way may be known upon earth, thy saving *health* among all nations," Psa. 67.2.

HEALTH, *n.* A Substitution for prosperity. "I will restore *health* unto thee," Jer. 30.17.

HEAR, *v.* A Substitution for giving attention. "Come near ye nations to *hear*," Isa. 34.1.

To be continued.

Kansas Affairs.

S. Cabot, Jr., who was appointed by the Massachusetts State Kansas Committee to take charge of sending clothing to Kansas, reports that the success of the undertaking has surpassed the most sanguine expectations. The women of New England have responded nobly to the appeal made in behalf of their suffering brothers and sisters in Kansas and there is reason to believe that, by this time more than enough good clothing is on the way to supply their immediate wants. Over 280 packages are known to have gone from New England, 275 of which have passed through Mr. Cabot's hands. It is estimated that they contained twenty tuns of clothing. Great care has been exercised to insure their prompt delivery to the right parties in Kansas, and it is believed that all has arrived safely.

The *Telegraph* learns that up to the present time 530 large packages of clothing, boots, shoes, &c., have been forwarded for the suffering squatters of Kansas. Massachusetts and Illinois have been the most liberal donors.

The *Advertiser* publishes an interesting letter from a gentleman of New York, who visited Kansas out of curiosity, from which we make the following extract:

"I do not think they are so sanguine in Kansas as we are for them. They are determined to succeed, but they think that they have got to fight for it. Perhaps a sad experience has made them wiser, but I do not believe there will ever be another eruption, nor that illegal voting will be again openly attempted. And there is now a Free State mojority. I may be wrong, but I believe that, that party will prevail whose genuine emigration shall be the largest for the ensuing year. It is not at all certain that that party will be the Free State party. The South regards Kansas as the bulwark of its '*liberties*,' and a nice place to make money in, besides. So each family sends a son, for whom there was no opening at home, and regards it at once as a good venture and a holy crusade. And these are of the better class, and mean to bring about their purpose at the polls, not with the bowie-knife.

The bragadocios have had their day. They have mostly swaggered back whence they came. Those who remain have substantial and abiding interests, though they be conflicting ones—with whom the contest will be a peaceable one, or it will be abandoned altogether to the most powerful.

Lawrence is worthy of New England and of the cause it so stoutly defends. The hill at whose foot it lies, rises solitary from the wide plain—a beacon to the traveler afar off and an observatory for its inhabitants. On its summit bristles a fort, and at its base, on a spur gently rising from the level below, stands the Unitarian church, a handsome edifice of stone—the most conspicuous object as you enter the town. Its situation with relation to the town and the hill behind, strikingly resembles that of the church at Plymouth, and every stroke of the hammer, as it rung out over the plain was a pean of the victorious march which began at Leyden.

Lawrence is already the capital of Intelligence. Its two churches are the only ones in the territory. It has the best book store west of St. Louis, and does more reading and thinking than many counties in Missouri."

It is said that at the sale of the Delaware lands in Kansas, now going on, two to one of the purchaser are in favor of making Kansas a free State.

The St. Louis *Democrat* of 28th ult. remarks:

"The southern Kansas emigrants, it seems are quitting the territory about as numerously as they flocked into it. The steamer E. A. Ogden, which reached the city yesterday, had on board about two hundred of them, all on their way back to their old homes, and most thoroughly disgusted with a country so close to the north pole."

The Chicago *Tribune* says that the thirty-nine Free State prisoners who recently escaped from Tecumseh, took leave on Saturday evening, during a severe snow storm:

"They marched to Lawrence, which place they reached on Sunday, without interruption. The citizens furnished them with a change of clothing and gave them other necessaries of which they stood in need. They were in a deplorable condition;—their treatment had been of the most cruel description; they had suffered intensely from the cold,

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their food had been scanty in quantity and bad in quality. After obtaining help from the kind people of Lawrence they pursued their journey beyond the jurisdiction of their persecutors."

SINGULAR SCENE IN A CHURCH.—The following account of an incident which has been briefly mentioned in the papers, is given by Rev. C. Coook of the Green street Methodist Episcopal Chureh, Philadelphia, in a letter to the *Pittsburg Christian Advocate*.

"Just as I was in the application of my sermon, Sep. 17th, when a deep solemnity seemed to rest upon the congregation, a man entered the door opposite the middle aisles, and depositing his hat in a pew, walked deliberately into the altar, and taking his position in front of the communion table, drew a five or six barrel revolver from beneath his coat. Up to that moment I had continued to speak, though the movements of the intruder had evidently gotten the attention of the people. As he drew the pistol out, some supposed he was going to shoot me, some that he was a madman about to shoot into the congregation, and what others thought it is difficult to tell. Some fell to the floor to be screened from bullets, some were petrified with ear, many rushed for the doors, and many frightened females and children screamed without stint of lungs. The poor fellow, however, had no intention of injuring any one but himself. As I stood immediately above him, I saw him distinctly turn his pistol and place the muzzle against his left breast! Fortunately for him and others, the cap smashed without exploding, and before he had time to rearrange for the fulfilment of his suicidal purpose, the deadly weapon was taken from him. Every barrel was loaded, and two of them doubly so! He had been a member of the church, and some fifteen months since had fallen by the power of strong drink! He was the first to report his fall to me, and I did not expose him. For a year he gave evidence of a genuine reformation. He had recently fallen again, and doubtless under a sense of shame and remorse, more than half demented, selected the altar of God on which to immolate himself as a desperate atonement to the church! He is now in a hospital."

GREAT MEMORY.—Lists of mis-sent letters appear in the papers that should have gone to houses in New York, Boston, Baltimore, &c. The New York *News* says that this list is made by Mr. W B. Dick of Philadelphia, a retired merchant, who for occupation, takes the published lists of letters in the several cities, and going over all the names separates, by his extraordinary memory, the letters that lie misdirected in the different offices.

Mr. Dick knows all the firms and directions in other cities, as well as in his own. Thousands of dollars have been sent to their owners that would have else gone to the "dead-letter" office. If this fact is correctly stated, it is one of the most extraordinary instances of good memory on record.

SERVILE INSURRECTION.—The Nashville (Tenn.) *Banner* of Nov. 27th gives the following account of a negro plot which has been discovered in that State:

"We learned yesterday from a gentleman just up from Clarksville, that considerable excitement exists in that place and throughout the country adjacent, on account of the discovery of the preliminary preparations of an insurrection among the slave population, to come off on the 24th of December. Quite a number of negroes had been arrested and confined, and several had made confession. In the neighborhood of Louisa Furnace, a plan to blow up a church was discovered and thwarted. A keg of powder had been placed under the building ready for the fatal match. A large collection of arms and ammunition had also been discovered and seized. One white man, we learn who was caught in the act of counseling the insurrection, had been arrested and imprisoned.

Among the negroes arrested and confined are the supposed ringleaders, the Generals, and Captains, as they are called, of the movement. The general opinion prevails in Montgomery county as we learn from our informant, that the plot is deep laid, and embraces the slaves through a wide extent of territory, ranging south and west.

At Clarksville a strong extra patrol are on duty every night, and so well assured are the citizens that there is ground for precaution that nearly every housekeeper is prepared with arms for any emergency."

VIRGINIA COURTESY.—Mr. John C. Underwood of Virginia, who was exiled from that Seate for attending the Republican Convention at Philadelphia recently returned to Virginia. He was informed by a Vigilance Committee that he could remain long enough to close up his business without molestation; but should he persist in renewing his citizenship, he would be left to "suffer whatever may follow at the hands of the community."

DISUNION PROPOSED. — A series of resolutions have been introduced into the Legislature of South Carolina, of which the following is the pith:

Resolved, That a just and reasonable regard for their own security and welfare ought to induce the people of the Slaveholding States to annul the compact which subjects them to a common government with the people of the other States, to resume to themselves respectively the powers delegated by them to that Government, and to form among themselves another Confederacy, composed of more homogeneous constituents, and excluding, as much as possible, the elements of hostility to their peculiar rights, institutions and property.

FORETELLING THE WEATHER. —E. Meriam of Brooklyn, N. Y., who has been called the "clerk of the weather" and who for twenty years has made himself a martyr to meteorology by taking hourly observations of the thermometer, barometer &c., thus strips the "weather-wise" of their gift of prophesy:

"With all my practice and experience in observing of atmospheric changes, and recording hour by hour and day by day thermometrical and meteorological observations and in connection with simultaneous observations made and recorded elsewhere, I feel more and more convinced that it is not in the power of any human being to determine even a single day in advance, what changes will take place in the atmosphere."

"SOME years ago," writes a Southern correspondent, "when a sermon was considered short that continued less than two hours, and 'meeting' often held till the small hours in the morning, three ministers of different denominations held a meeting together. It was customary for every minister, after preaching, to call for members. The first took for his text the words of Peter: 'I go a fishing.' He preached about two hours; then called for members, but received none, and sat down.

The second remarked that, as he followed his brother, he would take the words following for his text: 'I also go with thee.' He likewise preached a long discourse, called for members and sat down.

The third, who was in favor of short sermons, arose and remarked that he would follow the example of his brother, and he chose for his text, "And they toiled all night and caught nothing!" —*Knickerbocker*.

FELT HATS.—The editor of the *Central Presbyterian*, in speaking of felt hats, discourses in the following style of good sense;

"Indeed, this is the only sensible hat now worn. Instead of the shiny, hard and stiff fur and silk hat, so lately universal—a perpetual annoyance to the owner—in his way in every conveyance and in every crowd; never protecting him from sun or rain, but keeping him anxiously trying to protect it; very much of the shape and about as pleasant to the head as a section of stove-pipe would be; always getting blowed off, or mashed, or weather-stained; instead of this we now have the broad-brimmed, flexible-bodied, easy-fitting hat, without fur on it, or stiffening in it; never binding the brow, or causing headache; never injured by rough handling; always in shape if shape it might be called, which shape has none; always shading the face from sun, and sheltering the face from storm; and last though not least, the prettiest hat if beauty is associated with utility and the fitness of things; this is the hat which constitutes one of the most to be lauded inventions of the present day, one which should universally supplant its absurd predecessor, and be worn by all classes, clergymen included."

BURNING AN INFANT.—The Zanesville (Ohio) *Courier* mentions the arrest of a man named Peter Ward, for putting the babe of Patrick White in the fire. The only reason given for the fiendish act lies in the fact that White, who it appears was brought up in the Catholic religion, had married a Protestant wife, and refused to have the child baptised in the Catholic faith, to which Ward is a warm adherent.

THE NEW SUGAR CANE.—The Chicago *Free Press* has an article which exhibits very encouraging results from experiments with the new Chinese sugar cane in Wabash county, Ill., last season. The following statement of the writer is remarkable: "I am well convinced that in 1860 the Southern planter will have no sale for his sugar in the State of Illinois. From present indications there will be one hundred acres of Chinese sugar cane raised in Wabash county next year, which will save the country $10,000."

DURING the witchcraft time, the English burned about 30,000 women, generally poor and retired females who had no man to defend them. The victims were bound hand and foot, and thrown into deep water. If they floated, that was evidence of a guilty magical power, and they were taken out and burnt at the stake, while the rigidly righteous sang psalms. If the accused sank and were drowned, that was evidence that they were innocent—and it was a pity they were drowned!—*Chambers' Journal*.

The Wilmington (N. C.) *Journal* says. "On Friday last a runaway negro camp was discovered on an island in Big Swamp, situated between Balden and Robeson counties. On Saturday morning a company of twelve or fourteen started out to hunt them, and after starting them from their camp, one of the negroes fired at Mr. David C. Lewis, wounding him, from the effects of which he died on Sunday morning. On Friday a man named Taylor was shot at twice from the same place, but missed. The negroes had cleared a garden, had cows, &c., out in the swamp; none arrested. The swamp is about four miles wide, and almost impenetrable.

DEATH OF A CELEBRATED WAR HORSE.—Black Warrior, a celebrated war horse, died in New York, last week. He was 28 years old, and it is stated that he served throughout the Florida war, subsequently was used in the chase of wild Indians, horse thieves, border ruffians, and at odd spells, of foxes, deer and buffalo, at the various military posts on the prairies west of Arkansas. Having marched all over the country, and swam all the principal rivers between St. Augustine, Fla., and Mexico, he was in the whole of the Mexican war, and took an active part in nine general battles, having been wounded by a musket ball at Molinos del Rey, and again by a piece of shell at Chepultepec. He was ridden by Kossuth, and also by President Pierce, on the occasion of their triumphant entries into the city of New York a few years since, and was never in harness, but was unequalled for discipline and grace of movement under the saddle.

ATTEMPT AT SUICIDE.—Whipped to life. A singular case occurred yesterday at Little Falls, where a man named Thomas Stanly was whipped to life after attempting to commit suicide by taking poison, which had already rendered him torpid. He had been intoxicated for some time, and on Sunday morning, as his daughter was leaving for church, he told her she would have no more trouble with him, as he was about to take his dose. She paid no attention to him, as he had made similar assertions before and went to church; but on her return was surprised to see her father in a state of torpidity, with a small bottle, which had been filled with laudanum, lying empty by his side. A physician was called, who decided that the only means of restoring animation was to give the subject a severe beating, which was done by two men with heavy switches for a quarter of an hour, when signs of returning animation were shown, and the patient sat up. A glass of brandy was then given him, when he fell to sleep, and the beating process was resumed until he was fully restored to consciousness. He is now comparatively well, except some suffering from the bruises received from the extra ordinary "course of sprouts" to which he was subjected. This is the first case we ever heard of, were a man was whipped to life from a state bordering on death. Cases of whipping to death occasionally occur, but cases of whipping to life seldom or never.—*Newark Daily Advertiser*.

SCIENCE AND THE BIBLE.—Lieut. Maury of the National Observatory at Washington, in a lecture at New York, said, "I have always found in my scientific studies, that when I could get the Bible to say anything upon the subject, it afforded me a firm platform to stand upon, and another round in the ladder by which I could safely ascend."

SPIRITUALISM AND SUICIDE.—On Saturday last we published the details of a shocking tragedy on the Sixth avenue, involving the suicide of a man in the full vigor of life, who up to the time of his conversion to spiritualism, had manifested good intellectual and business capacities; but his curiosity having been awakened in relation to this shadowy subject, he was seized with a strong desire to see and converse with the spirit of a departed sister, and with this thought ever present in his mind, soon came to believe that he was thus favored. Under this hallucination he became so far deranged as to end his existence in the manner described

Such events, we regret to say, occur with melancholy frequency; and, without disparaging any one of the popular theories of a future life, or the pretensions of any professed seer, we think experience has fully demonstrated the vagueness and uncertainty in which the subject is involved, as well as the danger and mischief of that absorbing curiosity which has terminated in so many frightful mental wrecks and tragic deaths.

The subject of immortality is worthy of profound thought, and must always excite a special interest; but in this as in everything else, the mental balance must be preserved. No man can give his entire attention to any one object, to the utter neglect of every other, without losing his balance, and endangering his happiness and safety. The same principle applies to the miser, who forgets all but gold—the absorbing object of his mad pursuit. It applies to any instance where one faculty or passion is nurtured into unnatural proportions at the expense of others; but it applies with peculiar force to those subjects which, in the nature of the case, are involved in uncertainty, and which have ever been, as they will continue to be, the frightful source of vague theories and dreamy speculations

We observe in the Boston papers an account of the death of a "medium," named Harriet Eager, who is said to have been thrown into the "trance state," and to have predicted that her own death would occur in two weeks, and that at the time specified she was again "entranced," and soon after died. Whatever may be the mental condition of this "trance state," we think the numerous instances in which it has proved ruinous to the mental faculties, and perhaps in this case, resulted in death, fully establish the peril of yielding to those "influences," whether internal or external, which produce it.—*N. Y. Evening Post*.

DR. J. C. Ayer, the world renowned Chemist of New England, is now stopping at the Burnet house in this city. He has been making a tour of the Western States, with his scientific associates, to investigate their remedial productions, or such as he can make remedial. We notice he has been received with marked distinction by our leading citizens of the West and are rejoiced to find they have shown a proper estimate of the man who has perhaps done more for the relief of human ills than any other American.—*Daily Journal, Cincinnati O.*

CHICAGO, Dec. 1. We have Kansas dates to the 24th ult.

Thirty-nine Free State prisoners at Lecompton escaped on the night of 22d ult. No violence was used by them.

The report that Judge Lecompte had issued a process against Gov. Geary for contempt of court, is not confirmed; but it is stated that he has granted a writ of habeas corpus in the case of Hayes.

DIVIDEND OF THE ADVENT ASSOCIATION. A semi-annual dividend of 3 per cent., making 6 per cent. for the year 1856, will be payable on and after the 1st of Jan. Prox.

PERSONAL LETTERS.—Friends writing to me during my continued confinement, will say on such letters, "Personal." I shall be glad to hear from friends abroad generally.—J. V. H.

Presidential Election.

THE vote of the United States, excepting that of S. C., the electors of which are chosen by the Legislature, and a part of California not received, was as follows:

Mr. Buchanan,	1,771,425
Mr. Fremont,	1,319,452
Mr. Fillmore,	623,068
Total,	3,713,945

Thus Mr. Buchanan received 451,973 votes more than Mr. Fremont; and 1.148,357 more than Mr Fillmore; Mr. Fremont received 696,384 votes more than Mr. Fillmore. And Mr. Buchanan has 271,095 votes less than a majority of all that were cast.

A Puzzle.

THE following singular combination of letters has been handed in by a friend. If those of our readers to whom our "Hints" are applicable, but who have thus far proved too dull to heed them, will demonstrate that they are smart enough to decipher this puzzle, they will be entitled to our kindest thanks. Evidence that the puzzle is solved, may be enclosed in an envelope and directed to this office.

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CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*

THE CONVENTION AT PROVIDENCE.

(Concluded from our last.)

A.M. SESSION.

Tuesday, Nov. 17th.—The President in the chair. The opening services were conducted by Elder J. Litch.

The committee on nominations reported the following committees: On Digest, Litch, Bliss, Grant, Osler, Preble.

On Address and Policy:—Pearson, White and Howell. On Ministerial Labor: Osler, Geo. W. Burnham and Orrock. On Ministerial Support: Osler, Orrock, W. Burnham and Bosworth. On Sabbath Schools, and Tracts: Pearson, Orrock and Litch.

The discussion on the application of the term Israel, &c., was resumed, and on motion, the second division of the resolution was considered: "And the promises to Israel, of restoration to their own land, and to its eternal possession, are to those in Christ, and not to Gentile Christians."

Elder Geo. W. Burnham said, The promises referred to in Paul's letter to the Galatians, third chapter, settled his mind on this subject. The promise of God to Abraham embraced the inheritance or land, and this grant was made to Christ, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." And Paul in another letter plainly asserts, "That the Gentiles should be *fellow-heirs*, and of the same body, and partakers of his promise in Christ by the gospel."

Elder Grant concurred in the remarks made by the last brother: that the blessing of Abraham comes on all believing Gentiles. This promise is connected with a covenant, which is recorded in Genesis, where we find both the promise and covenant. "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." For the real meaning and application of this covenant, Elder Grant called attention to Gal. 3:14-29, "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith," &c. Therefore, said Elder Grant, it seems to me, that this is a promise not of the Spirit, but made by the Spirit to the Israel of God. It is very plain, that the whole subject is about an inheritance, and not about a promise of the Spirit.

Elder Chapman said, It appears from the argument of some, that Gentile Christians are not allowed to be Israelites. I take it therefore, that our fathers Abraham and Isaac are on the same footing with ourselves, we are all ruled out of the city of Abraham. If the view of these brethren be correct, then we have no title to the land of Canaan. Abraham looked north, south, east and west, and God said unto him, "all the land that thou seest to thee will I give it." I think he saw all Palestine—and it does appear to my mind, that all Christians come in and share alike in Christ.

Elder Parks said, I do not see how the conclusions of our venerable and beloved brother Chapman can be avoided. It involves issues of great importance. If we decide the promise as belonging especially to Israel, no Gentile can be saved under it. Is it true that the natural descendants of Jacob constitute the only Israel of God? If so, Mr. President, you and I can never have inheritance in the kingdom of God. Our beloved brother Litch said, there are other promises which meet the state of the Gentiles; but is it not written, "the meek shall inherit the earth?" Is Palestine a part of the earth, sir? If so, *the meek* shall inherit it.

Elder Gates could not see that the brethren differed much; that difference was more in terms. He believed that God's promise included all believing Jews, and believing Gentiles in Christ. Still he could conceive a little difference in tracing God's covenant through Abraham. For instance there were specific promises to a certain part of Israel, and therefore he inclined to the view presented by Dr. Litch.

Elder Geo. W. Burnham said, It appears to me, if Gentile believers are fellow-heirs with Israelite believers, then they must inherit conjointly the land of promise. It is also said, "Ye are all one in Christ Jesus." I wish this point to be met.

Elder Fassett thought that we had the liberty not only to read the language defining the covenant in the Old Testament, but may seek for its explanation, in the new, and expound the promise to Israel thereby.

Elder Howell said, I have said nothing as yet, respecting the exclusive right of Israel to Canaan. I would now say, that the territory to which reference has been made, is the kingdom of God. The question of territory reaches the subjects of the kingdom. It is agreed, that Abraham, by promise, had the land conferred upon him and his seed. I apprehend, the promise is misunderstood; and to prove it, the following scripture is generally quoted, "For the promise, that he should be heir of the world, was not to Abraham or his seed." The term "world" in this passage does not refer to territory, but people. Upon the authority of Dr. Cumming, this criticism is given.

The President remarked, That the original did not warrant such an interpretation, the meaning of *kosmos* being habitable globe.

Elder Howell continued; The kingdom of Israel embraced the territory of Palestine, and the kingdom was taken from literal Israel and given to a nation bringing forth the fruits of righteousness, and the nation that finally obtains the kingdom, is an elect people, gathered out of every people. The grant to Abraham takes in Canaan; that is certain; there was no pledge or promise with limits, but what belongs to all believers.

Many others participated in the discussion of this question, creating considerable interest, and showing too, how Christians may differ in sentiment on secondary subjects, yet be courteous and kind.

On motion of Elder Pearson, the resolution was laid upon the table, and on motion of Elder Osler, the resolution on Christian Union was taken therefrom. After a few remarks the Convention adjourned.

TUESDAY, P.M. SESSION.

The opening devotional services were conducted by Elder Brewer, after which the regular business was called up. Elder Grant thought that too much importance could not be attached to the resolution again before the Convention. Whatever is calculated to unite Christians is valuable—it is of God. Whatever is calculated to produce disunion is exceedingly injurious—it is indeed, bad. Ministers had caused much of the disunion, &c.; here, my brethren, is the place for union to take effect. It is as true now as ever, "like priest like people." I feel to co-operate in this great and good work. If I have said anything which may have caused the "love of any to wax cold," I am ready to make amends if it be possible. I fellowship all who love Jesus. If we fully adopt the platform of Christian union, we shall do well.

Elder Osler said, I am happy in being able to coincide with Elder Grant. It is my purpose to speak particularly on the true ground of union. We can only be united, as a people, by administering the discipline of the gospel, in individual cases of departure from Christian integrity; and discountenancing all divisions and offences contrary to the principles of the gospel of Christ.

Elder Geo. W. Burnham remarked, that in order to effect a union on a safe and righteous basis, we may be obliged to investigate some of the reasons of the existing divisions, and enforce Christian discipline, that the right be manifested and approved, and the wrong exposed and condemned.

Elder Pearson being called up by a special vote, made some remarks on the causes which produced the existing disunion, and gave what he deemed to be the only safe, just and permanent principles of Christian union.

After an exceedingly animated and profitable discussion on this important resolution, in which most of the members took a deeply interested part, it was with entire unanimity adopted. The Convention then adjourned.

A.M. SESSION.

Wednesday, Nov. 18th.—The devotional exercises were conducted by Elder J. Howell.

Elder J. Litch, chairman of the Committee on digest, made the following report which was adopted, after some explanations and interesting remarks on each article, as follows:

"It being often asked what are our distinguishing sentiments as believers in the pre-milleunial advent, we deem it our duty to declare to the world our belief, that the Scriptures teach, among others, the following

IMPORTANT TRUTHS.

1. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. That the Lord will create new heavens and a new earth, wherein dwelleth righteousness—that is, the righteous will forever dwell. (2 Pet 3:7, 10, 13.) And that the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Dan. 7:27.)

2. That there are but two appearings, of the Saviour to this earth. (Heb. 9:28.) That both are personal and visible. (Acts 1:9, 11.) That the first took place in the days of Herod, (Matt. 2:1.) when He was conceived of the Holy Ghost, (Matt. 1:18), born of the Virgin Mary. (Matt. 1:25) went about doing good, (Matt. 11:5,) suffered on the cross, the just for the unjust, (1 Pet. 3:18,) died, (Luke 23:46) was buried (Luke 23 53) arose again the third day, the first fruits of them that slept (1 Cor 15 4) and ascended into the heavens, (Luke 24 51) which must receive him until the times of the restitution of all things, spoken by the mouth of all the holy prophets. (Acts 3 21.) That the second coming, or appearing, will take place when he shall descend from heaven at the sounding of the last trump, to give his people rest, (1 Thess 4 15, 17; 1 Cor. 15 42) being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel. (2 Thess. 1 7,8.) And that he will judge the quick and the dead at his appearing and kingdom. (2 Tim 4 1.)

3d. That the second coming, or appearing, is indicated to be now emphatically nigh, at the doors (Matt 24 33) by the chronology of the prophetic periods (Dan 7 25; 8 14; 9 24; 12 7, 11, 12; Rev 9 10, 15; 11 2, 3; 12 6, 14; 13 5), the fulfilment of prophecy (Dan 2d, 7th, 8th, 9th, 11, and 12th; Rev 9th, 11th, 12th, 13th, 14th & 17th) and the signs of the times. (Matt. 24 29; Luke 21 25, 26.) And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, (Luke 21 28; 1 Thess 4 18) and the last be warned to flee from the wrath to come (2 Cor 5 11) before the master of the house shall rise up and shut to the door. (Luke 13 24, 25.)

4th. That the condition of salvation is repentance toward God, and faith in our Lord Jesus Christ. (Acts 20 21; Mark 1 15.) And that those who have repentance and faith will live soberly, and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. (Tit. 2 11—13.)

5th. That there will be a resurrection of the bodies (Job 19 25; Isa 26 19; Matt 27 52) of all the dead (John 5 28, 29,) both of the just and the unjust. (Acts 24 15.) That those who are Christ's will be raised at his coming. (1 Cor 15 23.) That the rest of the dead will not live again until after a thousand years. (Rev 20 5.) And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trump. 1 Cor 15 51, 52.

6th. That the only millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation. vs 2—7. And that the various portions of Scripture which refer to the millennial state are to have their fulfilment after the resurrection of all the saints who sleep in Jesus. Isa. 11th; 35 1, 2, 5—10; 65 17—26.

7th. That the promise that Abraham should be the heir of the world was not to him, or to his seed through the law, but through the righteousness of faith. Rom 4 13. That they are not all Israel which are of Israel. Rom 9 6. That there is no difference between Jew and Gentile. Rom. 10 12. That the middle wall of partition that was between them is broken down, no more to be rebuilt. Eph 2 14, 15. That God will render to every man according to his deeds. Rom 2 6. That if we are Christ's, then are we Abraham's seed, and heirs according to the promise. Gal. 3 29. And that the restoration of Israel, yet future, is in the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles, who have been graffed in with them into the same olive-tree—and shall cause them to come up out of their graves, and bring them, with the living who are changed, into the land of Israel. Ezek 37 12; Heb 11 12, 13; Rom 11 17; John 5 28, 29.

8th. That there is no promise of this world's conversion. Matt 26 13. That the horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. Dan 7 21, 22. That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. Matt. 13 37—43. That the Man of Sin will only be destroyed by the brightness of Christ's coming. 2 Thess 2 8. And that the nations of those which are saved, and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth. Rev 5 5, 10; 21 24.

9th. That it is the duty of the ministers of the Word to continue in the work of preaching the gospel to every creature, even unto the end, Matt. 28 19, 20—calling upon them to repent, in view of the fact that the kingdom of heaven is at hand, Rev 14 7—that their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts 3 19, 20.

And 10th. That the departed saints do not enter their inheritance or receive their crowns, at death. (Dan. 12 13; Rev 6 9-11; Rom 8 22, 23) That they without us cannot be made perfect. (Heb 11 40) That their inheritance, incorruptible and undefiled, and that fadeth not away is reserved in heaven, ready to be revealed in the last time. (1 Pet. 1 4, 5) That there are laid up for them and us crowns of righteousness which the Lord the righteous Judge shall give at the day of Christ, to all that love his appearing. (2 Tim 4 8) That they will only be satisfied when they awaken in Christ's likeness. (Psa 17 15) And that when the Son of man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. (Matt 25 34) Then they will be equal to the angels, being the children of God and of the resurrection. (Luke 20 36.)

On motion of Elder Litch it was voted that we now proceed to the consideration of the laws of tropes and symbols; and that the Convention be resolved into a Bible Class with the President in the Chair.

The Convention then adjourned.

FRIDAY, P. M. SESSION.

After the usual opening exercises, the Convention was called to order in the capacity into which it had resolved itself, as per vote before adjournment. The President said:

In bringing to your consideration the subject of tropes, I will lay down

1. That all language is either literal, tropical, or symbolical.

2. That language to be tropical, i.e. figurative, must contain a trope, or tropes of some kind. And we cannot determine that it contains these, without we are able to designate the tropes that are used in any given sentence, and specify their kind or class, and give their significance in literal phraseology.

3. That if there are tropes used, they are limited to nine classes which are denominated the Simile, Metaphor, Synecdoche, Metonymy, Substitution, Hyperbole, Apostrophe, Personification and Allegory.

We won't be deterred by these hard names which a little examination will make very simple; and as we shall have very little to do with the last four, we will explain them and then limit ourselves to the consideration of the first five.

The Hyperbole is simply an expression of more than is intended to be understood. The Apostrophe is an address to the subject of the discourse. A Personification is an address to an inanimate object as if it had intelligence. And the Allegory is a story analogous to that which is being illustrated. As there is no intricacy in the use of these figures we will turn our attention more particularly to the others named.

Aside from those, language, that is not symbolic, is always literally expressed unless there is a Simile, or comparison of one thing or act with another;—a Metaphor, or an affirmation that something is, what in reality it only resembles;—a Synecdoche, in which a part is taken for the whole or the whole for a part;—a Metonymy, in which that which is contained is put for the container, the cause for the effect, &c.; or a Substitution, in which one thing is put in the place of another.

After several illustrations of these several figures, the law was laid down, that the metaphor, when it exists, is to be looked for in what is affirmed of the subject, and not in the subject of which the affirmation is made.

The first chapter of Isaiah was then considered, in respect to the figures embodied in it—the object of the exercise being to develop principles of interpretation, and not to elicit or settle opinions. The Chair read, passage after passage, and inquired after each sentence, if it contained any figure? if so what? These interrogations were responded to by the class, promiscuously and generally correctly, and elicited a good deal of interest.

When the 18th verse had been reached, Elder Fillmore, an aged and venerable minister of the Methodist denomination, and an uncle of the ex-President of that name, sent a request to the chair that he would explain in a similar manner the 35th chapter, which was complied with. The Chair said: The subjects of the first affirmation are the wilderness and the solitary place. There can then be nothing metaphorical in the use of those words, and the only figure in them is the Synecdoche, by which they are put for wildernesses and solitary places.

Elder Fassett. Can they not mean the moral condition of the people?

The Chair. By what law of language?

Elder F. I don't know.

The Chair. Nor do I. The affirmation made of them is that they shall be glad, which is not compatible with the nature of inanimate objects; and hence it is a metaphor, expressive of restoration to a condition that shall conduce to cheerfulness and joy. The desert, by a metaphor, shall rejoice, and it shall blossom, as shown by a simi-

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le, as the rose. It shall become beauteous with flowers, and resound with songs of joy. The glory of Lebanon was its majestic cedars; and the excellency of Carmel and Sharon was in their fruits and flowers. By the Metonymy, the glory and excellency are put for those things in which their glory and excellency consist; and which are so to change the condition of the desert that it will be like the garden of the Lord, when the wilderness shall be like Eden. And the epoch of this change is shown, by the declaration that there will be then a revelation of the glory of the Lord and the excellency of our God.

After proceeding through the chapter, Elder Fillmore asked, "If the way to heaven is so plain that the way-faring man though a fool need not err therein, how happens it that men differ so widely respecting it?"

The Chair. The way referred to in the chapter, is not the way to heaven, but is put by substitution for the rules of conduct which shall actuate us when we get there. It is not till the Lord shall bring again Zion, that the watchmen will see eye to eye.

Elder F. asked several other questions which were answered. A few moments were then spent on the second chapter of Isaiah; and then a short reference was made to the laws of symbolization—when the Class adjourned.

The Convention having resumed its sitting, The Committee on *Ministerial support and supply of Destitute Churches* offered the following report: That in view of the lateness of the hour, and the magnitude of the case, it is expedient to merge both subjects in one and to appoint a standing committee whose duty it shall be to consider the subject and report at a Convention to which this may be adjourned. The report was adopted, and that Committee continued.

Elder Litch being called upon read the hymn 846.

"Jesus, Lord, we look to thee;
Let us in thy name agree;
Each to each unite, endear;
Come, and spread thy banner here."

This being sung, Elder Brewer read the 15th chapter of Paul's first letter to the Corinthian church, in the quaint language of an ancient translator. A prayer was offered and benediction pronounced by Elder Josiah Litch, when the President declared the Convention adjourned.

The following ministering brethren were present during the Convention.

P. Hawks,	Providence, R. I.
G. W. Burnham,	Salem, Mass.
O. G Smith,	New Hampshire.
C. Cunningham,	Westboro', Mass.
F. Gunner,	New York.
J. Pearson, jr.,	Newburyport.
O. R. Fassett,	Boston.
I. R. Gates,	Pennsylvania.
Bro. Parks,	Philadelphia.
Dr. T. Huntington,	
John Pearce.	
Wesley Burnham,	Massachusetts.
Sam. Chapman,	
S. S. Brewer,	Providence, R. I.
Miles Grant,	Boston.
J. S. White,	Wrentham, Mass.
J. D. Boyer,	Pennsylvania.
G. Phelps,	New Haven, Ct.
J. M. Orrock,	Canada East.
T. M. Preble,	Weare, N. H.
C. R. Bachelder,	
R. Hutchinson,	Canada East.
L. Osler,	Providence, R. I.
D. Bosworth,	Bristol, Vt.
J. Howell,	Salem.
E. Crowell,	Hartford.

The following letter from Geo. Baker being addressed to the Convention was read on Tuesday;

"Dear Brethren:—When I read the notice of the Convention at Providence, I hoped to be able to meet with you, but fear I shall be denied this privilege. It would be highly gratifying to me, and I doubt not profitable to be with you in your deliberations, and share in your counsels and prayers. I trust your assembling will be for your edification and comfort, and my prayer shall go up to the mercy-seat, that you may have the unity of the Spirit in the bonds of peace, and that you may be able to devise some means by which the glorious truths of the kingdom to come may be spread abroad, and take a deeper hold on the hearts and lives of our fellow-men. I trust, dear brethren, you will meet in the Spirit of conciliation and fraternal love, and that you will show to the friends and enemies of the cause, that in this faith we can rise above all narrow-minded and sectarian feelings, all that is discordant, unbrotherly and unkind, and unite us cordially in 'the work of faith, and labor of love.'

"I hope some representative of the cause from this region will be present, and enlist some one to come to this Western Reserve, and proclaim the truths of the Second Advent faith and hope. I think good might be done and souls saved. We are approaching a crisis; the period for the election of the Chief Magistrate of the nation is at hand, and the eyes of most men are turned toward some political deliverer. Their attention needs to be directed to Him who is able to deliver us from our thraldom, to remove the curse, and destroy the works of the devil. Praying that you may have a season of refreshing and quickening, and that your Convention may conduce to the glory of God and the advancement of the cause, I subscribe myself your brother in the faith and hope of the gospel, George C. Baker.

Garrettsville, Ohio, Nov. 2d, 1856.

He who is assured that no power but that of God could have redeemed him from sin, is not likely to be proud and self-confident.

Sin and the Saviour.—Without Christ, we should never have known what sin is; without the knowledge of sin, we should never have known what Christ is. O, my soul, magnify the Lord, and rejoice in God the Saviour.—*Rev. T. Adams.*

"How do you know," said an enlightened man to an ignorant savage of Asia, "How do you know there is a God?" "How do you know," replied the savage, pointing to human footsteps near him, "How do you know that men have passed this way?"

A steady continuance in well-doing is the surest mark of one who looks to the Lord his righteousness.



Obituary.

"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

Died, near Basco, Hancock county, Ill., of pneumonia, sister Maria Sawyer, wife of brother Horace Sawyer, aged 28 years.

Sister Sawyer was baptized by Elder Samuel Chapman and united with the church of Adventists, with whom she remained until removed by death. A husband who ministered to her in her short but distressing sickness, and three little children are left to mourn the loss of an amiable wife, a kind and affectionate mother. Conscious that she was dying, she manifested no fear, knowing that her Redeemer lives, and all those who sleep in Him will God bring with him.

"Thou art gone to the grave but we will not deplore thee,
Though sorrow and darkness encompass the tomb,
The Saviour has passed through its portals before thee,
And the lamp of his love is thy guide through the gloom.

Thou art gone to the grave, but 'twere wrong to deplore thee,
When God was thy ransom, thy guardian and guide;
He gave thee, he took thee, and soon will restore thee,
Where death hath no sting since the Saviour hath died." M.

Nov. 15th, 1856.

Died, in Marshfield, Vt., Nov. 5th, 1856, Mr. Harris Pitkin, aged 55 years.

For a year past the health of the deceased had not been so good as formerly, yet it was not thought by himself or his friends that his life was endangered. But alas! death is often nearer than we anticipate. He was taken suddenly ill with bleeding at the lungs, and survived but two weeks from the first attack. My father experienced religion some sixteen years since; but like many professors of religion, lived quite too far beneath his privilege, as one professing godliness; religion, which should have been first in his affections, was too much a secondary affair in life, yet his friends are confident, that as he drew near his end he became more interested to seek the pardon of his sins through the merits of a crucified Saviour. They indulge the hope that he will be found among the congregation of the saved, when God shall gather his people and give them the the eternal kingdom. His funeral was at the village chapel in Marshfield, to which place his neighbors and a large circle of mourning friends assembled, and listened to a comforting sermon from Elder M. Powers, from Isa. 26:19.

How long shall death the tyrant reign,
And triumph o'er the just;
While the rich blood of martyrs slain,
Lies mingled with the dust.

When will the tedious night be gone,
When will our Lord appear!
Our fond desires would pray him down,
Our love embrace him here.

Martha Pitkin.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting thd skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours, John Pierpont.

Boston, 10th Oct., '55.

Dear Sirs, -- I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear sirs, yours truly, Henry Lunt.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respect'ly, A. S. Kellogg.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmaceutists. Respectfully,

A. A. Hayes, M.D., Assayer to state of Mass.

16 Boylston street, Boston. 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers (Signed) Thomas A. Dexter.
S.H. Kendall,
Samuel May,
Thomas C. Amory.

march 8

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,
Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the interior, Washington, D. C., Feb., 1856.

Sir; I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, Alonzo Ball, M.D.,
Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. co, Mich., Nov. 16, 1855.

Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bad, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo. J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston.

Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 24, '55.

Dear sir; I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood. John G. Meacham, M. D.

Erysipelas, Scrofula, King's Evil, Tetter, Tumors, and Salt Rheum.

From a Forwarding Merchant of St Louis, Feb. 4, 1856.

Dr. Ayer: Your pills are the paragon of all that is great in medicine They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her. Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev. Dr. Hawkes, of the Methodist Epis. church.

Pulaski House, Savannah, Ga., Jan. 6, 1856.

Honored sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow, but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr Ayer: I have been entirely cured by your pills of rheumatic gout—a painful disease that had afflicted me for years.

Vincent Sidell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J.C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere. aug 16 3 m

DR LITCH'S

RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's Pain Curer. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

Oriental Ointment, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

A Chance to Make Money.

PROFITABLE AND HONORABLE EMPLOYMENT!

The subscriber is desirous of having an agent in each county and town of the Union. A capital of from 5 to $10 only will be required, and anything like an efficient, energetic man can make from three to five dollars per day; some of the agents are realizing twice that sum. Every information will be given by addressing, with a stamp to pay return letter. WM. A. KINSLER,
Box 1228 Philadelphia, Pa., Post office.

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Baltimore, Md.	Wm. Paul.
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Cordova, Rock Island Co., Ill.	C. N. Whitford.
Cincinnati, O.	Joseph Wilson
Danville, C. E.	G. Bangs
Dunham, C. E.	D. W. Sornberger
Durham, C. E.	J. M. Orrock
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Lockport, N. Y.	R. W. Beck.
Johnson's Creek, N. Y.	Hiram Russell.
Lowell, Mass.	J. C. Downing.
Moline, Island county, Ill.	Elder John Cummings, jr.
Milwaukie, Wis.	Wm. Storey.
Morrisville, Pa.	Wm. Kitson.
Newburyport, Mass.	Dea. J. Pearson, sr., Water-street.
New York City.	Wm. Tracy, 246 Broome-street.
Philadelphia, Pa.	J. Litch, No. 47 North 11th street.
Portland, Me.	Alex. Edmonds.
Providence, R. I.	A. Pearce.
Princess Anne, Md.	John V. Pinto.
Rochester, N. Y.	Wm. Busby, 215 Exchange-street.
Salem, Mass.	Lemuel Osler.
Shabbonas Grove, De Kalb county, Ill.	Elder N. W. Spencer
Somonauk, De Kalb county, Ill.	Wells A. Fay.
St. Albans, Hancock co, Ill.	Elder Larkin Scott.
Sheboygan Falls, Wis.	William Trowbridge.
Toronto, C. W	D. Campbell.
Waterloo, Shefford, C. E.	R. Hutchinson, M. D.
Worcester, Mass.	J. J. Bigelow.

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

Terms—1 dollar for six months, or 2 dollars per year, in advance. $1.13 do., or $2.25 per year, *at its close.*
5 dollars in advance will pay for six copies for six months to one person: and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers or $2.50 per year.

Canada Subscribers have to *pre-pay* the postage on their papers, 26 cents a year, in addition to the above; i. e, 1 dollar will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

English Subscribers have to pre-pay 2 cents postage on each copy, or $1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

Postage.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, DEC. 13, 1856.

PROSPECTUS OF THE ADVENT HERALD FOR THE YEAR 1857.

With the year 1857, the *Advent Herald* enters upon its eighteenth volume—it having been first issued in 1840.

To those who have been familiar with its past history, that is a sufficient guarantee of its future course. To others a word is necessary, in explanation of its position.

The object of this periodical is to chronicle passing events, to note the Signs of the Times, and to discuss the great question of this age—the evidences of the near approach of the Fifth Universal Monarchy, and of the nature of the kingdom that is to be set up.

The position maintained in this paper, is, that the fifth kingdom, predicted in the prophecies, is to be a real dominion, that it is to extend "under the whole heaven," that it is to be set up in the new earth described by Peter, (2 Ep. 3) "wherein dwelleth righteousness," that it is to be given to the resurrected saints, and that it is to continue forever—as it is to be ushered in by the personal advent of Christ, the restoration of this earth to its paradisaic state, and the resurrection of the just; which events may be continually looked for as imminent. As the popular belief makes this kingdom merely a spiritual reign of righteousness before the Saviour's coming, thus deferring the expectation of that event to a distant day, and promising a long period of uninterrupted peace, it is evident that if unsustained by Scripture, the prevalence of it is perilous to the salvation of souls; and therefore these become great and practical questions, which Christians should candidly investigate, and decide according to the Scriptural testimony. And hence the importance of sustaining a journal devoted to this object.

We shall endeavor, as heretofore, to present the Scriptural teachings on the various questions connected with the second advent; and we purpose, is permitted, during the year to discuss in full in the *Herald*, and in successive articles, the various questions that are vital to the cause we cherish.

A series of articles entitled "The Earth, its Curse and Cure," were commenced in the *Herald* in Jan. 1856, but were interrupted late in the season. It is purposed to resume that series at an early day. In the progress of that series, quite a number of interesting questions were considered; but to complete it, a large number of others will come under consideration, which will involve the nature of the Second Advent, the Millennium, the resurrection, the Saints' Inheritance, &c., &c.

A Commentary and analysis of the figures of the Book of Zechariah has been commenced and its publication in the *Herald* is purposed soon. And particular attention will be paid to the laws of figures, and the principles of Interpretation.

We hope to make the *Herald*, more than ever, rich with the thoughts and words of the mighty dead and living, who have turned their attention to the prophecies and given expression to their faith and hope. We shall also give judicious selections of an instructive and practical nature from various authors.

We invite contributions to our columns of mature and well digested thoughts of students of prophecy, whether they coincide with or oppose the views we advocate—always reserving the privilege of defending our own views whenever they are assailed.

On the appearance of labored articles against the Second Advent, it is proposed to give them entire in these columns, with a reply on another page. This lays before the reader the arguments on both sides of the question, which can be found in no other journal of the day.

This paper has now been sustained during seventeen years of arduous toil. It was the first periodical of the kind ever published in America; and if has kept steadily in view the great question for the discussion of which it was originated.

It is believed that this paper is still needed as a teacher and defender of the truth; but to sustain it will require that its friends, one and all, put their shoulders to the wheel and do what they can to continue and increase its circulation, that it may stand on a firm and stable basis. During the seventeen years of its existence, one half of the average life time of a generation, death has made sad inroads among its early friends and patrols.—Large numbers of those who have hailed its weekly issue, are now slumbering in the dust of the earth till the resurrection morning.

Other friends have become advanced in years or are become pecuniarily or otherwise disqualified for the exercise of the active interest which characterised their early support. While of others their first love has become cold, they have gone to the support of rival or opposing interests, or have entirely departed from the faith.

Who shall fill the places of these? There are accessions of new friends: but to continue for the *Herald* the sinews of its existence in full strength and vigor, there needs to be raised up for its support many additional ones, to fill the places made vacant by death and desertion, and also to give it a position far in advance of its past usefulness.—We will therefore request all who are interested in its continuance to circulate it among their friends and neighbors, and to speak a good word for it among those likely to be interested in its teachings.

By suitable effort almost any reader can get an additional one to it; and it would seem that our subscription list might be doubled, by a little labor in every place.

All the present subscribers of the *Herald* will please to accept of our thanks for their past support; and we would respectfully solicit a continuance of their favors. It always saddens the heart of a publisher to have discontinuances from those for whose pleasure and benefit he endeavors to labor.

Above all, the prayers of our readers are solicited that by means of the *Herald*, God may be honored, his truth advanced, and that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation. JOSHUA V. HIMES.

Elder Samuel Chapman.—When among Elder Chapman's friends in the West in my late tour, I was often requested to get out a good likeness of Bro. C. I have been unable till now to give it any attention. Having made an estimate, I can now make the following proposition: Those who wish the likeness for themselves or friends will club together, and say how many they will take; and when one hundred and fifty copies are subscribed, I will go on with the work. Price, fifty cents per copy. I have an excellent daguerreotype likeness of him from which to copy.

Bro. Himes—Will you please give notice in the *Herald* that the Eastern Iowa, and Rock Island Conference adjourned to meet in Moline, Ill., Friday, Jan. 2d, 1857.

Also that my P. O. address is Cordova, Rock Island county, Ill. Yours, etc.,

P. B. Morgan.

Married,

At the Advent chapel in this city, on Sunday afternoon, the 7th inst., by Elder O. R. Fassett, Mr. John G. L. Himes to Miss Sophronia D. Sargent, both of Boston.

HINTS.

To persons quick of apprehension, a hint is said to be as efficient as some more feeling remedy. We would therefore hint,

1st. That this office is really in need of what is due to it for books and papers.

2d. That there are several hundreds of our subscribers who are in arrears for their paper, which ought not to be.

3d. That in a few weeks it will be incumbent on us to send bills to all in arrears.

4th. That those who make immediate payment will save us the unpleasant duty of notifying them of their indebtedness; and it will relieve them of the unpleasant necessity of receiving such intimation.

5. That it is with much more satisfaction we look at the names on our books, against which no indebtedness is marked, than we do at some names we find there.

6. That we feel inward gratitude towards every one who pays up his dues, feeling that we shall have to send *him* no bill. And

7. That it is a well determined fact that a man will live much longer who enjoys a delicious and quiet sleep, to which nothing is more conducive than a clear conscience; and it has been long remarked that the man who takes a paper and pays for it promptly, can lay his head on his pillow with a self-satisfaction that others are ignorant of. As we wish for the happiness of all our readers, we would advise all who are disquieted because they fail to make all right with the printer, to try the following simple remedy, viz.,

Prescription:

Paper,—half a sheet.

Envelope—one.

Post-office stamp—one three cent one.

Contents.—"Dear Bro.:—I hasten to send you the enclosed (one, two, three, or more dollars as the case may be) the amount of my indebtedness, Yours, &c.—not omitting to put in the amount named, and to give name and post-office, as the success of the remedy depends on that. And then direct the whole to this office.

The good result of this prescription will be realized on the receipt of the paper — then the subscriber's own—with the money acknowledged.

But some never take a hint!

True; but we won't believe that of any of the subscribers of the *Herald*, till we find it so to our sorrow. Reader, Are you one who needs a hint? If so forgive us, and try our remedy.

Lithographs.—The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likeness of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by Mail at 50 cts. each,—or the three together for $2. 00.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
Memoir of William Miller	$1,00.	,19.
" " " " *gilt*	1,50.	"
Bliss on the Apocalypse	,60.	,12.
Bliss' Sacred Chronology	,38.	,08.
Hill's Inheritance of the Saints,	1,00	,16.
" " " " *gilt*	1,37.	"
Fassett's Discourses on the Jews and Millennium	,33.	,05
Hymns of the Old Harp	,38.	,06.
Preble's 200 Stories	,38.	,07.
Life of Chrysostom	,75.	,13.
Lord's Ex. of the Apocalypse	2,00.	,33.
Memoir of P. A. Carter	,31.	,05.
Litch's *Messiah's Throne, &c.*	,75.	.12
Miss Johnson's Poems	,50	,08.
Army of the Great King	,40	,07.
Taylor's *Voice of the Church,*	1,00	,18.
Lord's Geognosy	1.25	.19.
E. H. Derby on Catholicism	.75	.17.
Daniels on Spiritualism	1.00	.16.
The New Harp (Pew Ed.)	.80	.16.
" " " *gilt*	1.50	.16.
" " *(Pocket Ed.)*	.70	.12.
" " " *gilt*	1.25	.12.
The World's Jubilee. By Mrs. Silliman	1.00	.17.
Wellcome on Matt. 24, 25	.33.	,06.
Time of the End	1.00.	,21.

Works by Rev. John Cumming, D.D., minister of the Scottish Church, Crown Court, London, viz.:

On Romanism	1,00.	,24.
" *the Apocalypse* (1st Series)	,75	,21.
" " " (2d ")	"	,22.
" " *Seven Churches*	"	,21
" *Daniel*	"	,20.
" *Genesis*	"	,16,
" *Exodus*	"	,18.
" *Leviticus*	"	,16.
" *Matthew*	"	,19.
" *Mark*	"	,14.
" *Luke*	"	,20.
" *John*	"	,20.
" *Miracles*	"	,19.
" *Parables*	"	"
The Daily Life	"	,14.
Benedictions	"	,15.
Church before the Flood	"	,17.
Voices of the Night	"	,13.
" *of the Day*	"	,15
" *of the Dead*	"	"
Tent and the Altar	"	,16.
Minor Works (1st series)	"	,20.
" " (2d ")	"	,19.
" " (3d ")	"	,19.
Evidences of Christianity	"	,12.
Signs of the Times	"	,18.
Family Prayers (1st series)	"	'19
" (2d series)	"	"
Twelve Urgent Questions	"	,18
The End	"	,18

Works of Rev. Horatius Bonar, of Eng., viz.:

Morning of Joy	,40	,08.
Eternal Day	,50	,10.
Night of Weeping	,30	,07.
Story of Grace	,30	,06.

Tracts for the Times—viz:

1. *The Hope of the Church*	$1,50	per 100.
2. *The Kingdom of God*	"	"
3. *The Glory of God filling the Earth*	"	"
4. *The Return of the Jews*	2,00	"
5. *The World's Conversion*	1,50	"
Advent Tracts, bound. Vol. 1	,25.	,05
" " " " 2	,33,	,07.
Facts on Romanism	,15.	,03.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, $1 50 per 100, 3 cts. single.

The postage on the above tracts is one cent each

Appointments, &c.

I will preach at North Troy, Vt., Friday eve, Nov. 28th, and remain over the Sabbath; No. Fairfield Sabbath the 7th of Decem., as Elder Rockwell may arrange. Will bro. Newton call for me at the post office, Sheldon Creek, on the arrival of the morning stage from Richford Friday, Dec. 5th? Addison Sabbath 14th; will some one call for me at Vergennes on the morning train from Burlington Friday the 12th; Low Hampton, N. Y., Sabbath 21st; also will lecture upon the nature, importance, and benefits of sacred music on Tuesday eve, 23d; Hebron, Washington co., N. Y., Thursday and Friday evenings, 25th and 26th, and over the Sabbath. Will Eld. Ross call for me at the Rupert depot on the arrival of the afternoon train from Castleton, Wednesday, 25th? Albany Tuesday eve, 30th, and will attend to the communion service as bro. Nichols may arrange. No meetings on Saturday. Evening meetings at early candle light. N. Billings.

Ps. My P. O. address is Westboro', Mass. N. B.

The Lord willing, I will preach at Waterbury, Vt., Sunday, Dec 14th; Claremont, N. H., the 19th; Springfield, Vt., Sunday, 21st; Westford, Mass., 23d; at B. Hildreth's at South Reading, 24th; at Lawrence 25th; at Auburn N. H., 26th; at Duxbury, Vt, Sunday, 28th. Week-day meetings at 6 o'clock P. M. L. D. Thompson.

If the Lord will, I will preach at Hill's Corner in Canterbury Sabbath, Dec. 7th, Lake Village Sabbath, Dec. 14; at the Page sch house in Holderness Sabbath Dec 21; West Alton Sabbath 28; Melvin Village Sabbath, Jan 4; at the bittum school house Monday eve Jan 5th, and the 6th and 7th as bro Hoyt and Hodsdon may appt; Lake Village Sabbath Jan 11th. O. G. Smith.

Elder Edwin Burnham will preach at Manchester in the Advent chapel on Central st., the second Sabbath in Dec. J. Morse.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

D B Norcross—Sent.

I Townsend, $1 to 815 and tracts—The two books came to $2.50 and the postage on them was 36 cts, making 2 86, and we now send you 14 cts worth of tracts, and make your paper even with Jan. 1st. Have sent two back nos.

John Schutt, $16.—Have put it to the cr. of J. T., from whom a bal. is now due of $4.48.

W P Wallace, $10—The account now stands $65.67 Dr.—$48 50 Cr—leaving $17.17 as the bal. due.

C F Millet—We rec'd a letter without any name to it, on the 5th inst., dated Oxfon, Nov. 30, and enclosing $2 for the Herald sent to Norway, Me. We have cr. you with it to No. 815. Did you send it?

H Harriman—Have credited you $2.50 on Herald, and sent tracts and postage to amt. of 41 cts. Two of the tracts you named we did not have.

D T Taylor $2—balanced acc't. We agreed with D Bosworth and credited him 60 cts for the book. Please give us an account of the revival you are having.

S. Marven $1—Sent you the Time of the End the 6th inst., and paid the postage on it, for which we deducted 20 cts from the cr. on your Herald, and left that paid to No. 823.

C A Thorp—Have placed to your credit twenty dollars received from J W Bonham.

W A Hale—We do not send the Herald to any "Mrs. H.P. H" at Worcester; but "Mrs. W. C. H." of that place is credited to July 1. 1857.

I H Shipman—Both H Noyes and U Oakes were credited on our books $2 the 19th ult., the former to 841, and the latter to 872, and both at Sugar Hill. We have not seen the obituary you refer to—can you send a copy.

B. Sheffer—In the sprirg of 1856 you were cr. 38 cts on G. to January, 1858, and W.'s book and postage was 39 cts—making 77, which would leave only 23 cts. to be credited on Herald, or 6 nos. to be added to 815, making 821, and not 841 as you suppose.

Butler Ives—Sent you a bundle of Harps to Chateaugay, Franklin co., N. Y., the 8th inst.

J. B. received $5.

H. R. Gray—Sent book the 9th inst.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

Note.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P.M. of Brordalden, N Y., returns the paper sent to ADEN C. MINOR, who owes.....$5 75

RECEIPTS

UP TO DEC. 9TH, 1856.

The No. appended to each name is that of the Herald *to which the money credited pa's. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.*

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his *post-office address*—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even *to sign their names!* Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

G. N. Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P O. address?

A. S W M'Causland—You do not give us the address to which your paper is sent, and so we don't find your name. It is not at Sandwich, where you date your letter.

Oct. 3. G. W. Sanderson—We have entered your name, and send the paper to Haverhill; but as you do not say where it has been sent, we do not know where to look for it, so that it will still go there until you inform us.

A Berry 763—$2 due; A. Bliss 841; H. Matthews 841; P Green, 823; G N Mapes 841; E D Clark 841; T Bissell 816; S Jackson 763—$2 due; W Watson 834; E Elmes 834; C Wood G to 140; G Converse 789—$1 due; M Clark 846; W. S Howden 826; E W. Turner 841—each $1.

E. Wolcott 867; E. T. Welch 867 and 3 dol. for sixty papers and postage; W. Gulick 867; J. B. Johnson 820; B. B. Boardman 846; R Knight 815; T. E. Morrell 820; C. Merriam 846; J. H. Josselyn 841; S. Jackman 867; H. L. Rich 841; J. Burley 846 and $1 as you say—Thank you; J. Mudgett 820; E L Burnap 844; Mrs B M. Keniston 856; J. P. Townsend 789—1 dol. due; E. Colcord 802—50 cts. due Jan. 1st; M Winslow 819 and book; H. Asselstyne 861; H. W. Case 848; H. Nichols 852—each 32.

A. Tucker 820; M. A. Quimby 841; P. Sawyer 841—each $3.—M. E. Colby 878—4 doll's ——— A. F. Ober 867—2 d ll's & 50 cts.; G. H. Child on acc't. 10 doll's; O G. Smith on acc't 6 doll's; Sarah Floyd (3 copies,) 875—6 doll's; Mrs. N. Vanwinkle 811—2 doll's and 32 cts; W Tracy on acc't 2 doll's & 68 cts.

Digitized by the Center for Adventist Research

ADVENT HERALD.



Luke 9:28–36

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO 815. BOSTON, SATURDAY, DECEMBER 20, 1856. VOLUME XVII. NO. 51.

"FEAR NOT."

Now earthly hopes lie faded, dead,
And gloomy clouds sweep overhead,
Yet a voice divine hath said
"Fear not."

O, deeper, stronger, through my soul,
Let this heavenly anthem roll,
Calming with divine control;
"Fear not."

Thou who dids't bleed on Calvary's hill
Fearless to do his Father's will,
Say to this heart, "Hush! Peace, be still!"
"Fear not."

Teach me to tread with fearless feet,
Each thorny road that I may meet,
Undaunted, godless foes, to greet
And "fear not."

Fearless to raise thy name on high,
For thee to live, for thee to die,
Jesus my watchword and my cry,
I'll "fear not."

Oh! Christ, should fearful here I stand
Crossing life's waves, stretch out thy hand,
That I may reach Immanuel's land,
And "fear not."

The Exalted Lord.

BY JOHN CUMMING, D.D.

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness ot sins."—Acts 5: 21.

It is stated at the close of the ninth chapter of the Apocalypse, as an historical fact, that after a series of successive and desolating judgments inflicted upon Western Christendom, the rest of the men who were not killed, but who were severely punished, having been stung by the scorpion stings, "repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." This teaches us a very great and suggestive lesson. No judgments of which we have any record inflicted by Heaven, have been able, as far as we can see, to produce repentance on earth. It has been most generally found that the severer the judgments inflicted upon man, the harder the heart of its victim has become. This is universal experience. We need not the chapter of Revelations just referred to to prove this. The same lesson is taught us by the prophet Amos, when he says, "I have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord." And then he adds another judgment, "Also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city: one piece was rained upon, and the piece whereon it rained not withered. So two or three cities wandered unto one city, to drink water: but they were not satisfied: yet have ye not returned unto me, saith the Lord." "I have smitten you with blasting vineyards, and your fig-trees, and your olive-trees, increased, the palmer worm devoured them: yet have ye not returned unto me, saith the Lord. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me saith the Lord." Thus judgment succeeding judgment, each severer than its predecessor, inflicted on an obstinate, and disobedient, and a guilty people, failed to soften, to subdue, and to sanctify. They had rather the opposite effect. But we know of a more excellent way. We appeal from judgment to love, from retribution falling on the guilty, to a Saviour exalted to give what judgments cannot generate, man cannot purchase,—real repentance in the hardest heart, and remission of sins for the guiltiest sinner.

The allusion in the passage I have taken from the Acts is plainly to the serpent of brass, the symbol erected in the derert. "God has exalted him a Prince and a Saviour." The brass serpent was raised upon a lofty pole, and it came to pass that everyone previously wounded and injured by the fiery dragon, who looked at the serpent of brass, received perfect restoration to bodily health. Now, says Jesus, as Moses raised up the serpent, so must the Son of man be lifted up, that whosoever believeth on him might not perish, but have eternal life; as the wounded Israelite looked on the serpent of brass, became the recipient of a sanitary power equal to the exigencies of his case, so anyone who looks with the eye of faith to Christ exalted on His Cross or on His Throne, receives by faith the means appointed for this end, that is, through that look, repentance and remission of sins.

Here Christ is presented to our faith as exalted for this great purpose. How is he exalted? This has various references. He is exalted in his own resurrection—as raised from the dead—"him hath God exalted." He is exalted also in the faithful preaching of the Gospel. Wherever Christianity is preached in its purity, there Christ is set up as the supreme and the prominent object, to which the hearts, and the confidence, and the hopes of the great multitude that listen are invited. And, in the next place, Christ is exalted in the effects that flow from the exhibition and reception of what he is. "I," says he, "after I am exalted, will draw all men unto me." Wherever Christ is preached, there is power; wherever anything else besides him is preached, there is utter failure of all man needs to feel and know. No judgments that can descend from Heaven will ever regenerate the heart, as we have already seen, and no exhibition of a Church or a ministry, a rite or a ceremony, will ever create repentance. The exhibition that will tell on man's heart, and kindle man's hopes, and make the desert rejoice, and the solitary place blossoms as the rose, is Christ set forth, a Prince and a Saviour. As a Prince he gives and creates in sovereignty, repentance. As a Priest and Saviour he delivers by his grace from condemnation, and bestows the remission of sins. As Priest and King he is a complete Saviour. It is here clearly taught that God's exhibition of Christ is an act of sovereignty—"him hath God exalted with his right hand." There was no compulsion upon God to interpose for us; and there was no merit in us to attract his sympathy and aid. It is one of those wondrous mysteries which eternity itself will not adequately explain, and our eternal songs fail to set forth, that God having tens of thousands of holy and happy worlds maintaining unimpaired their allegiance to Him, should have cast one look of sympathy and of pity upon this lost by its crimes, not its misfortunes, and should have proposed so stupendous a sacrifice, so glorious an interposition in order to make the rebel loyal, and the sinner a saint of God.

But whilst it is an act of sovereignty, and as such we must regard it, it is also an act of fatherhood—"him hath *God the Father* exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins;" it is also written, "God so loved us, that he gave his only begotton Son, that whosoever believeth on him might not perish, but have eternal life."

And whilst we thus trace the exaltation of Christ as our Saviour to God's sovereignty on the one hand, and to God's paternal love on the other, let us try to ascertain in what capacity he is exalted. First it is as a Prince, and therefore what he does is also in sovereign power. Authority and jurisdiction are involved in that one epithet. And secondly, he is exalted, we are told, as a Saviour. What is a Saviour? One who delivers another from calamity, or peril, or death. Who needs a Saviour above all men? A sinner. And this Saviour is so complete in this function that he has provided for all that will, an endless salvation, a perfect deliverance. He saves us from the guilt of sin by the efficacy of his blood, and he saves us from the power, the dominion, and the pollntion of sin by the gift of his Holy Spirit. Every sinner whom Christ pardons, his Spirit sanctifies. In virtue of his forgiveness and mediatorial righteousness without us, we have a right to Heaven,—in virtue of his Spirit's sanctification or work within us, we are made fit for heaven: and thus a complete salvation is bestowed upon everyone who looks to him who is exalted a Prince and a Saviour, for the very purpose of bestowing all its blessing upon us.

But the special grace that is here pointed out as the gift of Christ, the grace that those already referred to who were visited by overwhelming judgments did not attain, but on the contrary, became hardened as their judgments accumulated in severity and number, is repentance. It is a precious grace, its nature is a very practical study. What is it? "Except ye repent ye cannot be saved." No man goes to Heaven who never repented. It is quite true our title to Heaven is Christ's righteousness, and our fitness for Heaven is the sanctification of Christ's Spirit. but it is no less true that repentance is as essential preliminary to our admission into the kingdom of Heaven. All Scripture implies this; our Saviour tells those who were speculating about the eighteen on whom the tower of Siloam fell, "Except ye repent ye shall all likewise perish." But what is repentance? It is an emotion produced in the heart, developing its influence upon the tone and the direction of the life. It is not penance, a deed that we do, but repentance, an emotion we feel awakened is the heart. It is easy to do penance; a priest can enable you to do that; it is difficult to repent, it needs the Spirit of God to enable you to do this. The repentance, therefore, of Christianity is first an inner feeling, it is next an outer action, disconnected with any inner feeling; the repentance of many a Christian, misled and misguided, is a passing regret, neither followed by nor efflorescing in a Christian life; real repentance is the conviction in the mind, and the sorrow in the heart, that we have done wrong, and the proof of its depth and reality is the exhibition in the life of a course the opposite of that which we have heretofore pursued. This iepentance which Christ is exalted to give, is not as it is occasionally thought, a momentary outburst of sorrow, the creation of disappointed vanity, a chafed spirit, or baulked ambition. It is not a mere transient, though keen emotion in the heart that bursts into tears, and leaves no freshening or fertilizing impression behind it; it is a deep seated principle as much as an ardent and poignant passion. Some men are influenced most in their character, conduct, and career, by feeling. Other men are influenced most by conviction, or calm and deep rooted belief. Christianity takes every man as his idiosyncracy may be, and touches, in that man's peculiar economy, the spring under the influence of which he will move with greatest speed, and act with greatest force, and live most consistently throughout his period on earth. Hence in many a mind truly converted to God, repentance is a strong principle, ever powerful, ever influential. In other men repentance is a deep and intense emotion, equally sanctifying, equally constraining to what is holy, consistent, good. But whether it be a principle or a passion, it is a flower of God's own planting, a seed of God's own sowing, an emotion of God's own creating—ours is the life, and His is the glory and the praise. Repentance is a deeper sense of sorrow for the sins which break God's holy law, than of regret at the disastrous consequences that follow to oneself. Every man, when he has done wrong, regrets as he feels the consequences of his conduct; Christian men only, when they have done wrong, repent for the sin which was involved in, and lay at the root of, that wrong. Judas deplored the consequence of his sin; Peter went forth and wept bitterly, and thus showed that he deplored the sin itself. Pharaoh repented, but what was the kind of his repentance? "Take away the plagues." David repented, but what was the prayer suggested by his repentance? "Take away my sins, O God." Wherever there is felt the mere worldly repentance that worketh death, this grand characteristic will be developed, that if it can only get rid of the injurious effects of the sin; it does not mind how deeply it may cherish, or how flagrant may have been the sin; but the characteristic of this repentance that Jesus is exalted to give, is, that it desires primarily and chiefly to get rid of sin, the bitter root, and the conviction that thus only and in no other way the effects that follow will wither and decline.

Let me ask you, dear reader, what do you most deplore in the past period of your life?—the effects that have come from the sins you have done, or the sins themselves as offensive to God? The mere worldly penitent, if he could get rid of the fear of hell, would like to keep the sins as a sweet morsel for ever; the true penitent ever wishes and prays to get rid of the sin at whatever cost or loss of property. To our physical and sensitive organization the prick of a pin is pain; to the spiritual economy, instinct with divine life, the touch of the least sin is pain. A Christian cannot be satisfied with getting rid of or preventing the penal issues of sin, he must at all hazards, in order to enjoy happiness on earth, and live a life of quiet, get rid of sin, the fountain, the root, and the spring of all.

To be continued.

Bible Societies in Germany.

The following, we copy from the correspondence of the London *Christian Times*.

In the following communication you will receive some account of the Conference of Deputies of German Bible Societies, held on the 8th ult., at Lubeck, at the commencement of the Kirchentag.

At the previous Kirchentag, held at Frankfort, a meeting took place of the members of the committees of different German Bible Societies, at which it was resolved that at the future Kirchentag a meeting of the deputies of German Bible Societies should take place. This was resolved on with especial reference to the present state of Luther's Bible, owing to the increasing discrepancies that were creeping into the text, each Bible Society taking for its standard whatever old edition it chose, and making what alterations it thought proper. The Rev. Dr. Lechler, of Knittlingen, Wurtemberg, who was appointed to take necessary steps for the conference after sending circulars to the different societies, and receiving their replies and learning their wishes, fixed for the conference nine points on which the deputies should give information and express their opinion. I may here remark that the Bible Societies of German Switzerland were invited, according to a resolution passed at the meeting at the previous Kirchentag, but, from the great distance, only one deputy, that from the Basle Society for circulating the Bible without the Apocrypha, was present.

1. The statistics of the circulation of the Bible in Germany. No full statement on this point could be laid before the meeting, owing to many of them having made no returns. A new circular has this last week been forwarded on this point.

2. The best means ot supplying all Protestant families in Germany with the Word of God.—Two ways especially took up the attention of the conference. First, the supplying the young at confirmation with Bibles, for this rite is compulsory in Germany and usually takes place between the fourteenth and sixteenth year. Secondly the presenting every couple on their marriage with a Bible. The synod of the Rhine Province of Prussia has recommended this, and it has been carried into effect in many parishes in this part of Germany, the parish paying for the copies.—The Wurtemberg Bible Society has, for some years past, been active in this respect. It was resolved to call the attention of the Bible Societies especially to these two points.

Pastor Mann now referred to the duty of sup-

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plying Roman Catholics with the Word of God, and that the German Bible societies should humble themselves before God for having neglected this part of their duty I must here observe, that till now the Bible Societies of Germany have done scarcely anything to supply Roman Catholics with the Holy Scriptures and that what has been done in this respect has been chiefly effected through the agents of the British and Foreign Bible Society. Some Bible Societies—one of the largest, that of Wurtemberg, for instance —is prohibited by its statutes from supplying Roman Catholics with the Holy Scriptures.—The deputy of the Anhalt-Dessau Bible Society expressed his fears that the circulation of Bibles among Roman Catholics would lessen their obedience to the authority of their church (!!!!) which he must then deplore.

The opinions of the other deputies, however, showed clearly that they felt it to be the duty of the Bible societies that much more should be done in this respect than hitherto, and that Bibles and Testaments should be hitherto sold to Roman Catholics at any price.

3. What must the Bible Societies do in order to promote a more lively interest in the Bible cause? 4. That the circulation of the Bible is only the employment of a means for a purpose, and that the chief point is that the Bible should be properly used. Many observations were made on the way the anniversary meetings of Bible Societies should be conducted. In most places they have hitherto consisted of a sermon, with a very short or scarcely any, report of what was done.

Consistorialrath Dr. Sack, of Magdeburg, formerly professor of theology in the University of Bonn, spoke at considerable length on the duty of Bible societies taking steps for a diligent and proper use of the Bible, and made several propositions, among others, that no one should receive a Bible at a reduced price, who would not promise to meet, at stated periods, with a clergyman or pious laymen, to read the same, &c. After a lively debate on this point, the conference resolved, considering that the Bible societies must take care not to enter a foreign sphere of labor, that all Bible Societies should be invited at their anniversaries to lay more weight on the right use of the Bible. The conference also recommended several publications on the right use of the Bible.

5. Colportage. Its importance was generally acknowledged, and many remarks were made on this point. It must, however, be confessed that most of the German Bible Societies have till now done little in this respect, and that what has been done in this way has been accomplished by the agents of the British and Foreign Bible Society. The Conference resolved to request the different Tract Societies to circulate especially such tracts as prepare the way for the Word of God, and the proper use of the same.

6. Agreement between the Bible Societies respecting a standard text of Luther's Bible. On this very important point, Pastor Monckberg of Hamburg, made a very important speech. He said: "It is well-known that the Bible Societies circulate Luther's Bible in various readings. Much has been spoken of a real and true Luther's Bible, which all societies should follow, but it is difficult to say which is the genuine text.—As long as Luther lived, he continued to labor to improve his translation, and even when the last edition, that of 1545, which he lived to see printed, appeared, he ceased not to improve it. It has, indeed, been often asserted that the edition of 1546 is to be preferred to that of 1545. In practice, the earlier edition has been mostly followed; nevertheless, various readings are always printed after the edition of 1546. I will only call to mind that in the important passage, Phil. 2:3 Luther never wrote 'Vollbringen,' but as it is in the edition of 1545, 'Thun' (the same as in the English Bible). After the year 1546 various alterations were made in Luther's Bible printed in Wittemberg, and those were the more necessary as Luther had omitted entire verses, some twenty, and many single words.

The opponents of theologians of Wittenberg made use of this to bring the editions of Wittenberg into disrepute, and this is said by some to have occasioned the Elector Augustus, in 1581, to publish a normal Bible. This edition of 1581 has, therefore, by some, been declared to be the genuine Luther Bible, but it is difficult to prove that it enjoyed a normal authority. The privilege that the text had from the Elector of Saxony was only of authority in the Saxon principalities. The Frankfort printers had their privileges from the Elector Ott Henry, and Duke Christopher, of Wurtemberg; and not only the Frankfort printers, but also those of Wittenberg never followed strictly this so-called normal edition, a clear proof of which is in the division into verses, which is not found in the edition of 1581, as well as in the reception into the text of the well-known passage of the three witnesses in heaven, 1 John. 5:7; against which Luther protested, and which is found in the Wittenberg Bible of 1596." Pastor Monckeberg now referred to the alterations in the orthography, so that, even at the commencement of the last century, the orthography was so changed, that the editions then printed no longer resembled the original ones. He then continued:

Much more important were the changes in the text which took place at the commencement of the eighteenth century. While Loscher, Kraft and others, disputed whether the edition of 1545 or 1546 was to be the normal text, Dieckmann, General Superintendent of Stade, undertook to revise the translation according to the original, with reference to the earlier editions of Luther's Bible. The Canstein Bible establishment in Halle made the text of this edition of Stade the foundation of their editions, nevertheless improving it with continued and careful comparison with original editions.

The more the Canstein editions were circulated the greater was the authority that this text obtained. New revisions of the text, attempted in other parts, now got no circulation. Thus it happened, that at the commencement of this century, the text of the Canstein or Halle-Lutheran Bible was everywhere received as the most genuine and as the British Foreign Bible Society commenced his labors in Germany, it required that the societies which it assisted should print according to this text.

Nevertheless, the first Bible Societies which determined to print Bibles had their scruples on this print. The Society of Basle sought to make Luther's Bible more conformable to the orthography of the day. The Hamburg-Altona Bible Society sent in 1816, a circular to all German Bible Societies requesting them to unite to form a new text, laying the edition of 1545, as the foundation of the same. Many societies, especially the Prussian Bible Society gave their approval to the proposition; others, however, declared themselves entirely against it, many being hindered by the ecclesiastical authorities from taking such a step.

As the Hamburg edition appeared, it seemed to many that it was sufficiently modernised, and the Prussian Bible Society, formed for itself a text, altering certain words, but following in general, the text of Halle. The Hamburg-Altona Bible Society revised their edition at a later period. In the alteration of the language of Luther the Strasburg Society went the furthest, but it could only publish in this way the New Testament, for the taste had changed for the better, and old German had gained friends. The Wurtemburg Bible Society desired to have Luther's Bible in Luther's language, and reprinted the old text.

The Bible Societies in Bavaria were not content with this edition; they desired to have Luther's text, but at the same time all improvements which the Canstein edition offered, the old language with such alterations as our day demanded, and thus the Lutheran church of Bavaria has received the text which Dr. Hopf has, with so much diligence, given to the Lutheran Bible. This is the edition which the Eisenach conference of deputies from ecclesiastical authorities of different German States has recommended along with the Stuttgardt edition to the German Bible Societies.

There are now at least six texts differing from that of Halle, which have been prepared and are circulated by our Bible Societies. That the differences are not immaterial, two passages alone will show. In Prov. 12:5 we read in the most editions. 'The thoughts of the righteous are right but the counsels of the wicked are deceit' but in the Hamburg and Stuttgardt editions 'What the righteous advise is certain but what the wicked advise, deceives.' 1 Cor. 13:8, is printed in the editions which follow that of 1545, 'Love will not become weary,' but the most have 'Charity never faileth.' Many such various readings could be quoted. Must not such differences create confusion in the minds of simple readers, and awaken suspicion of the correctness of the translation? What shall a simple man think, when he reads 2 Kings 4:25 in some editions, 'eight pieces of silver,' and in others. 'fourscore pieces of silver,' (as in the English translation); or Acts 13:20, 'three hundred and fifty years,' and 'four hundred and fifty years' The one edition has often the plural, where another has the singular. Thus the word 'sin,' of which the distinction in German between the singular and plural is so important, does not agree with the original Hebrew and Greek in all the new editions."

Pastor Monckeberg then referred to the difficulty of determining the orthography, and what old forms of words should be preserved and rejected, giving instances of some words which had now quite a different signification from that in the time of Luther.

In conclusion, Pastor Monckeberg said, "Taking into consideration the foregoing facts it seems to me of the highest importance that a thorough revision of the text should take place. Luther's translation is a jewel of our Church, and it is our duty to preserve it pure. Can we say anything in justification of its being offered our people in a form which gives offence to the simple-minded, and which cannot be understood? The translation of the Bible is a link that unites Protestant Christians of all German countries with one another, and is it right that among German Bible societies disunion should prevail? The Bible societies have done much to promote a greater circulation of the Word of God, but also much towards a revision of Luther's translation; but we dare not forget that it is the fault of the Bible societies, through their separate activity, that the one has not troubled itself about what the other did, that we have so many different texts; and when we regard those printed by private speculation, we may well say, so many bad editions of Luther's Bible. Is it not time for the Bible societies to unite, in order to fix a text which should, through its intrinsic worth, recommend itself to every one? This is not easy, but it will be accomplished when the Bible societies acknowledge the necessity of a revision and of a union among themselves."

After a careful consideration of this subject, it was resolved to invite all Bible societies in Germany to turn their special attention to bring about a standard text of Luther's Bible.

7. The gratuitous circulation of the Holy Scriptures. The conference resolved, and that unanimously, that every one who received a Bible or Testament should pay at least a small sum for the same, and that any one receiving a copy without payment should form exception to the rule, and that this should not take place without special reasons.

8. Emendation of Luther's translation.—This point was not discussed, because it was seen from the communications of a considerable number of Bible societies, that only one was in favor of this proposition. It was remarked that the emendations of Luther's Bible that had been already undertaken must, if they have any real value, make their own way.

9. It was resolved that future conferences of deputies from the Bible societies of Germany should take place, and the Rev. Dr. Lachler was requested to continue his kind offices in calling the same together.

Ten Bible societies sent deputies to the conference, which number would have been much greater had not the fear of the cholera, which had scarcely ceased its ravages in Lubeck, kept many away, as well as the position of this city situated only three leagues from the Baltic, and therefore at one end of Germany. Besides the deputies, there was a number of friends of the Bible cause present. Many Bible societies, which were prevented from sending deputies, expressed in writing their approbation of the conference. All German Bible societies were invited, and only one, that of Hanover declined; no doubt on account of its being so very ultra-Lutheran.

I could here add much on the present state of the German Bible societies, but it must suffice to say, that most of them are in a very lukewarm and dead state. This is generally confessed to be the case. Indeed how can it be otherwise, when the most of them consider it to be sufficient to supply Bibles and Testaments when demanded, and forget the duty of carrying the Word of God to those lying in darkness and the shadow of death. In this respect the conference was very important, as a means of stirring up the Bible societies to greater activity, which we may hope, under the Divine blessing, will be the actual result.

Impatient Zeal.

Some men are willing to put forth efforts to do good, provided the results are immediately apparent. If no effects seem to follow their efforts, their zeal cools and their activity is relaxed. There are a great many laborers of this sort in Christ's vineyard.

What sort of laborers would they be, if they acted on the same principle in temporal matters? One would plant fruit trees, provided he could walk out the next morning, and see them loaded with luscious fruit. He would scatter the seed in the furrow and cover it, provided he could see it spring up immediately, and produce the abundant harvest. He would dig for water provided that before sunset, he were sure of opening a living spring. There would not be much done, if the impatient zeal which belongs to so many professing Christians, belonged to our temporal husbandmen and laborers.

Like the husbandmen, the spiritual laborer must have patience. Effect sometimes follows labor put forth in the Lord, long after the labor has been forgotten.

On a certain communion season, a young minister preached and administered the communion. After service, one of the elders, who had known him in boyhood, expressed his pleasure at meeting him under such interesting circumstances.—"I can't say," said he "that I ever expected to see you a minister."

"You don't know then that you had considerable to do with it," said the preacher.

"I! what had I ever to do with making you a minister? You went away from here while you were quite a boy, and I have not seen you since."

"Don't you remember reproving me once in S———'s blacksmith shop?"

"I can't say that I do."

The preacher endeavored to call the incident to the elder's recollection. When a boy he had heard the conversation of certain infidels, and had read certain semi-infidel books. In his pride, he professed sentiments which he did not really entertain. Had he gone unchecked, he would doubtless have become an unbeliever.—The good elder heard his foolish talking and affectionately and solemnly rebuked it. It had a good effect. The youth ceased to profess heretical opinions. He was saved from infidelity. Other influences, through the blessing of God, led him to repentance and newness of life. He always felt grateful to the good man for administering to him Christian rebuke. The good man rejoiced in the result, though he could not call to mind the act.

Another minister lived a few miles from a village where there was little evangelical preaching. He felt moved to attempt to do something for the people there, and though the effort was beyond his strength, he held a weekly service there for more than three months, when the failure of his health compelled him to relinquish it. There were some hopeful indications during his preaching there, but no one came forward to ask what he must do to be saved, and the disheartened minister withdrew, feeling that he had labored in vain, and spent his strength for nought.

Some ten years afterwards, as he was traveling while standing at the depot in a strange place a gentleman spoke to him.

"You do not know me," said he.

"I do not," said the minister.

"I have good reason to remember you. You preached in L——about a dozen years ago. I was an apprentice there then, and used to hear you. Under your preaching a change took place which altered the whole course of my life. I have often wished I could see you, and express the obligation I am under to you."

After a brief but pleasant interview they went on their respective ways.

The preacher subsequently met a man who lived near the professed convert so unexpectedly met.

To his inquiries the most satisfactory replies were given. His convert was one of the most efficient influential business men in the place, a member of the church, the minister's right hand man. He had been prospered in business, and gave liberally to the cause of benevolence. He was always at prayer meeting, and in times of religious interest he was one to whom anxious souls went for counsel. The minister felt that he was abundantly paid for his three months' labor.

Let us sow seed, patiently waiting for the fruit. Let us sow beside all waters, that is, let us use every opportunity for doing good, committing our efforts to the blessing of God, and trusting that he will in his great mercy, make them successful to the glory of his name.—*N. Y. Obser.*

"The End is Near."

Clouds of darkness gathering o'er us, awful tidings with them bear;
Scenes of misery spread before us—rumors reaching us from far—
All in one loud piercing chorus, tell us that the end is near.

Hearts of men within them failing, for the coming woes they fear—
All their efforts unavailing—no propitious signs appear—
Sin increasing, crime prevailing, tell us that the end is near.

Selfishness is all abounding—gold, the idol, everywhere
Worshipped by a host confounding for all that's good and fair—
Crowds, the mammon god surrounding, tell us that the end is near.

Lawlessness so vastly spreading, void of reverence, awe or fear—
Sacred things beneath it treading stamped with God's own signature,
Never once his vengeance dreading, tell us that the end is near.

War that heaviest curse of nations, running on its dread career;
While the mass its desolations listless or applauding hear—
War, with its abominations, tells us that the end is near.

Saints of God all evil hating, faithful to the name they bear,
For their coming Saviour waiting, caught up in the air—
Thence their rest and blessing dating—tell us that the end is near.

Sinner, wouldst thou in the glory of that cloudless morning share?
Wouldst thou have this hope before thee?—wear the crown that saints will wear?
Now believe redemption's story—look to Christ—the end is near!

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Let not earth, thy thoughts engrossing, cheat
thee of that portion fair;
Look to Christ; on him reposing thou shalt happy be, nor fear.
Sinner haste! the day is closing—look to Christ
—the end is near!

I Will Give More to My Minister.

I have been thinking a good deal lately about the sustentation of ministers, and I have determined to give to this object more than I have ever yet done, and to use all my influence to get others to do the same.

The following are some of the reasons which have led me to adopt this resolution:

1. Scripture is very plain on the subject. Galatians 4. 6—"Let him that is taught in the word communicate unto him that teacheth in all good things."

1 Cor. 9, 11—"If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?"

1 Cor. 9, 13, 14—'Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."

2. My minister's duty is to give himself wholly to his work. Perhaps my want of liberality has heen putting a stumbling block in his way.

3. He is the servant of my Lord and Saviour. Honoring the servant on earth, I am honoring my master in heaven. (Matthew 10. 30)

4. A minister's work is of everlasting importance. He watches for souls as one that must give account. My great object in the present efforts, is that he may be able to devote himself entirely to his holy calling.

5. I very much desire that my minister's mind should be free from anxiety. I fear that often when he sits down to study, anxious thoughts interrupt and trouble him.—Looking for a blessing from on high, I will heartily endeavor to have his mind freed from all unnecessary anxiety about his own and his family's support.

6. He cannot appeal for himself; at least, he will not. He makes earnest appeals for liberality to Christ's cause in our own country and far away; but he pleads not for himself. I am sure that often he should have done so. But I trust the present effort will be so successful that never once will the painful thought suggest itself to his mind, that his people should be just as well as generous.

7. I wish my minister to be able to purchase all necessary books. Many of the works he requires are very expensive. I will endeavor that he shall never want the means of procuring the books he considers necessary, and that he may be able to bring forth things new and old for the edification of his people.

8. A minister is expected to be liberal and kind. He has many calls. As far as my interest extends, I will try to arrange that the minister of the gospel shall never want the means of being hospitable and generous.

9. I will give more to my minister, that he may be able to relieve the distressed. He knows the real poor. He visits them in their time of trouble in their humble homes. He meets with cases of peculiar distress, known to few but himself. He needs much for charity. His purse for the poor should not be empty.

11. I pay cheerfully a considerable sum to teachers for the secular education of my children. My minister has much to do with their education for eternity as well as for time. I will heartily support and cheer him in his efforts to train them for usefulness here, and for glory, and honor, and immortality.

I must, however, remember that the great thing for my minister is to have a praying people. I must never forget that his chief support cometh from above. I will pray more for him as well as give more to him. I will ask for him grace to be faithful.

Illustrations

FROM THE LORD'S PRAYER.

"I'll never forgive him—never!"

"Never is a hard word, John," said the sweet-faced wife of John Locke, as she looked up a moment from her sewing.

"He is a mean, dastardly coward, and upon this Holy Bible, I—"

"Stop, husband! John! remember he is my brother, and by the love you bear me, forbear to curse him. He has done you wrong, I allow—but O! John, he is very young and very sorry. The momentary shame you felt yesterday will hardly be wiped out with a curse. It will only injure yourself, John—O, don't say anything dreadful!"

The sweet-faced woman prevailed—the curse that hung upon the lips of the angry man was not spoken, but he still said, "I will never forgive him—he has done me a deadly wrong."

The young man who had provoked this bitterness, humbled and repentant, sought in vain for forgiveness from him, whom in a moment of passion he had injured almost beyond reparation. John Locke steeled his heart against him.

In his little store sat the young village merchant, one pleasant morning, contentedly reading the morning paper. A sound of hurried footsteps approached, but he took no notice until a hatless boy burst into his store, screaming at the top of his voice, "Mr. Locke, Johnny is in the river—little Johnny Locke."

To dash down the paper and spring for the street was the first impulse of the agonized father. On, on, like a maniac, he flew to the river, pallid and crazed with anguish. The first sight that met his eyes, was little Johnny lying in the arms of his mother. who, with her hair hanging disheveled around her, bent wildly over her child. The boy was just saved; he breathed, and opening his eyes, smiled faintly in his mother's face, while she, with choaking voice, thanked God. Another form lay insensible near the child. From his head the dark blood flowed from a ghastly wound. The man against whom John Locke had sworn eternal hatred, had, at the risk of his own life, been the saviour of the child. He had struck a piece of floating driftwood, as he came to the surface with the boy and death seemed inevitable.

John Locke flung himself on the green sward, and bent over the senseless form. "Save him," he cried huskily, to the doctor who had been summoned; "restore him to consciousness, if it be only for one little moment—I have something important to say to him."

"He is reviving," said the doctor.

The wounded man opened his eyes—they met the anxious glance of his brother-in-law,, and the pale lips trembled forth—"do you forgive me?"

"Yes, yes, God is witness, as I hope for mercy hereafter, I freely forgive you; in turn I ask your forgiveness for my unchristian conduct."

A feeble presure of the hand and a beautiful smile was all his answer.

Many days the brave young man hung upon a slender thread of life, and never were there more devoted friends than those who hovered over his sick bed. But a vigorous constitution triumphed, and pale and changed, he walked forth once more among the living.

"Oh! if he had died with my unkindness clouding his soul, never should I have dared to hope for mercy from my Father in heaven, said John Locke to his wife, as they sat talking over the solemn event that had threatened their lives with a living trouble. "Never, now that I have tasted the sweetness of forgiveness, never again will I cherish revenge or unkindness towards the erring. For there is a new meaning in my soul, in the words of our daily prayer, and I see that I have only been calling judgments upon myself while I have impiously asked—"Forgive us our trespasses as we forgive those who trespass against us."

A Welsh Sermon.

The Rev. John Jones, formerly vicar of Llansoy, was an eccentric but earnest preacher. After ministering many years amongst his parishioners, he was impressed with the idea that they had made little way in spiritual life; so one morning he opened his discourse to them in the following fashion:

"My friends, I have been so many years your minister, with the awful reflection at this moment that were I to ask my heart the question, Have I been the means of converting a single soul, I could not answer it to my own satisfaction. See, then, how either I or you shall stand in the great day of account—I, if I have not done my duty by you—you, If you have not profited by my advice. For myself, unless you show more signs of spiritual life, I shall disown you on that great day. When the books are opened, and the Archangel calls out in the face of the countless multitude, 'John Jones,' I shall not answer, for there are many John Joneses. He will then call out 'the Rev. John Jones,' but still I shall not answer, for there are many more Reverend John Joneses than me. He will then the third time cry out,'John Jones vicar of Llansoy,' and then, my friend, I cannot help answering, and I will reply, 'Here me.' 'John Jones, where are the sheep that I gave you to tend?' and then I fear I must reply,' Sheep I have none, Lord, for all proved to be goats.'"

Ye Are My Witnesses.

The great testimony borne by the Apostle of our Lord, was to his resurrection.—Hence said Paul, "If Christ be not raised, your faith is vain, ye are yet in your sins." Peter said, "The God of our fathers raised up Jesus, and we are his witnesses, and so is also the Holy Ghost whom God hath given to them that obey him." On another occasion Peter said, "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." From these three passages in the New Testament, I claim that every truly converted man or woman is a witness of the resurrection of Christ. Peter says that remission of sins is through faith in Christ;—Paul says, if Christ is not risen, your sins are not remitted. And again Peter says, the Holy Ghost is a witness of Christ's resurrection, and that this Holy Ghost is given to mere obeying God. Notice then—1st. My sins are remitted; what then? why, Christ is raised. How so? Because if Christ were not raised, my sins would not be remitted. Then because I know that my sins are remitted. I also know that Christ is raised from the dead, and hence I am a witness of his resurrection. But 2d. I have the Holy Ghost. What then? Why, I am a witness of our Lord's resurrection. How so? if he were not raised, I would not have the Holy Ghost. Why? Because the Holy Ghost is a witness of his resurrection. How so? If he had not risen from the dead, there would be no Holy Ghost to witness my pardon and acceptance of God. Then I am a good and true witness of the resurrection, in that I have remission of sins and the gift of the Holy Ghost.

Conscientious Young Man.—There is no object so beautiful as a conscientious young man. I watch him as I do a star in the heavens. Clouds may be before him, but we know that his light is behind them, and will beam again. The blaze of others' prosperity may out-shine him, but we know though unseen, he illuminates his true sphere. He resists temptation, not without a struggle, for that is not virtue; but he does resist and conquer: he hears the sarcasm of the profligate, and it stings him, for that is the trial of virtue, but he heals the wound with his own pure touch. He heeds not the watchword of fashion, if it leads to sin. The atheist who says, not only in his heart, but with his lips, "There is no God," controls him not, for he sees the hand of a creating God and reverences it. Woman is sheltered by strong arms, and guided by loving counsel; old age is protected by its experience, and manhood by its strength. But the conscientious young man stands amidst the temptations of the world, a self-balanced power. Happy he who seeks and gains the prop and shelter of Christianity.

Onward then; raise thy standard, and nerve thyself for goodness. If God has given thee intellectual power, awaken it in that cause. Never let it be said of thee: He helped to swell the tide of sin, by pouring his influence into its channels. If thou art feeble in mental strength, throw not that poor drop into a polluted channel. Awake, arise, young man, wear the beautiful garment of virtue.—*Caroline Gilman.*

Dr. Cumming of London. The following incident in the life of Dr. Cumming as a London preacher, is given by a gentleman familiar with the facts:

Soon after Mr. C. was licensed to preach by the Church of Scotland, he came to London in search of a place to settle—as destitute and insignificant as could well be imagined. He had a letter of introduction to a countryman of his own, a baker, living in a plain way, and of small means. After presenting his credentials, he asked him to do what he could for him. "We have a small church," said his friend, "but not a 'baubee' to pay a minister, but as you are anxious to be employed, stay a month with us, and I will board you." The young preacher consented, and at the end of the time found himself well liked, but without a salary at the present, or in prospect. He was then, no doubt, as he since proved himself to be, somewhat of a "seer," discovering the "signs of the times." "Give me," said he, "the pew rents, and I will always be satisfied with them." "The pew rents," exclaimed his new friend, "why they will not find salt for thy porridge, man." "I take them," said he. The bargain remains till this day, and the Doctor's stipend is £6000 ($30,000)

Foreign News.

The dates by the Atlantic at New York, from Liverpool, are to the 26th ult.

Rev. Mr. Spurgeon, the Baptist preacher, was again preaching at the Surrey Garden; his congregation being about fifteen thousand.

In the general dearth of reliable intelligence, the German journals are now, as ever fruitful of rumors. The Augsburg *Gazette* publishes a statement from Vienna, that Baron Bourquency proposes to settle the Bolgrad difficulty by "splitting the difference," and making the frontier pass north of Bolgrad, but south of the Lalpuk; but this proposal has not been deemed acceptable. The Universal German Gazette, on the other hand, has a letter from Vienna, under date 14th, stating:

'It has been announced that the Congress of Paris would not meet a second time, and that the Commissioners of the five great powers would assemble at Constantinople to settle the questions now pending as to the Principalities, Bolgrade and the Isle of Serpents. This is quite wrong. Nothing has been settled on the subject, and the negotiations are still going on. The extraordinary activity which prevails in the Russian shipbuilding establishments of the Black Sea has long since awakened the distrust of England, and that power has lately applied to France for the purpose of making a joint representation to Russia on the subject, it being notorious that at this moment the Czar has twelve men-of-war in the Black Sea. But it is believed that the cabinet of the Tuileries has not deemed such an interpellation opportune at the present time.'

The first sitting of the European Commission entrusted with drawing up the regulations concerning the navigation of the Danube, took place at Galatz on the 4th. Omer Pasha, the Turkish Commissioner, was nominated president. The Commission, on the proposition of the French representative, dispatched a French gun boat and a Turkish war steamer to the Sulina mouth of the Danube, to restore what is called the legal state of things. Difficulties were anticipated, as the Austrian officials and Austrian troops are at present holding a position on the frontier.

Vienna, Nov. 22 Two persons, who know exactly how matters stand, to-day state that the Bessarabian frontier question may be considered settled, "in so far as Bolgrad is concerned." It was not said whether Russia had yielded, or whether England, Austria and Turkey had come to an understanding with France; but the positive assurance has been given that New Bolgrad would eventually be ceded to Moldavia. The same may be said as regards the Isle of Serpents.

The Neapolitan Question. Naples, Nov. 20. It is pretty certain now that nothing effectual will be done; a modified amnesty, will. after a long delay, be granted. His Majesty never will be brought to deny the convictions and change the system of 25 years' growth. From this quarter, therfore, nothing is to be hoped. The Malacca, British war steamer, which came in on Saturday, is likely to remain here, at all events until further orders, a fact which gives satisfaction, for though we are in a state of the most perfect tranquility, and the Liberals are resolved not to disturb it, all contingencies should be provided for.

Other intelligence from Naples represents the King as entering upon a course of clemency, and it was expected that "an amnesty will follow those special acts of grace that have already been granted." But it is added that the amnesty will only be granted to those who will leave the kingdom forever, or will allow themselves to be put under the supervision of the police. Some little administrative reforms are likewise expected in Naples.

The Neapolitan Minister at Paris, the Marquis Antonini, had received his passports. Neapolitan subjects in Paris were to be considered as under the protection of Prussia.

Spain. The last accounts from Spain state that Malaga was perfectly quiet, but that rigorous measures of punishment had been resorted to. Notwithstanding the previous accounts that the affair had no political object, but was merely got up for smuggling purposes, the Gazette admits that it took place at a moment at which the garrison was being changed, in order to relieve some of the garrisons in Africa; and it admits that the insurgents cried "Viva la Republican!" The Espana says that the number of soldiers wounded was eight, and that the insurgents had from fifteen to twenty wounded, and three killed; the Gazette does not say what the loss of the troops was, but states that that of the insurgents was five killed and "some" wounded.

A private letter from Madrid, of the 19th, mentions the following facts:

"The question of the fusion with the family of Don Carlos is advancing towards a solution. It is the desire of Russia, as clearly manifested by Count Bukendori. Eventually, the ministry will be obliged to do all that the Queen, acting under the inspiration of the King may command them. The ministers, who on every occasion are thus obliged to give way, endeavor to restrain her Majesty. They wished the police to get up an emeute in order to afford a pretext for strong measures of repression. The affair of Malaga has been the result. Some days since a coup d' etat in favor of an absolutist system was prepared. The court insisted that it should go on, but it was assured by a certain ex-minister tha it was better to wait for the meeting of the Cortes and a parliamentary check sustained by General Narvaez."

Marshal Narvaez's position and influence are entirely re-established. It is thought that an arrangement with the Holy See, concerning the church property already sold, will be come to.

Switzerland and Prussia Berne. Nov. 23. The federal Council refuses unanimously the demand of Prussia for the unconditional liberation of the Neufchatel prisoners. It declares itself ready to enter into negotiations, and consents to new relations on a neighborly footing, but, at the same time, will have justice to take its legitimate course.

Advices from Berlin by telegraph on Monday evening, say that unless the matter is settled before the opening of the Chambers, the King of

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Prussia will have to refer to the subject in language from which there will be no retreating hereafter. The Swiss journals of the 21st state that the Federal government is neglecting no measure which prudence can command for the defense of the territory.

Turkey. Marseilles, Nov. 24. By accounts of the 14th, from Constantinople, it appears that six hundred wooden houses had been destroyed by fire at Pera. The authorities and Sisters of Charity had taken charge of the families who had been left without an asylum.

Another extensive fire had broken out at Adrianople.

Advices from Bagdad of the 15th of October state that the cholera was committing great ravages there.

Persia. The Paris *Moniteur* contains a communication from Teheran, dated October 22. by which it appears that nothing positive was known as to the fate of Herat. It appears, however, that the hopes entertained of getting possession of the city by friendly means were not realised. The dates as to the real position of the besieged are exceedingly vague.

The Paris *Presse* contains a significant announcement in alluding to the Persian expedition. In the course of a description of the intentions attributed to the English Government in the Persian Gulf, which comprise the occupation of the Isle of Karrak, it claims that Island as belonging to France, in virtue of a treaty in 1569.



The Advent Herald.

BOSTON, DECEMBER 20, 1856.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

SYMBOLIC DICTIONARY.

Short and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. Line, of flax, for measurement, Ezek. 40:3; and Zech. 2:1:—Symbolic of the rule of adjustment, showing a contemplated restoration of that which was to be measured.
3. Linen, clothing, clean and white, Ezek. 9:2,11; Rev. 15:6; 19:18:—Symbolic of righteousness: "for the fine linen is the righteousness of the saints."
3. Linen, as an article of merchandise in great Babylon, Rev. 18:12, 16:—Symbolic of the righteousness dispensed by the Papal hierarchy, which consisted in works of supererogation, penances, mortifications, &c., with which its votaries seek to clothe themselves, instead of with Christ's righteousness.

Living creatures, with four faces, and with the likeness of a man, having four wings, Ezek. 1:5–15; 9:3; 10:2,3:—Symbolic of the redeemed of our race.—See Cherubim.

3. Lion, with eagles' wings, that were plucked, after which it stood on its feet like a man and received a man's heart, Dan. 7:4:—Symbolic of the kingdom of Babylon, the conquests of which, under Nebuchadnezzar, were effected with great rapidity; but it ceased to move with eagle flight, its power for conquest was restricted, it lost its beastly courage, became timid like a man, and was finally subjected to Medo-Persia, B.C. 538.—See Bear.
3. Locusts engendered in the smoke emitted from the bottomless pit, and having power as scorpions to hurt those who had not the seal of God in their foreheads, Rev. 9:3, 4:—Symbolic of the hordes of Saracens, that went forth to extend Mohammedanism by fire and sword, and which was readily embraced by the heathen, and by apostate Christians.
2. Man, clothed with linen, with a writer's inkhorn by his side, whom the Lord commanded to go through Jerusalem, and to set a mark on the foreheads of those whe sigh and cry over its abominations, Ezek. 9:2:—Symbolic of the messengers of Jehovah, through whose exhortations God's servants were induced to manifest their disapprobation of the rebellion and apostacy of Israel.
1. Man, whose appearance was like brass, with a measuring line in his hand, taking the dimensions of Jerusalem, Ezek. 40:3; Zech. 2:1:—Symbolic of Christ, the wise Master-Builder—the Branch, who, Zech. 6:13, "shall build the temple of the Lord," and who symbolizes to the prophet the restoration of Jerusalem and the conditions on which it should be preserved as the city of the Lord forever.
1. Man, clothed in linen, his loins girded with gold, his body like the beryl, his face as lightning, his eyes as lamps of fire, and his arms and feet like polished brass, and his voice like that of a multitude, Dan. 10:56:—Symbolic of Christ.—See also Man clothed in linen, Dan. 12:6.
2. Man-child, the Son of the sun-robed woman, whom the seven headed dragon sought to destroy, and who was caught up to God in heaven, Rev. 12:2–5:—Symbolic of the Son of Man, for whose advent prophets waited long, whose life was taken by Roman authority, but who arose from the dead and ascended into heaven.
3. Mark, on the forehead of those who sigh and cry over the abominations of Jerusalem, Ezek. 9:4:—Symbolic of their manifestations of loyalty to Jehovah.
3. Mark, of the wild beast, on the forehead or hand, Rev. 13:16,17; 14:9,11; 15:2; 16:2; 19:20; 20:4:—Symbolic of the manifestations of loyalty to the civil governments in respect to matters of conscience, instead of submission to the teachings of Christ.
3. Marriage, of the Lamb with the bride, Rev. 19:7:—Symbolic of the eternal union of Christ and His church at the Second Advent.
2. Men, about five and twenty, at the door of the temple, worshipping the Sun towards the east, Ezek. 8:16:—Symbolic of the men of Israel, who had substituted the worship of Baal, or the sun, for that of Jehovah.
2. Men, the Ancient of the house of Israel, the seventy, offering incense to idols, Ezek. 8:11:—Symbolic of the rulers of Israel in their apostacy.
2. Men, six, with weapons of slaughter in their hand, who were commanded to slay all in Jerusalem who had not the Mark on their forehead, Ezek. 9:2:—Symbolic of the agents appointed to effect the slaughter of the wicked in that city.
2. Men, who died of the bitter waters under the the third trumpet, Rev. 8:11; who were slain under the sixth trumpet, 9:15, 18; and in whose sight fire came down, 13:13:—Symbolic of the inhabitants of the Roman empire, who apostatized under the judgments at those epochs, or who submitted to the imperial authority in matters of faith, instead of to Jehovah.
2. Men, with whom God will dwell when His tabernacle shall be with them on the new earth, Rev. 21:3, 4:—Symbolic of the redeemed, who will inherit the earth.
2. Men, which have not the seal of God in their forehead, whom the locusts had power to hurt, Rev. 9:4, 10:—Symbolic of the people that gave no evidence of their being Christians, and who would be left to embrace Mohammedanism.
2. Men, having the mark of the beast, who suffered under the first vial, Rev. 16:2:—Symbolic of those who showed their submission, in matters of faith, to the dictations of the civil power.
3. Merchants, who traded in great Babylon, Rev. 18:3, 11, 12, 15, 23:—Symbolic of dignitaries of the earth, and ecclesiastics in the Papal church, who dispensed its honors, benefices, indulgences, &c., that enriched her.
3. Merchandise, of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyme wood, &c., &c., in which the merchants of Great Babylon traded, Rev. 18:12, 18:—Symbolic of the benefices and honors that the dignitaries of the Papacy had to bestow on their adherents, the masses and indulgences which the church dispensed, &c.
3. Michael, who with his angels, fought against and overcame the dragon and his angels, Rev. 12:17:—Symbolic of the Christian host who met and vanquished the Pagan priesthood: for, (v. 11) "they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death."
2. Millet, as an article of food, Ezek. 4:9:—Symbolic of Millet.
2. Ministering ones, the thousand before the Ancient of days, Dan. 7:10; Rev. 5:11.—Symbolic of the angels in the Divine presence: "Are they not all ministering spirits, sent forth to minister for them who shall be the heirs of salvation."—Heb. 1.14.
3 Months, five, that the locusts would torment men, Rev. 9:5:—Symbolic of the 150 years of the Saracen supremacy, from about A.D. 624, to A.D. 774.
3. Months, forty-two, that the city was to be trodden under foot of the Gentiles, Rev. 11:2; and that the beast was to continue to compel man to worship it, 13:5:—Symbolic of the 1260 years that the civil power would compel obedience to the ecclesiastical. See Times and Days.
3. Moon,—See heavenly bodies.
3. Mount Zion, where the Lamb stood, with the 144,000, Rev. 14:1:—Symbolic of the earth regenerated from the curse, with Christ and His resurrected church in possession.
3. Mountain, from which the stone was cut without hands that demolished Nebuchadnezzar's image, Dan. 2:34, 45:—Symbolic of the Divine government that would set up a kingdom which would demolish and succeed all earthly dominions.
3. Mountain, burning with fire that was cast into the sea under the second trumpet, Rev. 8:8:—Symbolic of the Vandal government under King Genseric, who with his subjects dispossessed of his native seat by the Huns, precipitated themselves into the Roman Empire, where, in the north of Africa, they established their government, and long continued to harass the neighboring countries.
3. Mountains, seven, on which the woman sitteth, Rev. 17:9:—Symbolic of the seven kings or successive forms of the government of undivided Rome.—See Heads.
3. Mouth, of the little horn, that spake very great things, Dan. 7:20: that was given to the beast and spake great things and blasphemy, Rev. 13:5, 6; and out of which as well as out of that of the dragon and false prophet, the frog spirits came, 16:13:—Symbolic of the speaking power of the Papacy by which it uttered its bulls, and anathemas, and which served as the religious mouth piece of the civil power with which it was connected.
2. Multitude, which no man could number, clothed in white robes and palms in their hands, Rev. 7:9:—Symbolic of the subjects of the first resurrection, who will have come (v. 14) "out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

(To be continued.)

A DICTIONARY OF TROPES.

(Continued from our last.)

Heart, *n.* A Metaphor expressive of the interior; "In the *heart* of the earth," Matt. 12:40.

Heart, *n.* A Synecdoche for the person: "A froward *heart* findeth no good," Prov. 17:20.

Heart, *n.* A Metonymy for the intellect, affections or passions, courage &c.: "A wise man's *heart* discerneth both time and judgment," Eccl. 5:8. "Ye shall have gladness of *heart*," Isa. 30:29. "The *heart* of Egypt shall melt in the midst of it," Isa. 19:1.

Heavy, *adj.* A Metaphor expressive of obtuseness; "Make their ears *heavy*," Isa. 6:10.

Heavy, *adj.* A Substitution for severity. "Thy hand was *heavy* upon me," Psa. 32:4.

High, *adj.* A Metaphor expressive of pride: "I will punish his *high* looks," Isa. 10:12.

High, *adj.* A Substitution for dignity of station: "My servant shall be very *high*," Isa. 52:13.

Horn, *n.* A Metaphor, expressive of power: "There will I make the *horn* of David to bud." Psa. 132:17.

Hot, *adj* A Metaphor, expressive of intensity: "Let not thine anger be *hot* against me," Jud. 6:39.

House, *n.* A Metonymy for its occupants: He "will arise against the *house* of the evil doers," Isa. 31:2.

Hungry, *n.* A Substitution for want: "My servants shall eat, but ye shall be *hungry*," Isa 65.13.

Isles, *n.* A Metonymy for their inhabitants: "The *isles* shall wait for his law," Isa. 42:4.

Inhabitant, *n.* A Synecdoche for inhabitants: "The *inhabitant* shall not say I am sick," Isa. 33:24.

Iron, *adj.* A metaphor expressive of immobility: "Thy neck is an *iron* sinew," Isa. 48:4

Judgment, *n.* A Metonymy for justice: "We look for *judgment* but there is none," Isa. 59:11.

Keep, *v.* A Metaphor expressive of remembrance of and conformity to: "My son *keep* my words," Prov. 7:1.

Key, *n.* A Substitution for the power to open and shut: "The *key* of the house of David will I lay upon his shoulder," Isa. 22:22.

Kingdom, *n.* A Metonymy for the benefits that a title to it confers: "The *kingdom* of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost, Rom. 14:17.

Kiss, *v.* A Substitution for reconciliation: "*Kiss* the Son lest he be angry," Psa. 2:12.

To be continued.

The Convention at Providence.—Last week we gave the last of the doings of the Convention, which had a very harmonious session. The Rev. Mr. Conklin, a Congregational clergyman, was in one afternoon as a reporter for one of the Providence papers. The discussion that P.M. was on Christian Union; and he said of it:

"The drift of discussion was, of course, on the question of union. Those to whom we listened took the ground that Christian character must be the basis of union and fellowship, difference in faith or creed affording no just ground for dividing the household of faith. The discussions were kind, and must exert a healing, uniting influence on the Convention.

"Happy day for the Christian church when brethren *strive, gently* for a unity of feeling and a unity of faith. Bear and forbear, forget and forgive,—large charity, small jealousy, and every Christian grace dominant will be found essential elements in the accomplishment of universal Christian fellowship. Discussion may be among the means, but deep, earnest piety will draw hearts cherishing common sympathies and affinities, together, and bind them together in bonds of gospel union."

Note of Correction.—I thank brother C. for the following note. It is difficult to remember the names of all, or to give them correctly. I shall be thankful to any one for any such corrections, as also for any mistakes in the business of the *Herald*, or books. All such will be promptly corrected.

Bro. Himes:—In your Journal for Sept 15th, as it appears in the *Herald* of Nov. 8th, there is a slight mistake which I would like to have corrected. "Widow Gibson" ought to read widow Jennings.

Mother Jennings has been for many years a mother in Israel, looking for that blessed hope. Her husband was of the same faith. And his was a faith that worked by love, and purified the heart, and consequently the conversation, for out of the abundance of the heart the mouth speaketh. He was one of the very few of whom it could be said that his conversation was always seasoned with grace. J. C.

The Negro Insurrection.—One of the editors of the French journal in New York, the Courrier des Etats Unis, who is traveling in those portions of Kentucky and Tennessee which have been disturbed by negro insurrections, sends that paper some facts on the subject. The writer reports much excitement at all the towns on the Cumberland River with arrests of negroes, and several executions. At Dover, Tenn., the men were all armed, and the women and children gathered into two or three houses. At Cumberland Iron Works, a few miles up the river from Dover, sixty blacks were imprisoned for being engaged in a conspiracy, which was generally believed to be general slaughter of the whites between the 23d and 26th of December. The cause of all this excitement is traced to the Presidential campaign, and on this subject the correspondent says:

"Much weakened by distance, the echo of the noise made in the North about the name of Fremont has extended to the banks of the Cumberland. It came in the track of the steamers which traversed the second tributary of the Ohio, and then found itself in the centre of Tennessee. To penetrate the most distant village, it had only to pass along the gorges which separate these little isolated mountains. Whether emissaries (as they affirm here) came or not from the North, it is nevertheless true that there have been certain indications of an approaching revolt. According to some, it was to be general, and would extend to all the slave States. According to others, it would simply be confined to Kentucky and Tennessee. This latter version appears to me true, and it is already more than necessary to exercise an active surveillance.

Nevertheless, nothing of a positive nature had been discovered till about ten days since, when a negro escaped from the Cumberland Iron Works. He was promptly captured, and it was learnt from him that he fled from the persecution of his brethren in servitude who had threatened to kill him if he refused to take part in the conspiracy. The numerous questions to which he was subjected, caused the subsequent arrest of nearly 80 negroes, almost all of whom avowed their complicity in a plot, and even gave the most precise details as to the execution of their project.

The credulity of these poor people is such, that

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in the belief of the whites who excite them, they imagine that Col. Fremont with a large army is waiting at the mouth of the River Cumberland until the night of the 23d or 24th of December has arrived. Then all this army will help to deliver the slaves. They have been struck by the sudden swelling of the river, and attribute this circumstance to the assemblage of men and ships at its mouth. Certain slaves are so greatly imbued with this fable, that I have seen them smile while they are being whipped, and have heard them say that 'Fremont and his men can bear the blows they receive.'

The mines along the shores of the Cumberland, a distance of about thirty miles, have suspended work. Machine shops occupying from 150 to 200 negroes, have now only five or six whites to direct operations. This is the case in regard to the Cumberland Iron Works, of which I spoke yesterday. In these localities, also, the panic is great. Three white Free-Soilers have been arrested in Dover in the act of exciting a revolt. They were beaten, and were allowed fifteen hours to leave the county and thirty to go out of the State. A black preacher was arrested while delivering an abolition sermon. He forms one of the nine who were yesterday in Dover. Of these nine, five are not yet tried. The four others have been tried by a regular tribunal, and were condemned to be hung on Thursday (to morrow.) but as on the announcement of this sentence a band of blacks was organized for a rescue, the criminals were to be hung last evening. The excitement which will naturally follow among the slaves is much dreaded. The women and children too young for defense are emigrating towards more populous districts.

Of the body of 200 blacks that marched to Dover, about 60 have been arrested. They are those which I saw whipped yesterday at the Cumberland Iron Works. Thirty others returned to their work-shops and farms and the rest ran to the woods; but no attempt at pillage or murder has yet been made. In saving themselves, the blacks not only carried away arms and munitions, but also everything that they could, and in many places, particularly at Dover, the whites are short of powder. They would have paid its weight in gold for that which we could not procure for them.

All the blacks made prisoners are first examined separately by a jury, who decide whether there is ground or not to lay an accusation before a justice. This increased precaution has already had a good moral effect among them.

As I told you yesterday, the plan was to butcher the whites upon insolated farms and in the work-shops, and then to march to each chief town of the country. They would thus have established a free road along the Cumberland from Nashville to Ohio. By this route all who took part in the revolt could have fought a retreat to Indiana and Illinois. No one could have disturbed them, for they would have traversed the least populated part of the country. Thus though the plot has been exposed and we have not to dread any actual explosion, there still remains an uneasiness about the future, and we reflect with terror upon the facility of executing this plan if it had not been discovered."

Murderous Outrage in Portland.—We learn by the Portland State of Maine that shortly after five o'clock Tuesday morning two assassins entered the house of the venerable Judge Potter, now in his 80th year, and one of them made a murderous assault upon the Judge, as he lay in bed. The Judge was awake when the ruffian entered his room, and called "who's there?" The man immediately advanced and leveled a blow at his head, cutting a deep gash on the side of it, through a flannel cap and silk handkerchief which he wore underneath it like a bandage across the forehead. He was nearly stunned by the blow, but had presence of mind enough to cry for help, and drew his bedclothes over his head. Three other blows followed in quick succession, two falling in front and the other on the right side of his head. His cry raised his daughter and servant, who both answered his call, when the assassins retreated down stairs and out of the front door, which had been unbarred. Miss Potter saw the men escape, and raised the window and cried "murder." The neighbors who heard the alarm, immediately repaired to the Judge's house, where they found him bathed in his own blood, and physicians were at once sent for. At last accounts they were unable to determine with confidence whether the Judge would survive his wounds. The ruffians entered the premises by breaking a window in the stable. No clue has yet been obtained of them. It is supposed their object was plunder. In their haste they left a box of percussion caps and a burglar's saw. The venerable Judge has long since retired from active business, and lived in a most quiet way—his family consisting of himself, daughter, and a single domestic. Though a man of ample fortune, his habits precluded the idea of any great chance for plunder in his house.

Excessive Smoking.—The last number of the New York Medical *Gazette* contains an article on the ill effects produced by the excessive smoking of tobacco, from which we take the following extract:

"Besides the necessary effects upon the head of the marked irritating action, is the superabundant secretion of saliva, and of the humors salutary in their nature, destined, when in due proportion, to maintain the first acts in the digestive process.—And these abundant secretions not unusually at the cessation of the stimulus become altered, with remarkable dryness of the fauces, of the tongue, and of the œsophagus, which obliges the smoker to seek new means of stimulus in alcoholic drinks, which increases the primitively injurious effects of tobacco. That long-continued ptyalism should be an efficient cause of injury to the animal organism, no one will deny, when they reflect that by these means are abstracted from the blood those principles which in normal quantity are necessary to the integrity of the organs and functions, and that if the ordinary secretion of any gland is continually increased, the humor secreted will be altered in its elemental constituents, and consequently become less adapted to those offices naturally reserved to them. Every time, said Boerhave speaking of saliva, any one makes a useless waste of this secretion, he is deprived of a great inciter of the appetite and a great aid to digestion. The chyle, to the preparation of which this fluid does not concur, is of bad quality, and the blood remains more or less altered. To this authority many others can be added, but let that of Cullen, Tissot and Bernard suffice."

The article proceeds to consider the injurious effects upon other parts of the system, and particularly the apparatus of respiration.

We take the following from a New York correspondent:—One of our rich merchants—a man of the fortune of a million and a half—a resident on 5th Avenue—connected with one of the first houses in New York, was carried yesterday to the Insane Hospital. He is another illustration of what our city shows in many cases of the danger of over attention to business. We keep a list of the drunkards who die, of the suicides, of deaths by railroad collisions, and accidents. But could the number of deaths and cases of insanity, growing out of the "haste to be rich"—of the incessant application to business—the overtaxing of the mind in the accumulation of wealth—the appalling number would startle and convulse society. Intemperance has her thousands of victims. But avarice can count up her tens of thousands. Probably no city in the world demands so much of a man who has a fortune, or means to make one, as New York.—All his time, brains, affections, intenseness, must be laid on the altar of his idol. A business man of this city must be almost a stranger to his own home. He lives far up town from his office or store. He leaves early, after taking a hasty breakfast.—He comes home late to dine, if he dont dine down town. He sees his children for a moment or two in the day, if at all. He would hardly know them in the street. His wife has all the day alone.—Domestic life and comfort is a thing he reads of. His hope is that when his fortune is made he will settle down at home and enjoy domestic life. But to a thriving New Yorker that time seldom comes. And a failure, insanity, or early death, cuts off his hopes. He lives, eats, sleeps, works, and dies on the run.

Mr. Hammatt Billings of Boston is now in this city with his design for the new Pilgrim Monument. The cost of the shaft, when completed, will be $600,000. The drawing is on exhibition at the Merchants' Exchange, at the rooms of Rawson & Co. Mr Billings has a drawing of the monument. 100,000 copies are to be struck off and sold at the price of $5, and with this sum the monument is to be built. About $75,000 have been so far obtained.

Consolatory Doctrine as to Comets.—M. Babinet of the French Institute, in the course of remarks which he has published concerning the comet which is expected by astronomers in 1858 says: "With regard to one of the questions to which this comet has given rise, I must protest against the idea that a comet possesses the power of imparting a perceptible mechanical shock. I can prove that the collision of a swallow, intent on suicide, and flying with full force against a train of a hundred carriages drawn by ten steam-engines, would be a thousand times more dangerous for the train in question than would be the simultaneous shock of all the known comets against earth. What is a comet? It is a visible nothing."

Religious Liberty is gaining ground in France. The inferior authorities are filled with opposition. But the General government seems to be favorably disposed, and the Minister of the Interior is reported to have said in reference to Independent Christians, "Let them make themselves known to us, and we will put them on the same footing as the other Protestants."

Query.—There are some odd and puzzling things about our language. For instance; can anybody explain how it is that while we call a shrewd man a man of gumption, a silly man should be called a gump?

Remarkable.—Mrs. Clarissa Williams of Oxford, Quaker Farms district, now in her 99th year, spins a run of yarn a day and sews without the aid of glasses. She never was sick a day in her life and now enjoys good health. She has probably never been thirty miles from home. Industry has been a prominent feature of her life.—*New Haven Palladium.*

American Enterprise.—The citizens of the Republic are turning their restlessness to good account. In Mexico they are building railroads and cutting through mountains. In Lima they are projecting turnpikes, and teaching the people the best mode of conquering impossibilities. In Brazil people from the States are growing cotton and showing how it can be manufactured without taking it all the way to Liverpool or Manchester. In the States of the Platte, Edward A. Hopkins is building an "American wharf." The papers publish regular bulletins of its progress, and are loud in their praises of its American projector and engineer The stock at latest advices was sold at twenty-five per cent. premium.

Increase of the Romish Church.—In the year 1792, sixty-four years ago, there were only thirty-five Catholic churches and chapels throughout England Wales. In London alone there are now about forty. At that period we doubt whether there were more than three or four monastic or conventual establishments; even so late as 1840 there were but sixteen convents for religious ladies, and three monasteries in England and Wales, whereas now there are some seventy convents and twenty monasteries. In other words, monasticism has increased in England in sixteen years at the rate of 450 per cent.—*Tablet.*

Wegotism.—Wegotism, signifies the frequent use of the pronoun we. It means what that famous journal, the British Critic called weism.

The introduction of the two words into our vocabulary was much needed. Writers for the press are learning to shun pronouns of the first person as often as possible. A beauty of the first quality of editorial writing of our day is its impersonal style.

Let young readers who desire a pleasant exercise in composition, examine paragraphs containing we and I, and think how the sentences may be so remodelled as not to require these pronouns in the egotistical way in which some writers use them. We have not been as careful in this matter perhaps as we should have been; but that does not lessen the force of these observations.—*Prot. Meth.*

Church Property in Spain.—It will be recollected that a law was recently passed in Spain confiscating and ordering the sale of the estate of the church. Many of the clergy manifest their displeasure at this decree, and lately refused to serve their parishoners who had bought or in any way trafficked in the property. The consequence was that the goverment prosecuted the refractory priests, and one of them, the curate of Arine, has just been condemned to ten years' hard labor, a fine of two hundred dollars, and the loss of all his civil rights.

Punctuality at Church.—Something like this admonition needs to be sounded through every congregation, until the needed reform is accomplished. The Presbytarian says:—"Want of punctuality as to attendance on the house of God is a well known grievance. Even those who are prompt to meet the engagements of the week, are tardy here. The drowsy atmosphere which the Sabbath seems to throw around many, is nowhere else more obvious. Langour and tardiness pervade all their Sabbath movements. They rise late, breakfast late, be to church late, and continue their after-dinner slumbers so late, as habitually to prevent their attendance on afternoon services. The wheels of their mental and physical machinery, may run ever so rapidly for the six previous days, but no sooner does Sunday come than they begin to drag. We venture to say that there are certain persons—church members too—whom their pastors have never seen present at the opening invocation, a single Sabbath morning in their lives."

Freedom of Worship in Sweden.—The King of Sweden's speech on the opening of the Diet, on the 23d inst., contains the following important paragraphs:

"An enlightened toleration for the faith of others, based upon the love of one's neighbor, and inspired by an indomitable conviction, constitutes the essence of the dogmas of the Protestant church.

"The ancient laws which impede the freedom of worship must therefore give way, so that the community may be in harmony with the Constitution."

Steam power instead of Slaves. One of the largest landed proprietors of Cuba is now introducing steam culture upon his estates, for the purpose of superseding horse and slave labor.

Some one writes of Paris—"This splendid city teaches idolatry for the golden calf—it places the ballet girl higher than the orator, the cook higher than the poet, the millionaire higher than all—for with his millions he can command ballet girl, orator, cook and poet. In Paris the heart must bronze or break.

He Drinks.—How ominous that sentence falls! How we pause in conversation and ejaculate "It's a pity!" How his mother hopes he will not when she grows older; and his sisters persuaded themselves that it is only a few wild oats that he is sowing. And yet the old men shake their heads and feel gloomy when they think of it. Young men, just commencing in life, buoyant with hope, don't drink. You are freighted with a precious cargo. The hopes of your old parents, of your sisters, of your wives, of your children—all are laid down upon you. In you the aged live over again their young days; through you only can the weary one obtain a position in society; and from the level on which you place them, must your children go into the great struggle of life.

Preachers without notes.—A new name has been discovered for a certain class of clergymen, which is not to be found in any of the books. A correspondent of an Eastern paper styles them, "ministers who preach without notes."—i. e. without bank notes. This class is quite numerous, not only West, but East, Middle, North and South. Perhaps this "style" is more popular with the people than with the preachers.

The first daily newspaper printed in Virginia was in 1780, and the subscription price was $30 per annum. The daily paper of that date was not so large as a sheet of common foolscap; and a dozen of them contained about as much reading matter as one finds in a two cent daily of our day.

Dr. Orren Smith and his wife, of Montpelier, Vt., were riding in the evening between Wiliamstown and Barre, when their waggon was upset, throwing the doctor forty feet down a precipice, lodging his wife in a tree that stood part way down the hill, and the waggon several feet above her! The horse broke from his harness and tumbled over half a dozen times. Neither the doctor, wife or horse were injured.

The Scottish Record says: Mr. Campbell, the respected recorder of the Greyfriars' churchyard, has a queer name in his mortuary book—that of Peter Devil, who was interred some years back in the grounds at an age exceeding 50. The old song talks of the evil one being 'dead and buried in Kirkcaldy,' but it seems that, at any rate, his namesake has found a quiet resting place in the ancient grounds of the Franciscan Monastery of Edinburg."

The great bell of Westminster, intended for the clock tower of the new House of Parliament, and known as "Big Ben," has been solemnly tested. Mr. Denison, its designer, and a great company of the curious, were present. The bell was not in its place, but within a boarding at the base of the tower. The clapper, of twelve hundred weight, was on this occasion swayed to and fro by eight laborers. The note struck proved to be E natural, the note it was designed to give forth. The bell is described as a "perfect piece of casting"; and its power of tone surpasses that of all other bells, native or foreign.

☞ There was a point in the quaint remark of a plain farmer, to a somewhat transcendental preacher, "Take care sir, you do not put the hay so high in the rack the lambs cannot reach it."

☞ The Montreal Witness, in noticing the recent statements of apprehended slave risings at the South, says that "the day of reckoning for oppression and wrong may be near at hand."

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CORRESPONDENCE.



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THE GOSPEL HOPE.

"AND every man that hath this hope in him purifieth himself, even as he is pure," 1 John 3:3.

This scripture reads very definitely. It does not read, every man who hath hopes, or a hope, or some hope, but "every man that hath *this* hope." Some particular hope is referred to. What is "this hope?" The context will decide. "Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope"—the hope "that, when he shall appear, we shall be like him; for we shall see him as he is." Another scripture, also, expresses the same particular connection of the Christian's hope with the appearing of our Lord. "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:11-13. Here again, the language is definite; it is not a hope, or hopes, or some hope, but it is "*that* blessed hope." And in this connection, I remark, the hope of the gospel is never written in the Bible in the plural, hopes, but always in the singular; for there is but one gospel hope, as also, there is "one Lord, one faith, one baptism." Whoever, then, possesses this one hope, and retains it, will be saved; and whoever does not possess it cannot be saved; for "we are saved by hope." But in order to possess the one hope, we must possess the "one faith, for faith is the groundwork of hope." An informed apostle writes, that faith "is the substance—margin, ground or confidence of things hoped for"—Heb. 11:1. But what is the "one faith?" It is simply believing the whole word of God. And if we believe the whole word of God, we shall hope for those things only which God has promised us we shall possess, in just the manner He has instructed us to do. But what is the nature of hope? What is hope in itself? Hope is an action of the mind, and embraces expectation and desire. Expectation may exist without desire, and, in that case, hope does not exist. On the other hand, desire may exist without expectation, and in that case, hope will not exist. But when expectation and desire exist together, they constitute hope. To illustrate: A farmer does the work of husbandry through the action of hope. He ploughs, plants, sows, and cultivates, because he expects and desires, and consequently, hopes to gather, reap, and enjoy. The merchant goes out into the market and engages in traffic of various commodities, because he expects and desires, and therefore hopes to profit. The sailor spreads his canvas to the breeze, and sails away from the home-port to distant parts, because he expects and desires, and therefore hopes to gain his voyage. The scholar will bury his mind in books, and study, and investigate, day and night, while he expects and desires, and, therefore, hopes to become a learned man. The invalid will swallow the most nauseous draughts, and use the utmost exertion for health, while he expects and desires, and hence, hopes to recover his health. So he who professes to be a Christian will pray, watch, deny himself, bear the cross of Christ, and suffer for Christ, cheerfully, while he expects and desires, and therefore hopes to obtain the kingdom of God, because he knows in this way only he can obtain it. Let the Christian lose his expectation of entering into the kingdom, and he will make no farther exertion to this end; he will fall into the stupidity and inaction of despair. And this is the reason why Satan forever attacks the Christian at this point, to make him doubt that he can be saved, and thus to weaken and destroy his spring of action. On the other hand, let the Christian lose his desire for eternal life, and he turns away from striving to obtain it. We speak of many who were once full of zeal in the cause of Christ, having lost their interest; they have really lost their desire; and hence their activity of hope for the glory of God, and are interested in other things. But while one expects and desires, and thus hopes for the heavenly reward, on, on, and still on he moves, to gain the blessing. No suffering is too great for such an one, no peril is too appalling, no sacrifice too valuable, no pleasure too dear to renounce; he must have eternal life!

EDWIN BURNHAM.

A TRIBUTE TO TRUTH.

WHAT is truth? Let us look a few moments at some of its aspects, as they present themselves to our view. If we look abroad over the earth, we find an almost universal agitation. What is it all about? The inhabitants seem as if rocked by a tempest—and for what? A little sentence from the inspired volume covers the whole. "Who will show us any good?" It is this earnest longing for something; this agony of soul for a more satisfactory state, that moves society from centre to circumference. It is this which leads thousands to meet in deadly conflict on the battle-field; which leads others to pry into the mysteries of they know not what, in regard to the present and future; which heaves the bosom of the toil-worn, and care-worn, at their daily avocations, and rises spontaneously from the hearthstone of every unhappy domestic circle.

Nor is youth or childhood even, exempt from its influence. The boy of twelve, longs to be twenty-one, fancying it the acme of his bliss to be "of age." The little girl commences her first composition with, "All are searching for happiness, but where can it be found?" In all this commotion, how few there are who add the remainder of the inspired sentence above quoted, "Lord lift Thou up the light of Thy countenance upon us." If this does not solve the problem, where shall we look for an answer?

If He who formed man, and placed him in possession of all things needful for his happiness, both in the present and future, and which man by disobedience lost, does not in this manner, show us the legitimate consequences of transgression, to what shall we ascribe such restless thoughts, such hopes for something to supply an "aching void," which nothing here can fill. We find nothing of this in the history of our first parents, previous to eating of the forbidden tree. All was harmony, joy and love. No wonder that "The morning stars sang together." But, when "Forth reaching to the fruit, they plucked and ate;" when "nature from her seat, sighing through all her works, gave signs of woe, that all was lost," it is not strange that they should feel a sickening desolation, and yearning for a better state.

Methinks I still hear the echo, and re-echo of this "sighing," till it has become a wail which encircles the globe. If these are the sad effects of disobedience to Him, in whose smile is the enjoyment of beings whom He created to be happy, we see the true and only remedy. "Return unto me, and I will return unto you," is the earnest exhortation of the Lord. Would we be happy here, free from those never-ending, unsatisfied desires for earthly good, and have our hearts cheered with bright prospects before us—would we have those longings, become the hungerings and thirstings for righteousness, let us return unto the Lord, and seek the light of his countenance. Then shall we find that soul-satisfying portion which the world with all its charms has failed to afford us.

This is the joy that lives and reigns,
When earthly comforts die;
The only bliss that e'er attains
To immortality.

A——N.

A Word on Dress.

I WISH to say a word to those who profess to be looking for the coming of the Lord, especially the sisters. I have seen in some a desire to follow the fashions of this world. 1 Tim. 2:9—"In like manner also, that women adorn themselves in modest apparel, with shame facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." 1 Pet. 3.3—"Whose adorning let it not be that outward adorning of plaiting the hair, or of wearing of gold, or of putting on of apparel." I have heard some tell the Lord in their prayers that they wanted to obey him in all things. Will you obey? Then take off your costly ribbons and collars, your rings and breast-pins, and all such unnecessary things; spread the gospel and do good. If you do not wear these things you will have the more means to do good. You cannot do too much good. While you wear these things, you are not doing all you can to save perishing souls; and you will have to give an account thereof at the judgment. Do you wear it to please yourself or your friends? Remember God is the one for you to please and obey. Beloved self must be denied. If your friends give it to you, and you wear it to please them, tell them you cannot accept of anything which will cause you to disobey God, dishonor him, and ruin your own soul. Those texts of Scripture I have quoted are plain and easy to be understood. Have you any right to claim the name of Christian, if you will not obey God's holy word? How was it in '43 and '44? You thought the Lord was right upon you then, you took off your flowers and jewels, and costly array, believing that the word of God required it. And so it did. And the word of God teaches the same now that it did then. There was faithful preaching upon this subject then as well as upon all other subjects. I hear it not now. What is the reason? I am afraid there is a general backsliding; loving the things of this world more than the things of God. We have got into the Laodicean church, and we may know our doom unless we will be zealous and repent. O, that the church would arouse, and see and feel their danger. Repent and bring forth fruits meet for repentance. The Judge stands at the door; will you be ready to meet him? Then remember, it is not all that say Lord, Lord, that will enter in, but those that *do* his will. O, beware of a lukewarm state, beware of being at ease in Zion. Up, and be doing. The powers of darkness are at work with all their might. Then, with all your might be at work for Christ; deny yourselves, take up your cross and follow him. O be in earnest, lest you be caught in the snare which was to come on all the world. In such an hour as ye think not the Son of man cometh. May the Lord help you and I to practice as well as preach. Amen.

LETTER FROM EDSON KENNEDY.

BRO. HIMES:—As it is always cheering to the Christian to hear of the prosperity of the Redeemer's cause, I rejoice to be able to inform you and the dear brethren and sisters of like precious faith, that the Lord is graciously reviving his work in Stanbridge and vicinity. Your labors in connection with brother Orrock here last summer proved a blessing to the people. Much prejudice was removed on that occasion, and thus prepared the way for the camp-meeting, which commenced Sept. 12th, and continued over the two following Sabbaths, as per notice in the *Herald*. Most of the time during the meeting, the weather was rainy, but fortunately we had procured and erected the big tent, which made us quite comfortable. Bro. Dow being sick and unable to attend the meeting, the preaching devolved entirely upon brethren Thurber and Reynolds, with the exception of two or three discourses by brethren West and Hurlburt, who came on to the ground near the close of the meeting. In consequence of the inclemency of the weather, many of the more distant of the brethren and friends were prevented from attending, yet the congregations were quite respectable. The season was solemn and impressive. God blessed the proclamation of his truth to the conversion of sinners, and the reclaiming of the backslider in heart. We never saw better attention paid to the exposition of the prophecies relating to the proximity and establishment of the "kingdom of God," than was paid by all classes. Deep and pungent conviction seemed to rest on the minds of many of those whom curiosity brought into the encampment, that these things are so, and we trust that not a few of this class received seed into good ground that will spring up and bring forth fruit unto everlasting life. Good order and harmony obtained throughout. Brethren Reynolds and Thurber are true yoke-fellows, workmen who need not to be ashamed, rightly dividing the word of truth, giving to each a portion of meat in due season.

Brother Reynolds has preached to us occasionally since the camp-meeting, and we should like a visit from brother Thurber, should he travel this way. Brother Sornberger and West have been instrumental in bringing many souls from the power of Satan unto God in this section of country for a few months past. And while the apocalyptic angel continues to fly through mid heaven, bearing the last message to a fire doomed world, may poor perishing sinners heed the warning and secure a hiding-place from the impending storm which is so soon to burst upon this sin cursed earth, "For the Lord will rain snares, fire and brimstone, and an horrible tempest upon the wicked; this shall be the portion of their cup."

Yours, in hope, E. KENNEDY.

Stanbridge, Nov. 21st, 1856.

Letter from D. Campbell.

BRO. HIMES:—I hope these lines will find you in God's Providence, enjoying some degree of health.

I have been on a late preaching tour of two hundred miles. Preached in Mr. Degrote's neighborhood, Oct. 18th, to good acceptance. And although we have not any church in that place, yet we have several friends there. Next at Mr. Gray's. They take the *Herald*. The 30th, at brother Crandel's. Preached at the Temperance Hall at St. George. The people listened with candor. 31st at brother Willard's neighborhood. I preached with great freedom to those present. There are few in this neighborhood that believe in the Advent faith. Nov. 1st, preached at brother Jones' house, to quite a little congregation. Also on the 2d, at their school house, and had a very good time in speaking to the people. Brother Alexander conveyed me within one mile and a half of my evening appointment. I preached in brother David Karnes' house, and had a very good time in speaking to those present. The kindness of brother Karnes is not forgotten. The following night I spent with brother Pearce on account of Mr. Cook holding a meeting in Toronto, but on the following evening explained a part of a chapter at the house of brother Pearce, and was kindly dealt with. Also met brother Burtenshaw at brother Pearce's, and the following day took cars for Coburg. Having arrived early in the forenoon, I called on several friends, and spent some time with our afflicted brother Payne, whose wife departed this life several months ago, though she had been generally in good health, and he feeble. Preached near the Court House, at brother Samuel Hurt's, and felt much freedom in so doing. To God be the glory.

These friends should not be neglected, for they are Adventists in truth.

The following evening I preached at Toronto, but with less freedom. God, notwithstanding, was present. The cause has some real friends there, who I trust will have their reward in the day of Christ.

On my return, called on brother Powley, of Branford. Had a pleasant evening conversation. Spent the morning of the following Lord's day in Westminster, and the same evening arrived at home, found my family as I left them. To God be all the praise. D. CAMPBELL.

Southwhorld, Nov. 24th, 1856.

Letter from A. Veeder.

BRO. HIMES:—I drop these few lines to call your attention to an article signed "Inquirer," in the *Herald* of Nov. 15th. I trust you will not permit such articles to go forth to you readers without some note or comment.*

I have particular reference to the following language: "The apostle Paul is now in heaven, soul and body." That "Abraham, Isaac and Jacob, were raised up when they died." That "the resurrection of the dead, and an entrance into life," takes place "immediately after death." Again he says, "It is evident that Paul believed and expressly taught, that when he laid down his earthly house, his mortal body, he had done with it forever; and that instead of a temporary tabernacle, he would rise from it immediately after death with his spiritual body, which is his eternal house, so as forever to dwell and live at home with the Lord." Such sentiments are as erroneous as those advocated by Hymenæus and Philetus; (2 Tim. 2:17, 18) which will eat as doth a canker. Does the resurrection take place immediately after death? Ans. "And the dead shall be raised incorruptible at the last trump."—1 Cor. 15:52. Did Paul teach, "That when he laid down his mortal body, he had done with it forever?" Ans. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first."—1 Thess. 4:16. Does the Bible teach us, that Abraham, Isaac and Jacob, have been raised from the dead? Ans. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, at the last trump, and shall come forth, some to the resurrection of life, and others to damnation."—John 5:28, 29. Is Paul now in heaven, soul and body? "Then when the Lord himself shall descend from heaven, we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."—1 Thess. 4:16, 17. Paul labored and suffered that he "might attain unto the resurrection out from among the dead." Phil. 3:11. AARON VEEDER.

Chicago, Nov. 23d, 1856.

* The article referred to, did *not* go without comment. In the same paper in which that article appeared, was an editorial of TWO COLUMNS *in reply to it.* EDITOR.

Extracts from Letters.

BRO. WM. Z. MANNING writes from Ft. Ann, Nov. 24th, 1856:—"I am almost alone in this place, in cherishing the glorious Advent faith. There are a few of the many left, who are looking for the return of our glorious King, but we are

scattered. We have no meetings separate from others. It is true I hold meetings weekly in different places, and there is now a revival at one of those places, yet there are but few who fully hold the Second Advent views.

"As it respects myself, I was never firmer in the principles of the Advent faith as contained in your paper, and taught by you and others, than I am to day. And now with feelings of gratitude for past favors received from you, and fervent prayers for your future usefulness, I subscribe myself your brother, waiting for the 'consolation of Israel.'"

Bro. Himes:—I wish to say a word through the *Herald* to "C. O. T." in answer to his question in the *Herald* of the 6th inst. "Is the first day of the week, or Sunday, the Sabbath of the fourth commandment," &c. We answer yes. Under the legal dispensation, the seventh day from the commencement of the falling manna was to be observed as a sacred, or rest day. But that was limited the same as the Levitical priesthood. (See Ex. 31:11, 13; com. Ex. 40:15.) But as the Sabbath was a type, it must reach the anti-type. Accordingly we have the first day of the week marked both by prophecy and by Providence, as the Lord's solemn feast day under this dispensation. Brother "C. O. T." will find this matter set right in my "Sabbath Tract," for sale at the *Herald* office, and also by the subscriber, at Bristol, Vt.

D. Bosworth.

Bristol, Vt., Dec. 8th, 1856.

A parent who has an obedient and affectionate child, will sometimes give him a token of his confidence and love. But if the parent finds the child so much interested in the treasure given to him as to forget or neglect the parental commands, and to be getting into ways of disobedience he will take it away.

And thus God sometimes imparts especial treasures to his children, but if he finds them, as he sometimes does, more taken up with the blessings he gives them than they are with himself, he will remove them. And he does it in mercy. It is certain better to lose the gift for a time, than to be deprived of the Giver. J. C.

Bro. H. Harriman of Aurora, Ill., writes, Dec. 1st, 1856:—"I should have called on you when in Aurora, but was afflicted with the toothache and other bad feelings preparatory to the chills and fever, which I have been afflicted with most of the time for the last two or three months. Therefore I can sympathize with you in your recent attack of the same complaint. May God in his mercy soon restore you to sound health and strength again, if in accordance with his will. That you may be enabled as long as time lasts to proclaim the gospel of the kingdom to a world lying in wickedness, and also the glad tidings of the kingdom to encourage and cheer his weary pilgrims on through this wicked world. God be praised for what he has done through your labor and effort. Be of good cheer, brother Himes, fight on a little longer, strive to accomplish all the good you can in the short time you and we have and the crown is yours, which is laid up for you, and not for you only, but for all them also that love his appearing.

Let us all strive to be of good cheer, and do our duty, and we shall overcome by the blood of the Lamb and the word of our testimony. And may all in accordance with the instructions of our blessed Master, pray, Thy kingdom come, and look forward with an eye of faith when his kingdom will be established on the earth made new. And to the time when the glory of the Lord shall fill the earth as the waters fill the sea. Then will come the time when the kingdom and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and whose dominion shall never pass away.

'O glorious hour O blest abode!
We shall be near and like our God!
And sin and death no more control
The sacred pleasure of our souls!'

"O for the arrival of that blessed day, when all tears will be wiped away, and troubles and trials will be known no more forever. Then will come the time when all the saints get home; when all will bask in God's eternal sunshine of love forever and forever. No more weeping,—no more troubles,—when we arrive at home. God hasten it in his time. Yours, looking for the kingdom."

WE SHALL BE LIKE HIM.

And what pencil can sketch the features of this likeness? We can only speak vaguely about it. Blessed are they who shall wear it; and even may be unable to describe it; and the tongue of angels may not be stocked with a sufficiency of epithets. There is no doubt, however, that we shall be like Christ in mind. Our knowledge is at present limited and confused. There are murky shadows which float over the intellect, and there are special forms of bias which delude and fascinate the heart. Our conceptions are unworthy of those noble objects about which they are formed; and if a blush may cover the cheek of the redeemed, it will be excited by the memory of those low and limited views of divine truth and glory which occasionally they cherished on earth.

But we shall rise above the relative, into the region of the absolute and pure. Light direct from the throne shall pervade the mind, and, like the mist at sunrise, all shadows shall fade away and disappear: "Now we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass darkly; but then face to face." "The new man," put on by the believer, "is renewed in knowledge, after the image of Him that created him." What lessons of sublimity may then be imparted; what large unanticipated conceptions of the divine nature and works, and of the vast and far-reaching relations of the economy of grace.

And we shall also be like Him in heart: for our spiritual nature shall be perfected. The last and loftiest attainments of holiness shall be reached. Love shall hold an undivided empire within us. What is foreign to our nature shall be taken out of it, and itself filled with all the fulness of God. Whatever you venerate as holy or admire as good, shall be concentrated in the person of the glorified saint. Every grace in Christ's heart shall have a reflection of itself in the hearts of all his worshipping brethren. There shall be "no more consciousness of sin;" all its forms and all the evils it has brought shall be forever done away. "The glory of God" now seen in the face of his Son Jesus Christ, shall then be seen also in the faces of the members of the household. The perfection of Christ shall distinguish every one of them; for they "shall be satisfied, when they awake with his likeness."

And lastly, we shall be like him in physical constitution. The brightness of heaven does not oppress him, nor shall it dazzle us. Our humanity dies, indeed, and is decomposed; but when he appears, it shall be raised and beautified, and fitted to dwell in a region which "flesh and blood cannot inherit." Man has been made to dwell on earth and on no other planet. If he is to spend a happy eternity in a distant sphere, his physical frame must be prepared for it. If he is to see God and yet live—to serve him in a world where there is no night and no sleep—to worship him in company with angels which have not the clog of an animal frame, and like them to adore with continuous anthem and without exhaustion—then, surely, his nature must be changed, for otherwise he would soon be overpowered by such splendors, and would die of ecstacy amid such enjoyments. The glory of heaven would speedily become a delicious agony. But here is the blessed promise—"The Lord Jesus shall changs our vile bodies, and fashion them like unto his own glorious body. Therefore these bodies shall cease to be animal without ceasing to be human bodies, and they shall become 'spiritual' bodies—etherialized vehicles for the pure spirits which shall be lodged within them." "This corruptible must put on incorruption, and this mortal must put on immortality." And thus, in our entire nature, "we shall be like Him"—so like our illustrious Prototype, that none can mistake the family relation.—*Eadie.*

The Fear of God.—They that fear God, least have the greatest reason to fear him. The more we fear God, the less we shall fear men. They that will not fear God in prosperity, will be afraid of him in adversity.



Obituary.

"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

Died, at Iowa city, July 26th, 1854, Elbert Myrtle Robinson, aged 1 year, 1 month and 1 week.

Died, at Moline, Rock Island county, Ill., Oct. 10th, 1856, Frank Myrtle Robinson, aged 1 year and 3 days.

The deceased were sons of James and Eugenia Robinson, formerly of Iowa city, Iowa. They sorrow not as others having no hope; believing that them that sleep in Jesus God will bring with him.

J. C.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting thd skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours, John Pierpont.

Boston, 10th Oct., '55.

Dear Sirs, — I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear sirs, yours truly, Henry Lunt.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully, A. S. Kellogg.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccess fully sought after by pharmaceutists. Respectfully,

A. A Hayes, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed) Thomas A. Dexter.

S. H. Kendall,
Samuel May,
Thomas C. Amory.

march 8

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out.—With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Miss., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisic, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; bu even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard, Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—*Phila. Ledger.*

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism dropsy, heartburn. Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for $1.

dec 20 3 m

DR LITCH'S

RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark, in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's Pain Curer. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

Oriental Ointment, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

A Chance to Make Money.

PROFITABLE AND HONORABLE EMPLOYMENT!

The subscriber is desirous of having an agent in each county and town of the Union. A capital of from 5 to $10 only will be required, and anything like an efficient, energetic man can make from three to five dollars per day; some of the agents are realizing twice that sum. Every information will be given by addressing, with a stamp to pay return letter, WM. A. KINSLER, Box 1228 Philadelphia, Pa., Post office.

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THE ADVENT HERALD

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BY JOSHUA V. HIMES.

Terms.—1 dollar for six months, or 2 dollars per year, in advance. $1.13 do., or $2.25 per year, *at its close.*

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ADVENT HERALD.

BOSTON, DEC. 20, 1856.

PROSPECTUS OF THE ADVENT HERALD FOR THE YEAR 1857.

With the year 1857, the *Advent Herald* enters upon its eighteenth volume—it having been first issued in 1840.

To those who have been familiar with its past history, that is a sufficient guarantee of its future course. To others a word is necessary, in explanation of its position.

The object of this periodical is to chronicle passing events, to note the Signs of the Times, and to discuss the great question of this age—the evidences of the near approach of the Fifth Universal Monarchy, and of the nature of the kingdom that is to be set up.

The position maintained in this paper, is, that the fifth kingdom, predicted in the prophecies, is to be a real dominion, that it is to extend "under the whole heaven," that it is to be set up in the new earth described by Peter, (2 Ep. 3) "wherein dwelleth righteousness," that it is to be given to the resurrected saints, and that it is to continue forever—as it is to be ushered in by the personal advent of Christ, the restoration of this earth to its paradisaic state, and the resurrection of the just; which events may be continually looked for as imminent. As the popular belief makes this kingdom merely a spiritual reign of righteousness before the Saviour's coming, thus deferring the expectation of that event to a distant day, and promising a long period of uninterrupted peace, it is evident that if unsustained by Scripture, the prevalence of it is perilous to the salvation of souls; and therefore these become great and practical questions, which Christians should candidly investigate, and decide according to the Scriptural testimony. And hence the importance of sustaining a journal devoted to this object.

We shall endeavor, as heretofore, to present the Scriptural teachings on the various questions connected with the second advent; and we purpose, is permitted, during the year to discuss in full in the *Herald*, and in successive articles, the various questions that are vital to the cause we cherish.

A series of articles entitled "The Earth, its Curse and Cure," were commenced in the *Herald* in Jan. 1856, but were interrupted late in the season. It is purposed to resume that series at an early day. In the progress of that series, quite a number of interesting questions were considered; but to complete it, a large number of others will come under consideration, which will involve the nature of the Second Advent, the Millennium, the resurrection, the Saints' Inheritance, &c., &c.

A Commentary and analysis of the figures of the Book of Zechariah has been commenced and its publication in the *Herald* is purposed soon. And particular attention will be paid to the laws of figures, and the principles of Interpretation.

We hope to make the *Herald*, more than ever, rich with the thoughts and words of the mighty dead and living, who have turned their attention to the prophecies and given expression to their faith and hope. We shall also give judicious selections of an instructive and practical nature from various authors.

We invite contributions to our columns of mature and well digested thoughts of students of prophecy, whether they coincide with or oppose the views we advocate—always reserving the privilege of defending our own views whenever they are assailed.

On the appearance of labored articles against the Second Advent, it is proposed to give them entire in these columns, with a reply on another page. This lays before the reader the arguments on both sides of the question, which can be found in no other journal of the day.

This paper has now been sustained during seventeen years of arduous toil. It was the first periodical of the kind ever published in America; and it has kept steadily in view the great question for the discussion of which it was originated.

It is believed that this paper is still needed as a teacher and defender of the truth; but to sustain it will require that its friends, one and all, put their shoulders to the wheel and do what they can to continue and increase its circulation, that it may stand on a firm and stable basis. During the seventeen years of its existence, one half of the average life time of a generation, death has made sad inroads among its early friends and patrons.—Large numbers of those who have hailed its weekly issue, are now slumbering in the dust of the earth till the resurrection morning.

Other friends have become advanced in years or are become pecuniarily or otherwise disqualified for the exercise of the active interest which characterised their early support. While of others their first love has become cold, they have gone to the support of rival or opposing interests, or have entirely departed from the faith.

Who shall fill the places of these? There are accessions of new friends; but to continue for the *Herald* the sinews of its existence in full strength and vigor, there needs to be raised up for its support many additional ones, to fill the places made vacant by death and desertion, and also to give it a position far in advance of its past usefulness.—We will therefore request all who are interested in its continuance to circulate it among their friends and neighbors, and to speak a good word for it among those likely to be interested in its teachings.

By suitable effort almost any reader can get an additional one to it; and it would seem that our subscription list might be doubled, by a little labor in every place.

All the present subscribers of the *Herald* will please to accept of our thanks for their past support; and we would respectfully solicit a continuance of their favors. It always saddens the heart of a publisher to have discontinuances from those for whose pleasure and benefit he endeavors to labor.

Above all, the prayers of our readers are solicited that by means of the *Herald*, God may be honored, his truth advanced, and that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation. JOSHUA V. HIMES.

A Manual of Tropes and Symbols.—There have been previously subscribed 170 copies.

To this add—

I. C. Wellcome,	10	"
C. P. Dow,	8	"
S. S. Brewer,	20	"

A sad affair happened at the Massachusetts State Prison in Charlestown, on Sunday the 14th. A prisoner named M'Gee inflicted wounds with a shoe knife on the Deputy Warden Walker, from which he soon died. He leaves a wife and three children. This is the third murder that has been committed in this prison during the last fifteen years.

The population of Indianapolis, Indiana, is 20,000. Nine years ago in was only 4000.

The estimated value of slave property, in the United States, is fifteen hundred to two thousand millions of dollars.

At Rome a most interesting discovery was recently made in a garden near the Piazza del Popolo.—The owner of it, in digging a well, struck against a solid mass of stone, which, on investigation, turned out to be a collossal bust of Minerva, with the inscription "Populus Romanus Augusto Imperatori" carved on it. The length of the nose alone is sixteen inches; it has been purchased by the Pope for the Vatican Museum.

A church for the deaf and dumb is about to be opened in New York—the first institution of the kind in this country—where divine worship will be conducted by signs.

Canada Postage.—A correspondent at St. Catharines, Canada West says:—"A very great error is made by United States correspondents, who sometimes pay the postage to the lines—3 cents—which is of no avail, and is lost, as letters come with the full charge, 10 cents. By the postal arrangments between the two countries, it is optional to pay, or not to pay; but a partial payment, on either side, is struck off by postmasters."

"The Ladies' Almanac for the year 1857," by Damrell and Moore, and by G. Coolidge, has been published by John P. Jewett & Co., with its usual variety, adapted to the necessities of those for whom it is published.

An Advent Chapel will be dedicated to the public worship of Jehovah, at Maytown, Pa., on the 26th of December.

Bro. Himes:—I wish to say through the *Herald* to the friends scattered abroad, who have been expecting me to labor among them, that for ten or twelve weeks past, I have been confined at home and its vicinity, on account of sickness in my family; but my children are now so far recovered that I expect soon to be able to go forth again and visit those places where my labors are needed and promised. I remain, your companion in tribulation, S. W. Thurber.

Derby Line, Vt., Dec. 12th, 1856.

The Voice of The Church.

The Episcopal Bishop of Vermont thus writes in relation to the above work:

"Dear Sir:—Your request to have a copy of my two discourses on the Second Advent, printed in 1843, is very cheerfully complied with . . . I have to thank you or your publisher for a copy of your late work, "The Voice of the Church," which seems to be a very elaborate and well arranged statement of authorities upon that highly important subject. My other engagements have not allowed of my reading it with the care it deserves, but from the hasty glance which I have been able to give it, I doubt not that it is well adapted to be eminently useful and acceptable.

"With my best wishes for your full success in your labors for the cause of divine truth, and with much regard, I remain, Your friend and servant in Christ, John H. Hopkins.

"*Burlington, Vt., Dec. 6th, 1856.*"

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
Memoir of William Miller	$1,00.	,19.
" " " *gilt*	1,50.	"
Bliss on the Apocalypse	,60.	,12.
Bliss' Sacred Chronology	,38.	,08.
Hill's Inheritance of the Saints,	1,00	,16.
" " " " *gilt*	1,37.	"
Fassett's Discourses on the Jews and Millennium	,33.	,05
Hymns of the Old Harp	,38.	,06.
Preble's 200 Stories	,38.	,07.
Life of Chrysostom	,75.	,13.
Lord's Ex. of the Apocalypse	2,00.	,33.
Memoir of P. A. Carter	,31.	,05.
Litch's *Messiah's Throne, &c.*	,75.	.12
Miss Johnson's Poems	,50	,08.
Army of the Great King	,40	,07.
Taylor's *Voice of the Church,*	1,00	,18.
Lord's Gengnosy	1.25	.19.
E. H. Derby on Catholicism	,75	.17.
Daniels on Spiritualism	1.00	.16.
The New Harp (Pew Ed.)	.80	.16.
" " " *gilt*	1.50	.16.
" " (*Pocket Ed.*)	.70	.12.
" " " *gilt*	1.25	.12.
The World's Jubilee. By Mrs. Silliman	1.00	.17.
Wellcome on Matt. 24, 25	.33.	,06.
Time of the End	1.00.	,21.

Works by Rev. John Cumming, D.D., minister of the Scottish Church, Crown Court, London, viz.:

On Romanism	1,00.	,24.
" *the Apocalypse* (1st Series)	,75	,21.
" " " (2d ")	"	,22.
" " *Seven Churches*	"	,21
" *Daniel*	"	,20.
" *Genesis*	"	,16.
" *Exodus*	"	,18.
" *Leviticus*	"	,16.
" *Matthew*	"	,19.
" *Mark*	"	,14.
" *Luke*	"	,20.
" *John*	"	,20.
" *Miracles*	"	,19.
" *Parables*	"	"
The Daily Life	"	,14.
Benedictions	"	,15.
Church before the Flood	"	,17.
Voices of the Night	"	,13.
" *of the Day*	"	,15
" *of the Dead*	"	"
Tent and the Altar	"	,16.
Minor Works (1st series)	"	,20.
" " (2d ")	"	,19.
" " (3d ")	"	,19.
Evidences of Christianity	"	,12.
Signs of the Times	"	,18.
Family Prayers (1st series)	"	'19
" (2d series)	"	,,
Twelve Urgent Questions	"	,18
The End	"	,18

Works of Rev. Horatius Bonar, of Eng., viz.:

Morning of Joy	,40	,08.
Eternal Day	,50	,10.
Night of Weeping	,30	,07.
Story of Grace	,30	,06.

Tracts for the Times—viz:

1. *The Hope of the Church*	$1,50 per 100.	
2. *The Kingdom of God*	"	"
3. *The Glory of God filling the Earth*	"	"
4. *The Return of the Jews*	2,00	"
5. *The World's Conversion*	1,50	"
Advent Tracts, bound. Vol. 1	,25.	,05
" " " " 2	,33,	,07.
Facts on Romanism	,15.	,03.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, $1 50 per 100, 3 cts. single.

The postage on the above tracts is one cent each

Appointments, &c.

I will preach at North Troy, Vt., Friday eve, Nov. 28th, and remain over the Sabbath; No. Fairfield Sabbath the 7th of Decem., as Elder Rockwell may arrange. Will bro. Newton call for me at the post office, Sheldon Creek, on the arrival of the morning stage from Richford Friday, Dec. 5th? Addison Sabbath 14th; will some one call for me at Vergennes on the morning train from Burlington Friday the 12th; Low Hampton, N. Y., Sabbath 21st; also will lecture upon the nature, importance, and benefits of sacred music on Tuesday eve, 23d; Hebron, Washington co., N. Y., Thursday and Friday evenings, 25th and 26th, and over the Sabbath. Will Eld. Ross call for me at the Rupert depot on the arrival of the afternoon train from Castleton, Wednesday, 25th? Albany Tuesday eve, 30th, and will attend to the communion service as bro. Nichols may arrange. No meetings on Saturday. Evening meetings at early candle light. N. Billings.

Ps. My P. O. address is Westboro', Mass. N.B.

The Lord willing, I will preach at Waterbury, Vt., Sunday, Dec 14th; Claremont, N. H., the 19th; Springfield, Vt, Sunday, 21st; Westford, Mass., 23d; at B. Hildreth's at South Reading, 24th; at Lawrence 25th; at Auburn N. H., 26th; at Duxbury, Vt., Sunday, 28th. Week-day meetings at 6 o'clock P. M. L. D. Thompson.

If the Lord will, I will preach at Hill's Corner in Canterbury Sabbath, Dec. 7th, Lake Village Sabbath, Dec. 14; at the Page school house in Holderness Sabbath Dec 21; West Alton Sabbath 28; Melvin Village Sabbath, Jan 4; at the bittum school house Monday eve Jan 5th, and the 6th and 7th as brn Hoyt and Hodsdon may app't; Lake Village Sabbath Jan 11th. O. G. Smith.

I will preach (D. V.) at Libbey's Mills, in Stanstead, C. E., Dec. 23d; Outlet, 25th; Knowlton's Falls, Sunday 28th at half-past ten A. M.; Waterloo, at 2 and 6 P. M.; Lawrenceville 29th; Melbourne, 30th; Durham (as Bro. Clampet may appoint) 31st; Melbourne, Jan 1st; Sherbrooke (if bro. Buckingham think it best thus to arrange) 2d; and Derby Line, Vt., Sunday, 4th. Each week-day appointment will be at 6 o'clock in the ev'g. J. M. Orbock.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

I C Wellcome, $25 on acc't—Sent the books the 10th.

A P Dunlap—There will be only 1 dollar due Jan. 1.

M. Ellsworth—Have cr. Caleb Ellsworth $2 25 on Her. to 793, and sent Harp and tracts, post-paid to am't of $1.75. The $3 referred to were rec'd.

A. M'Bride—The $2 were credited in the Her. of Nov. 15th to No. 824; but by mistake your name was printed "M'Bird."

Since the above was in type we have rec'd yours of Dec. 18, to which we make the same reply.

E. Baldwin—You have paid to No. 820—to Feb. next. $1.81 will pay you in advance to end of next year. Jamaica Plains is about four miles from Boston We have no means of obtaining the seeds you speak of

E M Palmer, five dollars—Sent the 13th.

S C Hurlbert—Sent Harps to Richford the 15th.

S Foster—Chd. you $16. Cr. to names directed by J. M. O.

O F. Cain—We cr $1 20 to J Cain and 1.80 to you, as that just squared each of you to No 841, ending July 1, '57.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

Note.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P. M. of Springfield, Mass., notifies that the Herald is not taken from his office by J. L. MILLS, who owes.....$1 50

RECEIPTS UP TO DEC. 16TH, 1856.

The No. appended to each name is that of the Herald *to which the money credited pa. s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.*

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his *post-office address*—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even *to sign their names!* Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

G. N. Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P. O. address?

A. S. W. M'Causland—You do not give us the address to which your paper is sent, and so we do n't find your name. It is not at Sandwich, where you date your letter.

Oct. 3. G. W. Sanderson—We have entered your name, and send the paper to Haverhill; but as you do not say where it has been sent, we do not know where to look for it, so that it will still go there until you inform us.

Tho W Haskins 819; W Weeks 872—the other was rec'd; M. A. Ober 815;—the G. stops when out; I. Calkins 822; Mrs A. E. Gray 841; J W Reed 789—1 dollar due; J F Huber 841; M. G. Dunham, 822; S S Brewer 841; D A Smith 815—the $2 sent in April were received; W. Barker 846; J. Talford 820; W. J. Churchill 859; W. Brown 815; A. Banning 819; J. Lang 815; T. Adamson 841; J. F. Brewster 841; W Pink 841; Geo Browning 841; A. Hill 841—div.; Mrs A Snell 815; P Peirce G. to 126 and H. to 815: A Fletcher 841 N Collins 826; J Jennie 815; A Tucker 846; L B Miller 766—$2 13 due A Dillingham, 867; A. Collins, 815;—each $1.

E C. Post 841; W. Eldred 815; A Moore 820; D. Smith of Sandwich Centre N H 768—$1,81 due to Jan. 1; N. Warner 854 and $1 as you say; J B Adams 815; Mrs A Dubois 846; P Parsons 841; S. B Hastings 841; B Dwelly 841—the last before received was in Dec 1855; L. Stickney 880—that referred to was received; T. Sheldon 848; R Bowler 867 J M'Clellen 834 and to 126; D T Beebe 828; R Graves, 867 H Woodbury, 841; M. A. Fenda 871; D. Taylor, 858; Mrs Woodcock of W. 841; L S. Schelling 794, 81 cts. due; M. R Potter 854; L Whitcomb 809; S Keason 807; S Clark 872; J Bailey 841—each $2.

E Holmes 841 and Harp; W. Cram 807—$8 due; A. Merrill on acc't; I H Shipman on acc't; F F Cox 893—each $2——C Morton, 841; C P Dow on acc't; J C Noe 815—$1——R. Bertenshaw 766—$2.50 due—$5——Otis Bean 867 and G to 125; R Breed 847—2.25; N Mayo G to 126—stamps.

Digitized by the Center for Adventist Research

ADVENT HERALD.



Luke 9:28–60

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO 815. BOSTON, SATURDAY, DECEMBER 27, 1856. VOLUME XVII. NO. 52.

"OUR FATHER."

And have we all a Father—one whose ear
Is gently bent to hear the humblest prayer—
One whose strong arm bears up each child of earth,
When whelming floods of anguish cast him down;
One who in pitying love looks kindly forth
On the worn spirit that has wandered o'er
Earth's burning deserts, and its dreary waters,
And stretching out His everlasting arms,
Woos it with tender kindness to his breast?

Oh! if we have, why do we turn away,
And build us idols of the fragile clay?
Why do we place our wreathing, grasping love,
And all our earnest hopes, where the world's feet.
With heavy ruthless tread, will crush them out?
Why do we turn from His protecting arm,
From the cool waters of the stream of life,
To quaff the bitter cup of worldly joy?

Oh! how we seek with anguished heart for rest!
How we clasp shadows to the aching breast,
That mock us with their perfect emptiness!
How do we vainly soar above;
For darkness is about us, and the path
That leads to life is shrouded in a mist,
That sin, with skillful hand, has woven o'er.
Our Father, would that we could see thy face,
And hear thy voice above the passion waves,
Commanding, "Peace, be still."

The Exalted Lord.

BY JOHN CUMMING, D.D.

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."—Acts 5: 21.

Continued from our last.

Wherever, also, there is real repentance, it will be the abjuration of all sin. Some men who can go a step further than the class I have specified last, repent of some great sin that they have committed: they see that sin is heinous in its nature, and hateful to God, and so far they give token of genuine Christian repentance; but there are other sins in their conduct, of a lesser character, as they believe, not so dark in their hue, and of these they do not repent at all. These they call imperfections, not sins. But such an impression indicates dimness of sight; wherever there is genuine repentance, there is a keen apprehension of all sin: as with David, there will be sorrow for numbering the people, a sin so trivial in the estimate of man, as well as for murder of the good Uriah, a sin so heinous in the sight of God and man together. He gives token of genuine Christian contrition, who confesses to his God in private, when no man hears, sins that nobody knows, failings that no one has ever seen, and is more grieved at sins he himself only knows, than even at sins that have become patent to the apprehension of others, or have been made public to the knowledge of mankind. Whenever there is genuine repentance, there will be seen sin, secret sins, individual and peculiar sins in the light of God's love; there will be sorrow for them, determination to have forgiveness, if forgiveness be possible, and a desire for the extirpation of the root and spring of them all by the influence of the Holy Spirit of God.

Genuine repentance will always be followed by the abandonment of all sin, in principle and in practice. Pharaoh acknowledged his sin to Moses, but he returned to it again; Saul repented of his persecution of David, but we read he rushed to it again; but Job repented, and he said, "I have done iniquity, and I will do so no more." That was the best proof of true, inner, genuine Christian contrition. It is proof that Job lived in the early light of the Rising Sun of Righteousness, when he saw his sins thus, and abjured them, and formed this evangelical resolution for all time to come.

All true repentance flows from Christ. It is a great mistake not uncommonly held, that we must first repent, and then apply to Jesus for forgiveness. The order and the economy of the Gospel is, that you must first look to Jesus, and secondly repent, and then live the rest of your life hereafter in harmony with the requirements of the Gospel. Because, if repentance be defined in this passage we have selected from the Acts, to be the special gift of the Saviour, it implies that there must first be the direct personal recognition of the Saviour as a Prince, able to bestow it We are told in Zechariah, "They shall look at him whom they have pierced, and they shall mourn"—look first, and weep next. So here it is said that Christ is exalted to *give* repentance. The sight of the exalted Christ first, the possession of the heartfelt repentance next. I believe, it is contradicting, however unintentionally, the grandest characteristic of the Gospel, when one attempts to put anything between the greatest criminal on this side of hell, and instant pardon by faith in the sacrifice and death of the Lord Jesus Christ. If you put repentance between the sinner and Christ, it is really, though not apparently, as bad for all practical effects, as if you were to put the Priest, or the Church, or the sacrament. The distinative peculiarity of Protestant Christianity is a complete Saviour for the greatest sinner, and a sinner warranted, as he is, to go to Christ just as he is, without any previous adjustment of robes, or any previous adornment with graces, or in any other capacity than that of the greatest sinner, needing the greatest forgiveness. All are welcome to appeal this instant to the only Saviour as they are, for he alone is competent and willing to bestow it. You make sure of applying to Christ as the exponent of God's love, and the Fountain by which God's mercy can reach you, and all history attests that the eye that is riveted on the Christ on the Cross will soon feel the tear start into it, as it looks, and the longer that outer look lasts, the greater that inner sorrow will be, and you will feel and thus acknowledge that genuine repentance is the result of faith in Christ, not faith in Christ the sequence of genuine repentance.

It is the sure characteristic of true repentance that as it comes from Christ a grace to you, it carries you directly to Christ in service to him. A religion that begins in Christ will carry us to Christ. Water rises to the level from which it starts: a religion that comes from man will carry you back to man; a religion that flows from the church will carry you to the level of the church; a religion that is from the priest will carry you to the priest; a religion that is from the bosom of God will not leave you till it carry you to the bosom of God again. Cain confessed his sins, and rushed from the presence of God; Judas repented for the crime, but instantly went and destroyed himself; the Christian repents of his sin by looking at Him who was exalted a Priest, a Prince, and a Victim to forgive it; and that repentance carries him back to Jesus as the only One who can forgive, and sanctify, and eternally save. We cannot but learn from the whole of this subject, that repentance and pardon are inseparably connected. Wherever there is real forgiveness of the guilt of sin, there is real repentance for the evil of it. The proof that you are pardoned is the fact that you have repented of your sins; and there is no evidence satisfactory to me, or that is satisfactory to yourself, that you are safe in the prospect of a judgmentseat, except the thorough inner feeling that you have practised, that you hate the offence that you once loved, and that you now love, and rejoice in, and pursue, and practise, whatever things are pure, and just, and honest, and lovely, and of good report.

The power of forgiving sin by an act without, is connected with, and inseparable from, the power of creating repentance by an influence exerted within. Mark the connexion here;—That same Being who can grant me forgiveness of sin, alone can create in my heart repentance for sin. In entire contrast to this, yet in entire consistency with herself, the Romish Church gives man outward penance instead of inward repentance, and a priest's absolution instead of divine forgiveness. But in the Gospel you have inner repentance created by Christ, and you have outer forgiveness the gift of Christ, every blessing in its origin Divine, and thus, we see that the only Being who can pardon my sins alone, to the exclusion of substitute or aid, can change my heart. Absolution comes from the same source from which repentance comes; and if any man, priest, prelate or presbyter, professed to be able to give me absolution of sins, I would ask Are you able to change my nature and thus give me regeneration of heart? and if he say, I can change your heart, and if he show that he can, by actually doing it, then I will avail myself of the absolution that he offers; but unless he can change the heart, which is the prerogative of Deity, he cannot bestow real absolution, which is no less in the exclusive jurisdiction of God. God can do both. Man can do either.

It is a refreshing truth that repentance and forgiveness of sins, absolution from the guilt, and deliverance from the power of sin, are accessible to the very chiefest and oldest of sinners who are willing or anxious to be saved. Peter addressed the murderers of the Lord of glory, and to them, their hands stained with that innocent blood, their consciences upraiding them with an unparalleled and unprecedented crime, "To you, such as you are, God has exalted him you slew, in order to bestow upon you pardon, and the forgiveness of your sins." If this pardon and repentance were thus offered to such chief sinners as the murderers of the Lord of glory, need one sinner on earth despair? You may be left to despair if you procrastinate till to-morrow what is the privilege of to-day; but none need despair in whose hearts there ring the accents that rose so musical on the streets of Jerusalem 1800 years ago. "Christ is exalted to be a Prince and a Saviour, for to give repentance and remission of sins." This, too, is without money and without price. He is exalted a Prince and a Saviour to *give* repentance and remission of sins, not to give it in regard of payment, or in return for money, not to give it on condition that you will do so; but to give it to you who do not deserve it, who never can purchase it, in order to inspire you to go forth, and show by your life, in return for his deep love, how much you owe to Him who has pardoned your iniquities, changed your heart, and taught you to hate and abjure your sins.

To be continued.

Literal Interpretation.

Nothing can be more false than the assertion, that the expectation of a literal accomplishment was the source of Jewish unbelief. On the contrary, the want of submission to the grammatic sense of the prophecies was, and is the cause of their rejection of Christ and Christianity. The deity of the Messiah, the doctrine of Atonement and of the Trinity are rejected, because they will not bow to the plain declarations of Scripture; and the only way in which they can justify their unbelief is by a departure from the grammar. The Jews remain in unbelief, not because they interpret some prophecies literally, but because they do not universally believe the grammatic sense of Scripture. When, therefore, we consider that Jewish error is built upon the rejection of the grammatic principle, and that the New Testament establishes the truth of Christianity by the literal senses, we have the strongest possible argument, as well as the highest authority, for that canon of interpretation on which the doctrine of Jewish restoration depends. The most natural rule of interpretation to a Christian is to follow the example and the practice of the New Testament. That canon can scarcely be wrong which has the sanction of Christ and his apostles.

And here it is especially to be remarked, that this canon is applied in the New Testament, not only to those which have been already fulfilled but to those also which relate to the future. Thus Daniel foretels the coming of the Son of Man in the clouds of heaven. Aben Ezra interprets this spiritually of the glory of the Jewish Church. Our Lord interprets it grammatically of his second advent. Zechariah says, "The Lord my God shall come, and all the holy ones with thee." Maimonides says, that God cannot go or come, and that therefore this prophecy must be interpreted figuratively. Our Lord expounds it grammatically, of his own glorious appearing with the holy angels; Joel announces a judgment of all nations; our Lord declares, that when the Son of Man shall sit on the throne of his glory, all nations shall be gathered before him; Isaiah declares, that unto the Lord every knee shall bow——every tongue shall swear; St. Pauls interprets it, that we shall all stand at the judgment-seat of Christ; our blessed Lord announces a resurrection of the dead; some understand only a spiritual resurrection, but St. Paul shews that the grammatical sense is essential to the existence of Christian faith. It is, therefore, altogether a pretence and an unworthy evasion to attempt, as some do, a distinction between fulfilled and unfulfilled prophecy. Our Lord and his apostles, and the whole Christian Church, to our own day, have sanctioned the grammatic interpretation. Faith in our Lord's return, in the resurrection of the flesh, in the judgment of quick and dead, in eternal happiness, depends altogether on the grammatic sense of unfulfilled prophecy.—*Sermon on the Jews, by Rev. A. M. Caul*, DD. pp. 55–6.

Death Will Come.

Death will come; he will certainly come. He cannot be evaded; he cannot be put back; he cannot be made to take his step any slower.

Oh, he will come! All that live on earth will die—every beast, bird, and creeping thing; the humming bird, the insect that flutters in the sunbeam; every tree and shrub and flower; the oak, the acacia, the moss that grows over the wall; every monarch, every peasant; every rich man, every poor man; every slave, every master of a slave; every man, every woman, every child; every old man that prides himself on his honors and wealth; every young man that prides himself on his talents or his strength; every maiden that prides herself on her beauty. Oh, all will die! I am in a world of death; I am amidst the dying and the dead; I see not a living thing in all my rambles that will not die—no man, no woman, no child; no bird, no beast; no plant, no tree. The eagle that cuts the air cannot fly above it; the monster of the deep cannot dive below it; the tiny insect cannot make itself so insignificant that death will not notice it; the leviathan cannot, with his great strength, struggle against it. The Christian will die; the sinner will die—yea, the sinner! Your wealth cannot save you; your accomplishments cannot save you. Death cares for none of these things; they are all trifles—gewgaws beneath his notice. He no more "loves a shining mark" than an ignoble one; he has no more pride in cutting down the rich man than the poor man—the daughter of beauty and fashion than the danghter of ugliness and sin. He loves to level the thistle as well as the rose-bud; the brambles as the magnolia; the brier as the cedar of Lebanon. He cares as little for the robes of ermine as for the beggar's rags; as little for your richest vestment and gayest apparel as for the blanket of the savage. You will die, and the fear of death will come upon you. Death comes just as he is—pale, solemn, fixed, stern, determined on his work. He hears no cry for pity; he regards no shriek of terror. He comes steady, certain, unchanged and unchangeable in his purpose, to take you from your bed of down; to hurry you away from your splendid dwelling; to call you out of the assembly-room—taking you away from your companions, that will miss you for a moment, and resume their dance, that you may die. Death will come. He has been advancing towards you ever since you began to breathe. He has kept on his way, always advancing to meet you while you were asleep or awake; and if you have gone north, or south, or east, or west, he has always put himself upon your path—how near or how remote you have never known. Death will come. He has always been advancing, never receding; and soon his baneful shadow will fall upon your path; and that shadow will deepen and become

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more chilly, like an advancing eclipse; and then his dark form will stand right before you between you and the light of the living world, and you will be in the dark valley. Death will come—fearful enough under any circumstances, even if you are a Christian—awful, unspeakably awful, if you are not.—*Rev. Albert Barnes, D.D.*

Modern Egypt.

The first modern ruler of Egypt who had any idea of improving the condition of the country by constructing works of public utility, was the celebrated Mehemet Ali. Having been elevated to the rank of Pasha from a humble position and with a foreign origin, as he was an Albanian and not a Turk, and had embraced the Turk's religion for the sake of office and ambition, he was sent to Egypt by the Sultan as a province suitable for a man of his energy and restlessness.—Irritated by provocations from the Porte, conscious of his great executive powers, and yielding to the promptings of his ambition, he made Egypt his own independent kingdom; and throwing off his allegiance to the Sultan, invaded and conquered Syria and Palestine, and was about to take possession of Constantinople itself, and make it the capital of his empire instead of being that of the Sultan, when the allied fleets of England, France, and Russia, drove him back to Egypt at the moment Turkey lay at his feet. The Porte and its allies stipulated that he and his heirs should have the government of Fgypt henceforth to all future time, independent and undisturbed, upon the payment of an annual tribute to the Porte of about $300,000, and be dignified with the title of Viceroy. The no less celebrated Ibrahim Pasha, under whom he won most of his conquests, was not the son of Mehemet Ali, as generally supposed, but one of his numerous wives. Abbas Pasha succeeded to the vice-royalty upon the death of Mehemet Ali, and the present Pasha, Mohammed Said, upon the decease of Abbas. The present Viceroy is said to be a man of great energy and large views, but sometimes cruel to his subjects, capricious in his movements, and given to luxurious habits which must shorten his life, if they do not indeed as most predict who know him, soon end it.

Said Pasha, however, from mingling freely with the English and the French, has conceived ideas as humane as they are expansive; and should he be able to carry out his projected measures, he may bring back to Egypt something of its ancient glory. The internal improvements and public works projected, and in some instances completed or commenced by Mehemet Ali, he has adopted as his own, and designs not only to carry them out fully, but to add to them largely. His alleged cruelty is not exhibited so far as I can learn, in acts of ill nature, passion, jealousy, or malice towards individuals. He does not crowd his prison on mere suspicion, like the king of Naples, nor like him wear out his victims in dark, damp dungeons, or send them, after sham trials, away to execution. His cruelty is the conscription of young men for the army, who are seized without notice, and wherever found after sunset, and hurried away to the army without permission to bid farewell to those they love the most. Forced labor is also common upon the public works, in which great suffering is often endured, with sickness and death.

There are not wanting traits of humanity however, in the Viceroy, as the following facts will show:—He has an only child, a son not above three years old, whom he has committed entirely to the care and training of an English governess. Not long since, on the occasion of a great festivity, when numerous Pashas and high officials were present, he ordered the governess to bring his child into the presence of the distinguished guests, and she remained with her charge for sometime in such strange company.—The child clung confidingly and affectionately to his guardian in view of such an array of beards and swords, while the governess made herself as easy as in an English parlor. So bold a deed on the part of the Viceroy, indicating a paternal heart and his approval of European usage in the social intercourse of the sexes, naturally created a great deal of wonder in the land of Pharaohs. Besides this, Said Pasha has manifested a tolerant spirit in religion. Not only have the native Christian sects had the fullest liberty of worship but English and American missionaries are allowed to prosecute their work without molestation, and recently the Viceroy ordered that all Christian soldiers in his army should be allowed to hold religious services in their own way. In the late war he furnished a strong auxiliary force for the Porte, for which service the Sultan recently sent him a costly sword by one of his Ministers of State, with a letter of thanks in his own hand. It is suspected by some that the Viceroy's ambition and energy suggest the thought of independence at some no distant day of which some of his public works are in anticipation.

Saying nothing of the ship canal projected across the isthmus of Suez, within two years only the Viceroy has introduced the following administrative measures, besides others of the same character:—The abolition of slavery; discharging all the villages of arrear taxes; liberty of commerce and trade, instead of the former system of monopoly; the payment of taxes and duties in money instead of payment in kind; the amelioration of the state of the army; the extinction of all the old debts of the State; the equal ability of men of all religions and races to conscription; and the decision of a great mass of matter for a long time in litigation by arbitration instead of the tedious process of law.

The railroad from Alexandria to Cairo is a work of more than two years' standing but the fruit of the present Pasha's enterprising spirit. In addition to this he has built two branches in the Delta, and is engaged in extendng the main line from Cairo to Suez, on the Red Sea, which when completed will make a line above 200 miles long. A telegraphic line is built along the railroad from Alexandria to Cairo, and for some months has been in operation; with the completion of the railroad it will be extended to Suez, and connected with a line to Constantinople, and another along the coast of Africa to Algiers, and thence across the Mediterranean to Europe. Lighting Cairo and Alexandria with gas, an expedition to the sources of the Nile, the re-organization of schools, and especially of the Medical School, and the cleaning out of the Mahmoudieh canal, are also among the honorable and useful acts of the Pasha within the last two years.

The Mahmoudieh canal was built in the year 1819 by Mehemet Ali, connecting Alexandria with the Nile. The length of the canal is 60 miles, with a depth of 18 feet and a width of 90. It was navigable only during the overflow of the Nile, and for eight months was dry. It is stated that 150,000 men, impressed into the service by the Viceroy, completed the work in a year, though tens of thousands of the laborers perished from excessive toil, insufficient provisions and accommodations, and a pestilential air. Being neglected for a long period, the canal partially filled up again, and made the navigation impracticable. Seeing this, Said Pasha resolved to throw out the earth which had fallen in, and restore it to its original use. Purposing to do the work in a month if possible, he inquired of his engineer the number of men necessary to accomplish it, who gave 68,000. Every village and locality were required to furnish their proper contingents, to whom a certain portion of the new excavation was assigned, with the assurance the quicker it was done the sooner they might return. As the time of harvest was approaching and the cleaning of the canal must be finished by the end of April, officers, overseers and laborers, understood the importance of haste; and when the forces deployed along the line of the canal, they were found to number 150,000 instead of 68,000. As soon as a party reached its "claim" hoes, shovels, pick-axes and baskets were found awaiting them. One used the hoe or shovel; another filled the basket, and three bore it away and emptied out its contents. A great number were up to their waists in water, and at night the ground was their bed, the heavens their curtains, and the stars the guardians which watched over them. The labor went on in the midst of joyful shouts, the workmen vieing with each other to see who could first execute the task assigned them, and putting forth all their strength to the sound of music,—for every province and every village had brought their eminent performers, such as are called for on great occasions, as the birth of a child, the rite of circumcision, marriage, and the feast days of Moslem santons, or saints; for the Mahommedan calendar is as rich in the names and days of such characters as the Catholic. When the engineers and officers passed by in inspecting the works, they saluted them in the Arabic form; "God preserve your days!" Near by markets were located at suitable intervals, at which the laborers procured onions, nuts, dates eggs, &c.; while every morning fresh bread was distributed by the government. Thus these Egyptian peasants, called fellahs, converted the period of their hard toil into a long festivity.

Through the precautions taken by the authorities and the good spirits of the workmen, there was not a single case of mortality in this immense multitude of 150,000 men, while the instances of sickness were not five in a thousand. Thus with little expense to the government, (for such labor is unpaid) this important canal was cleaned out, deepened, and enlarged, though sixty miles long, between April 10th and May 3d. A government and people capable of so much well-directed energy are able to construct the proposed ship canal from sea to sea, and any other works which public utility may require.

The common day wages of the Egyptian peasants are sixteen cents, they furnishing their own provision!

The railroad already constructed and in operation between Alexandria and Cairo is more than 100 miles in length, and though the speed would fail to satisfy the go-ahead Yankee, a full day being required to pass over it, the utility public and private, is incalculable. The conduct of Said Pasha is often vexatious to travelers; for when he is traveling he will sometimes detain the train for a day at some depot on the route, whenever the fit comes over him, whatever the inconvenience and loss to the passengers. The road is in the process of construction from Cairo to Suez on the Red Sea, a distance less than that from Alexandria to Cairo, and will be completed by the end of the year. The line of electric telegraph will be extended to the same point and at the same time where it is intended to connect it with the long line projected to the East Indies.

Another enterprize projected by the Viceroy, and sustained at his own expense exclusively, is a scientific expedition to discover the source of the Nile. The expedition will be composed of scientific men of different countries, and be conducted by a young traveller already favorably known by his African explorations. From the strong influence of the Viceroy in London and from the fact that the government of that country is in the hands of another son of Mehemet Ali, it is thought the expedition will encounter no obstructions in pursuing their objects, and be able to solve a grand problem of ancient and modern geography, which has hitherto defied the most ardent zeal and resolute self-devotion.—Preparations for this enterprize are already in progress, whose results will be awaited with much interest by the scientific world

In this connection it may be proper to add, that the Sardinian government has lately received a letter from Mr. Brun Rollet, Vice Consul of Sardinia at Khartum in Nubia, dated from the banks of the Misselad, in which he states that after a month's exploration he had succeeded in reconnoitering the lake by which the water of the Misselad and the Madj communicate with those of the White Nile; and that having found the mouth of the Misselad, which flows into the lake, he had, under the escort of twenty-three Egyptian soldiers, penetrated to the river and ascended it to the distance of 120 miles when he wrote. His intention was to go up the river as far as he possibly could; and he declares that from its width and depth he has no doubt it is the real Nile. Mr. Rollet's opinion on such a subject is said to be entitled to great respect, from the fact that he has made numerous excursions up both the Blue Nile and White Nile. From what the natives told him it appears that the Misselad, in the rainy seasons, overflows an immense extent of country. As far as he had gone, the vegetation on the banks was luxuriant, and the reception given him by the natives, though not always favorable, was not hostile.

As I may not be nearer to the Desert of Sahara for some time to come, I will here add that under the direction of a French General of Algiers, a boring has been made in the desert for water with the most complete success. The Artesian well is 180 feet deep, and the spring furnishes about 1000 gallons of water per minute, which is clear and of an excellent quality. The engineer who conducted the work exhibited great energy and resoluteness. For thirty-nine days and nights the work went on without the least interruption notwithstanding the thermometer sometimes stood at 115 degrees!

Should the same process be followed in the desert between Mount Sinai and the Holy Land, which is utterly without wells and fountains as in the days of the Israelites, though in some places puddles of brackish water are found which neither men nor animals can drink, probably the same sucess would follow, and travellers be saved the necessity of carrying water in skins for about twenty days' march. Perhaps water could be found in the great American desert by the same operation, and thus an immense waste be made inhabitable by millions of human beings. At any rate it is worth while to make the experiment.—*Cor. Bost. Trav.*

The Poor Widow.

In a little room, all cheerless.
Open to December's tempests,
By a grate of dying embers,
Sat a pale and lonely woman.
Tears were on her drooping eyelids,
Falling fast upon her bosom;
Her old cloak was wrapped about her;
And her eyes were fixed in musing
O'er the past, once gay and happy.

Time was, when, in parlors splendid,
Guests were thronging, lights were glancing;
When a husband's looks were fastened
On her lovely face with transport;
When all gazed with admiration,
And her voice, both sweet and gentle,
Charmed the ears of list'ning courtiers;
When wealth oped its horn of plenty,
And joy danced its gayest measures.
Now, the scene is changed, and dreary!
Husband sleeps in depths of ocean,—
Friends are gone—and flattery silent,—
None come near the sighing widow.
Life, to her, is solemn musing,
Thinking of the days that have been,
Till she wakes to see how sudden
Changed the dreams of fickle fortune!

Cold the blast around her dwelling,
Silence keeps a watch about it,
Save the tramp of feet, departing
To glad homes, where plenty riots,—
Save the laugh of jovial labor,
Hastening to a waiting supper,—
Save the blithesome school-boy's whistle,
And the crash of rolling carriage,
As it bears to "balls" the dancers.
None stop at the widow's dwelling;
None who knew her, now remember;
By the world she is forsaken;
Save by her God, by all forgotten!

Hark! a gentle rap recalls her
From her waking dream; uprising,
She lifts up the door's frail fastening,
And a man of gentle aspect,
Comes to cheer her home of sorrow.
Aged, but of active goodness—
Ah! who knows not that intruder
Where the miserable languish?
Has not seen him scatter blessings
Midst the homes of sick and starving?
Has not heard him, at the death-bed,
When the struggling soul is parting?
Want's lean children watch his motions;
Pain and anguish wait his pity;
Sinful creatures list his praying,
As their passport into heaven.

Patron of the poor and wretched;
Staff of hope to sinner's bosom;
Of the fatherless the father;
Aged, but with youthful feelings;
Active as in nervous manhood;
Brightening, as the realms of glory
Open to the Christian's vision;
Who, that suffers, knows not *Cleveland*?*

* Rev. Charles Cleveland, for many years a Missionary among the poor in Boston, and still active in that service at the green old age of eighty-two.—Bost. Recorder.

The Meaning of Ministering.

"The Son of Man came not to be ministered unto but to minister."—Mat. 10:23.

To be ministered to, is to be served, to be waited on by other persons. To minister to them, is to serve them. Earthly potentates and other great men, are surrounded and waited upon by a great many servants; and would think it infinitely below their rank and dignity, to lay aside their robes, their purple and fine linen, and humbly serve their own subjects and dependents.

Jesus Christ was Lord of all. "All power was given to him in heaven and on earth." It needed but a word, but a volition, to have gathered about him a greater train of servants, than ever waited in the palaces of the Cæsars. But this would not have comported with the design of his mission. It was no part of his object to show the world, what an enviable state it is to live in luxury and at ease, to be served, to be waited on by a throng of trembling menials; but "contrarywise," to set the world an example of condescension, by spending his life in ministering to the poor, to the sick, to the helpless, to the friendless. It was thus that "he went about doing good." It was in this way that he accomplished what he came to do, not to be ministered to, but to minister, and after he had done all, "to give his life a ransom for many."

How hard it is to follow Christ's example in this, as well as almost everything else! How much better do we naturally love to be ministered to, than to minister! It requires a great deal of self-denial, to bring ourselves to habitual cheerfulness in doing good to our fellow men, serving them, as their circumstandes require, and according to our means and ability. A sudden impulse of sympathy and compassion at the sight of want and distress will move almost anybody to offices of kindness. But such spasms are very different from the spontaneous outflowings of benevolence, in its habitual ministrations to the sick, the afflicted and the destitute.

There are a great many people in the world, and some I am afraid in the church, who act as if they thought God had made them of better clay than the great majority of mankind; as if he undoubtedly intended them to be ministered to in everything, and not to minister at all, where it would cost them the least inconvenience. Hence, their main study is, to live at their ease; to enjoy life, as they very mistakenly intend to, by this selfish way of living. They never find out the secret of being contented and happy; and they wonder what the matter is. They have money enough; they have servants enough; they have everything enough; they have all the time upon their hands to enjoy themselves, and yet they are not happy. God never intended they should be, in being served merely, while they neglect the duties of life.

If they read in the Bible, "that It is more blessed to give than to receive," they appear never to have believed a word of it, or if they

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did, to have entirely forgotten it. They are so absorbed by the "lust of the flesh, the lust of the eye and the pride of life," they have but few thoughts to spare for anything else. In their golden ears, they are whirled round and round in their narrow circles, and are never satisfied. In leading this selfish and useless life, whether they will confess it or not, they know that "all is vanity and vexation of spirit." Below them, there are many others who follow the example of our Saviour as little as they can help.

Whom none can love, whom none can thank,
Creation's blot, creation's blank.

O wretched, wretched condition! To be receiving a thousand blessings from the hand of God every day; to be all the while ministered to, and not to minister to others.

If we are not wholly at fault in this regard, if we do not consult our own ease and convenience, to the entire neglect of our social duties, if we make some honest endeavor "to do good and communicate," let us inquire whether we do fall much below the gospel standard; whether we are not at the best, "following Christ afar off;" whether we do not still very much prefer being ministered to, to ministering. Wherein we have erred, and sinned, through sloth and self-seeking, let us repent and do works meet for repentance. The more we minister to others, the more good we do, renouncing all merit in our works, and relying on Christ alone, the more reason shall we have to hope in the great day, to hear that plaudit from his lips, "Well done good and faithful servants, enter ye into the joy of your Lord."

Bartimeus.

OR THE POWER OF CRYING PRAYER.

"And he cried saying, Jesus, thou son of David, have mercy on me. And they who went before rebuked him, that he should hold his peace; but he cried so much the more, Thou son of David have mercy on me." Luke 18:38,39.

What an object of pity is here! Poor Bartimeus! at this remote period our heart bleeds for thee. Blind—born blind!—and so indigent as to have to sit by the wayside begging! Alas for thee! Deprived of the unspeakably precious blessing of sight, by which so many pleasures and joys of life are received. Thine eyes had never seen the sun. The works of God were an unknown blank to thee. The beauties of nature, the countenances of friends, had never imparted one thrill of gladness to thy heart. Mournful case! And to all this was added abject poverty, even to begging. What has sin done?—None such as this man were found in Eden, nor shall ever be met with in heaven. "My soul, repeat His praise," who, though I am not in Eden or in Heaven, has so graciously distinguished my lot from that of Bartimeus. "What shall I render unto God?"

But in Bartimeus' physical and temporal circumstances, all can see their own individual moral state by nature, "Blind, born blind and beggars!" Blind to the glories of God, of his works, and of his Word. Ignorant of one's self, of the Savior, and of the way of salvation is every man by nature; and not only so, but spiritually poor and blind. Men may fancy themselves increased in goods, and having need of nothing; but the truth is, they are "poor and miserable, and wretched, and blind and naked."—The fact is they are "ready to perish." Dear readers, do we feel it? have we realized it?—have we cried to Jesus? are we enlightened, enriched, saved?

For man, all glory to God! for man there is a Savior, who is near, able, willing to save.—Near, by his humanity—near, by his divinity. He comes into our world to seek and save us.—Ah! it is He who seeks out the perishing sinner. We are found of him, not he of us. And that he is able and willing to save, let this beggar's deliverance testify.

It was to this Savior blind Bartimeus was praying, "crying so much the more." And what a prayer it was! What an example it sets; what lessons of prayer it teaches! Would to God says every Christian heart, I could so pray, always so pray!

It was "crying, persevering prayer."

"He cried, and cried so much the more."—Under the pressure of distress the mind pushes, forces its way through, struggles, wrestles, agonizes, to get to God, to be heard and helped.—"He cried," and when rebuked to hold his peace "he cried so much the more." He must be heard, must be helped. Now or never. The only Savior from his malady was passing by, might never pass again; all his hopes were hung upon this one moment, and upon Jesus, and Jesus only; therefore, he would not be silenced, would not give up, but "cried so much the more." Thou son of David, have mercy on me.

Ah! it is not fine prayers, nor eloquent prayers, but crying prayers, which attract notice and are heard and answered. "Jesus stood still." O the power of crying prayer! Are my prayers such as to stop the way of my Jesus, and cause him to stand still? O for a baptism of such prayer shed down on the churches! "Jesus stood still." Tell it, reader, tell it if you can, what were now the beggar's feelings, his hopes, his fears, his deep anxiety, what? And what were now the workings of the compassionate mind of Jesus towards him, and what the expectations of the lookers-on? What a moment of breathless suspense! How every eye ran between and upon the beggar and the Savior? The suspense must have been painful.

At last the silence was broken; Jesus said unto him, "What wilt thou?" This was not the language of inquiry. He knew what the beggar wanted; but it was the language of compassionate Omnipotence, language which on an angel's lips would be blasphemy. By this inquiry a blank is put into the beggar's hand, to write upon what he would. The powers of God are at his command. "What wilt thou?" Write, speak, ask, "open thy mouth wide, and I will fill it."

"Never man spake like this man."

"What wilt thou?" "Fear not; only believe, and thou shalt see the glory of God."—His glorious powers on thy behalf, and his glorious grace and good will to help thee. Is anything too hard for Him who drove back the sea and brought waters gushing out of the rock for Israel, his chosen?

The Present Condition of Europe.

The condition of Europe at the present moment is far from being satisfactory. We are at peace, but not in repose. Though the sword has been sheathed, and the angry passions which war called forth have been stilled, yet they have not been succeeded by mutual confidence and good will. On the contrary look where we may, we see suspicion, recrimination, charges of bad faith, and general heart-burning. Worse than all, there is a strong tendency in the principal actors in the late war to alter their relative positions towards each other.

Russia no longer stands in moral isolation throughout Europe. England and France are not joined in firm alliance, having one end in view, and pursuing it with united purpose. Peace has hardly been made when dissentions break out as to the interpretation which is to be put upon its terms; and the Governments who acted together as one man in insisting upon certain conditions, now entertain serious differences of opinions as to what those conditions were.

It is not impossible, after all, that the war may be renewed, and renewed under very different circumstances from the last. If England were again to draw the sword against Russia, it is not to be expected that she would again find France by her side, though it is not at all improbable that France might be arrayed against her. There is also manifested a tendency to draw closer to Austria, a country with which our people has little sympathy, and where support, judging from all her past history, would be apt to fail us in the hour of need. These, it must be owned, are gloomy prospects, very different from the state of things we anticipated when the boom of the cannon announced that the treaty had been signed, and that the people of Europe were no longer to be disquieted by wars and rumors of wars. What has produced the change?

The root of the evil unquestionably lies in the unsatisfactory terms of the treaty. The unpleasant admission must be made, that the envoys of Russia in Paris succeeded in overreaching the Ministers of the Allies in the matter of the Danubian provinces. It is agreed on all sides that the object was to exclude Russia altogether from access to the Danube. With that view it was provided that in ceding a portion of her Bessarabian territory Russia should still retain the town of Bolgrad. As it happens, there are two places of that name—the one an old town somewhat inland, and of late years fallen into decay; the other situated on the other bank, which has sprung up within these few years, and which does not appear to be marked on the maps that were before the Plenipotentiaries. Indeed, it is boasted by the Russians—and the boast gives a strange view of their standard of national morality—that they took advantage of their superior knowledge of the country, and used false maps to conceal from the knowledge of the Allies the important distinction between these towns.

The truth, of course, could not long remain concealed. But it served its purpose for the time; and even now it enables the Russians to maintain that their interpretation of the treaty is the true one to which the Allies themselves assented; and that England in refusing now to withdraw her fleets from the Black Sea till Russia has made other concessions which she never stipulated, is herself guilty of that breach of treaty which she charges upon her late antagonist. And she is not without backers in these imputations upon our national honor.

There are, or at least there have been, indications that our French Allies side with Russia rather than with us; and their newspapers, with one or two exceptions, are never weary of reproaching us with imputations of bad faith. Turkey herself, on whose behalf we were acting, threatened at one time to turn against us; and we were in danger of being left without a single supporter in Europe except Austria, for whose aid we care little, and who might reasonably be supposed to be only too happy in having us to keep her in countenance in her own infraction of the treaty by retaining possession of the Principalities.

This is not a pleasant state of things. Believing as we do that through the whole of this matter our Government has acted with singleness of purpose and with a total abnegation of all selfish views, it was certainly hard that they should be charged with however small a degree of plausibility, with breaking the treaty they were striving to uphold. Yet what was to be done? To have insisted upon our view of the treaty was to expose us to the reproaches of Europe. To have ceded the point would have enabled Russia to boast that she had obtained a triumph, and that she had come out of the war with all the moral prestige of triumph. The alternative was a difficult one; and we cannot blame our Ministers for having chosen the former alternative. They felt that the terms on which they had concluded peace were the very lowest on which they could insist, and so much the more, therefore, they were called to see that those conditions, such as they were, were carried out to the letter. The nation was of the same mind. If any doubt had before rested upon that point, it must have been dispelled by the reception accorded to the Premier, on his late visit to the manufacturing districts. And it is a satisfaction to find, according to the most recent accounts, that our Allies are, after all, coming round to our views. As usually happens, clear convictions, a strong will, and a decided course of action sweep all lesser Powers into their wake.

First comes Turkey. One would think it could never have been a question with that unfortunate country, whether the views of England, so evidently tending to Turkish independence, were to be carried out or not. After a struggle, the Minister who thwarted our policy was removed, and Redchid Pasha, the friend of England, and, as it is ostentatiously proclaimed, not the enemy of France, has come in his place.

In France, also, the tide has of late turned. Indeed, it is said that from the first the estrangment was in the subordinates rather than in the head of the State. Whatever may have the cause of the Emperor's lengthened retirement from public affairs, there seems no reason to doubt that advantage has been taken of it by unscrupulous Ministers, who had their own personal ends in view, to break with England and unite with Russia. The scheme had gone a considerable length; but it is now said the Emperor himself has broken through the meshes of the intrigue, and that the two countries are again in harmony.

We know not how this may be. We hope events will prove the truth of these late reports; but it will be well for the people of England not to count upon it too confidently. At all events, we have had a significant warning of the fragile nature of an alliance, the existence of which depends upon accidents like these. We must take our own course, and lean upon our own strength. Let us see to it, that in all cases our motives are pure and our object just; then, if other nations join us in its pursuit, well; but it is desirable that we should at all times be prepared to act alone.—*London Chris. Times.*

A "Horrible Murder!" And a "Brilliant Exploit."

What a difference there is between a "Horrible Murder" and a "Brilliant Exploit!" one is clipped from the *Florida Republican*, of Nov. 5, 1856, and the latter is taken from Hon. Chas. Miner's History of Wyoming, pages 278-9.

"Horrible Murder.—We are called upon this week, says the *Madison Messenger*, to record one of the most heart-rending tragedies, that ever occurred in this State.

On Tuesday night, the 30th ultimo, Mr. William Pearce, residing about five miles from this place, whilst he was eating supper, told one of his negro men, who had been guilty of some misdemeanor, that so soon as he was through he would give him a flogging. Accordingly, when he got up from the table, he went out into the back yard and called the fellow out of the kitchen, and told him to come to him. Manifesting a great deal of submission, he obeyed; but so soon as he got in striking distance, drew an axe, which had been concealed, and split in twain the head of his master—scattering the brains in every direction. We are not aware he survived a minute.

The negro instantly fled—and up to this time (noon Friday) has not been captured.

Mr. Pearce was a good citizen, a kind husband, father, and master, and was beloved by all who knew him; this his melancholy fate has cast a pall of gloom over our whole community.

The negro, no doubt, will be captured before many hours. If he is, although we admire submission to the course pointed out by the laws of the land, in this case so much has the brute been manifested, we would be glad to see our citizens rise in mass, and avail themselves of Lynch Law—hang the rascal without court or jury."

"Brilliant Exploit.—In the latter part of March (1780,) an alarm was given that Indians were in the valley. On the 27th, Thomas Bennet and his son, a lad, in a field not far from their house, in Kingston, were seized and made prisoners by six Indians. . . . The night of the 27th they took up their quarters about twelve miles north of the Valley. . . . On the evening of the 28th they built a fire, with the aid of Mr. Bennet, who being an old man was less feared, and permitted to go unbound. To the request of Mr. Bennet, of a Chief, to lend him an awl to put on a button, the savage, with a significant look, replied, "No want button for one night," and refused his request. The purpose of the Indians could not be mistaken. Whispering to Hammond, (another captive,) while the Indians went to a spring near by to drink, it was resolved to make an effort to escape. To stay was certain death; they could but die. Tired with their heavy march, after a supper of venison, the Indians lay around the fire, Hammond and the boy tied between them, except an old Indian who was set to keep the first watch. His spear lay by his side, while he picked the meat from the head of the deer, as half sleeping and nodding he sat over the fire. Bennet was allowed to sit near, and seemingly in a careless manner, took the spear, and rolled it playfully on his thigh. Watching his opportunity, when least on guard, he thurst the spear through the Indian's side, who fell, with a startling groan, upon the burning logs. There was not a moment to be lost. Age forgot its decrepitude. In an instant Hammond and young Bennet were cut loose, the arms seized, three of the remaining savages tomahawked, and slain as they slept, and another wounded. One only escaped unhurt. On the evening of the 30th the captive victors came in with five rifles, a silver mounted hanger, and several spears and blankets, as trophies of their brilliant exploit."

Desolation of Palestine.—In Palestine you are nearly as much in the wilderness as when in Arabia; for as to inhabitants, they are precisely the things which do not exist, for all you can tell, except in the towns and villages you pass through. You ride day after day, and you rise over each hill, and you sink into each valley, and except an occasional solitary traveller with his servant, and his muleteer, or a Turkish official with his party, rarely does a moving object appear upon the landscape. No cattle are on the land, and no passengers are on the highways. How lonely it is! and this loneliness strikes you more like that of the desert, for it seems unnatural, because here there should be life, and there is none. Sometimes you may make out at a distance on the hillside, a single figure, a man upon a donkey. It is the only moving thing your eye can detect all around. And so you go on through this desolate land. From Jerusalem to Beyrout you can scarcely light upon one single scene of rural industry—not one single scene of life that can be compared with those on the Arab pastures from the top of Jabel el Sufar to the wells of el Milleh. There, in places, the country was full of people and children, and flocks and herds—a rejoicing picture of pastoral existence in all its abounding wealth; while here in the country of tillage, and towns, and villages, the whole land seemed to lie under a spell.

A black cloud makes the traveler mend his pace, and mind his home; whereas a fair day and a pleasant way waste his time, and that stealeth away his affections in the prospect of the country. However others may think of it, yet I take it as a mercy that now and then some clouds come between me and my sun, and many times some troubles do conceal my comforts; for I perceive if I should find too much friendship in my inn, in my pilgrimage, I should soon forget my Father's house, and my heritage.—*Lucas.*

The Modern Inquisition.

The intelligent correspondent of the Newark Daily Advertiser, writing from Italy, says of the Inquisition:

This Holy Institution now exists in Italy only n the Roman States; neither King Bomba nor the General Duke of Tuscany having ventured to restore it in their dominions: though their police and priests really exercise inquisitorial power among the people. For instance, in taking the last census of Florence, printed tickets were left with every family, one for each member, with his name inscribed on it, with instructions that they be returned in person to the Cure of the parish at a certain anniversary mass, so that an exact list of all absentees can be reported

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at the police. Such is the surveillance exercised over the souls and bodies of men in Italy out of Piedmont.

The Tribunal of the Inquisition meets every Wednesday in the Dominican Convent of St. Maria Sobra Minerva at Rome, the Superintendent of which is the Grand Inquisitor. This Court, whose proceedings are secret, whose decision is absolute, whose information is derived from insidious spies, whose accusers are concealed and unconfronted with the accused, whose judges are unaccountable, and who can inflict imprisonment and torture, may be justly denounced as an execrable engine of injustice and tyranny—a disgrace to the age and religion which tolerates it. That it does not relight the burning pile in the public squares, is wholly owing to the power of public opinion in other parts of the world. As it is, acts of heathen barbarity have been committed under it, and with the aid of the arms of Austria, within the last six or eight years. As for example, the judicial murder of Father Ugo Russi, who fled from Rome wtth Gavazzi, whom you have had in America, after the lapse of the Pope in 1849, and was put to death by Austrian Croats, in Bologna, with every refinement of savage cruelty

He was dragged to execution with his head concealed in the black veil appointed to parricides, and degraded from sacerdotal dignity by being branded with a hot iron on the thumbs and fore fingers of each hand in order to efface the consecration of the holy oil, according to the rites of the church ; the curses applied to apostates were then read in his hearing, when he was handed over to the secular power, which terminated his sufferings with 12 bullets!



The Advent Herald.

BOSTON, DECEMBER 27, 1856.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. NAILS, or claws of brass, of Daniel's fourth beast, Dan. 7:19 :—Symbolic of the weapons by which the Roman empire should subject the world to its dominion.
3. NAME, of the Father on the forehead of those who were with the Lamb, Rev. 14:1 ; and of those who have access to the city, 22:4 :—Symbolic of the evidence that such are the children of God.
3. NAME of the wild beast, possessed by those who could buy and sell, Rev. 13:17 :—Symbolic of the evidence of their allegiance to the civil power.
3. NAMES of the apostles in the foundations of the city, Rev. 21:12 :—Symbolic of their testimony to the truths on which the redeemed rest for eternal salvation.
3. NAMES of the twelve tribes inscribed on the gates of the city, Rev. 21:12 :—Symbolic of the recognized right of the redeemed to access to the city.
2. NUMBER of the wild beast, Rev. 13:17, 18 :—Symbolic of the number that corresponds to the numerical value of the letters in the name of the wild beast, viz. (v. 18) 666.
2. OATH of the angel, under the sixth trumpet, who sware by Him that liveth forever, "that the time should not yet be : but in the days of the voice of the seventh angel, when he shall sound, the secret of God will be finished as he hath announced to his servants the prophets," Rev. 10:5–7 :—Symbolic of the denial, which it would be necessary to make at the epoch of the reformation, of the expectation then promulgated that the kingdom of God was then to be set up, and the showing, by the Reformers, that it was not under the sixth but under the seventh trumpet that the kingdom is to be looked for, and in a manner more scriptural than that advocated by the heretics of Luther's time.
3. ODORS, Rev. 5:8 :—Symbolic of the prayers of saints.
3. OIL, "The golden" that the olive-trees empty out of themselves into the candlesticks, Zech. 4:12 ; and which, under the third seal, they were commanded not to hurt, Rev. 4:6 :—Symbolic of the truths of inspiration inculcated in the Scriptures, the reception and promulgation of which enables the church, like a candlestick, to give light to the world.
3. OIL, in which the merchants of Babylon traded, Rev. 18:13 : — Symbolic of the teachings by which the papacy sought to enlighten its votaries.
3. OLIVE-TREES, which stood on each side of the golden candlestick, and distilled their oil into its bowl for the supply of its seven lamps, Zech. 4:3, 11–13 :—Symbolic of the Scriptures of the Old and New Testament, our only rule of faith and practice, which supply the church with their light, and are one of Christ's "two witnesses," Rev. 11:3) : v. 14—"These are the two anointed ones," *mar.*—sons of oil, "that stand by the Lord of the whole earth." See also candlestick.
1. ONE like the Son of man, in the midst of the seven golden candlesticks, Rev. 1:13 :—Symbolic of Christ, who has promised to be with his church till the end of the world.
1. ONE like the Son of man coming with the clouds of heaven and receiving dominion, glory, and a kingdom, Dan. 7:14 ; and also as seen seated on a white cloud in mid heaven, Rev. 14:14–16 : —Symbolic of Christ, "coming in the clouds of heaven," when "He shall send His angels with a great sound of a trumpet, and they shall gather together his elect from the four winds" to meet him in the air, Matt. 24:31.
3. ORNAMENTS of gold, precious stones, and pearls, &c., with which the woman on the scarlet beast, and the great Babylon, decked herself, Rev. 17:4; and 18:16 :—Symbolic of the dignities, wealth, luxury and pomp of the Papal hierarchy.
3. PALE, the color of the horse on which Death rode under the fourth seal, Rev. 6:8 :—Symbolic of the deathly character, in a religious view, of the mission thus symbolized.
3. PALM-BRANCHES, in the hands of the white robed multitude, Rev. 7:9 :—Symbolic of the joy because of the victory they have achieved, which they ascribe to God and the Lamb, and not to themselves.
3. PAN, of iron placed before the picture of the city, Ezek. 4.3 :—Symbolic of the wall of the city, that was to be battered down.
3. PEARLS, with which Babylon decked herself, Rev. 18:16 :—See Ornaments.
3. PEARLS, which served as gates to the New Jerusalem, Rev. 21:21:—Symbolic of the glory and benefits which access to the society of the redeemed will confer on the saints.
3. PICTURES, on the wall, of idols and "every form of creeping things and abominable beasts," Ezek. 8:10:—Symbolic of the objects of idolatrous worship, which Israel had substituted for Jehovah.
3. PIPES, with which the candlestick was supplied with oil from the olive-trees, Zech. 4:2, 12:— Symbolic of the appointed means of communicating the truths of the Scriptures for the supply of the church.
3. PIT. a bottomless one in the earth, Rev. 9:1 ; 2:11 ; 20:1, 3:—Symbolic of the abode of Satan, from whence emanates all false doctrine, and to which he is to be restricted during the millennium.
3. PIT, a bottomless one, shown by a comparison of Rev. 11:7, and 17:8, with 13:1, to be the sea. See Waters.
3. PLUMBLINE, in the hand of Jehovah, Amos 7:8 : Symbolic of the principles of the Divine government, which Israel had transgressed.—See Wall.
1. PRINCE of the host, against whom the exceeding great horn was to magnify itself, Dan. 8:11:— Symbolic of Christ, (v. 25), the Prince of princes, against whom Rome, the king (v. 23) "of fierce countenance" would stand up.

To be continued.

KANSAS.

The condition of Kansas seems now to be quite hopeful. Gov. Geary appears to aim at an impartial execution of the laws, which was far from being the case with Gov. Shannon, his predecessor :

When Gov. Geary arrived in Kansas, he says in his correspondence with the government,

"The whole country was evidently infested with armed bands of marauders, who set all law at defiance, and traveled from place to place, assailing villages, sacking and burning houses, destroying crops, maltreating women and children, driving off and stealing cattle and horses, and murdering harmless men in their own dwellings, and on the public highways. Many of these grievances needed immediate redress ; but unfortunately the law was a dead letter, no magistrate or judge being at hand to take an affidavit or issue a process, and no marshal to be found, even had judges been present to prepare them to execute the same."

Gov. G. alludes to the attack on Lawrence, in the following language :

"Accordingly, the entire available U. S. force was put in motion, and reached Lawrence at an early hour in the evening. Here the worst apprehensions of the citizens were discovered to have been well founded. Twenty-seven hundred men, under command of Generals Atchison, Stringfellow, Richardson, &c., were encamped on the Wakarusa, about four miles from Lawrence, eager and determined to exterminate that place and its inhabitants. An advanced party of 300 men had already taken possession of Franklin, one mile from the camp and three miles from Lawrence, and skirmishing parties had begun to engage in deadly conflict."

So the attack on Lawrence was not a myth after all. Atchison, Stringfellow, and Co., "were eager and determined to exterminate that place and all its inhabitants."

We give this testimony of Gov. Geary, to show that the sentiments we copied into the *Herald* during the summer and fall were *true*, and not gotten up for political effect. That a better governor has now been appointed to Kansas, should make all heartily grateful.

EXCELLENT THOUGHT.—John Mason, a courtier, who flourished in the reigns of Henry VIII, Edward VI, Queen Mary, and Queen Elizabeth, said on his death bed, to those about him : "I have lived to see four sovereigns, and have been privy counsellor to each of them. I have seen the most remarkable things in foreign parts, and have been present at most State transactions for thirty years together, and I have learned this, after so many years' experience, that seriousness is the greatest wisdom, temperance the best physic, and a good conscience the best estate. All things else forsake me besides my God, my duty, and my prayers."

A DIVINITY INSULTED.—The Honolulu *Commerciel Advertiser* relates that the people of Ascension Island, in Micronesia, have recently been visited again by one of their idol deities. His arrival has caused an intense excitement among the inhabitants, who appear to have full faith in him, and none of them dared to enter the house where he was reported to be. Messrs. Sturges and Doan, American Missionaries there, being invited to pay His Majesty a visit, passed the sacred barrier of mats, entered the holy precinct, sat down on the throne, and after some conversation detected his worship to be a woman in a man's clothes. They then remonstrated with the god for so deceiving the people, (many of whom were in the same room,) but the insulted Divinity immediately replied to them by calling for a gun, which was not forthcoming. When, at last they, in order to expose the impostor, threw down the mat enclosure, the natives shut their eyes and scampered.

THE TWO WAYS OF SALVATION.—There are two ways of Salvation in vogue at the present time. The first we notice is the Papal. The Catholic, the Papal paper of Pittsburg, Pa., says :

"The beginning of every Ecclesiastical year should then make us more vigorous in our struggle with our spiritual enemies, to bring us nearer to a complete victory over them. It is in this spirit that the Church invites us now to the exercise of penance and mortification. She wishes us to prepare, worthily, for the spiritual nativity of the Redeemer in us. The means she proposes are prayer, and mortification of the flesh. Let us, therefore, seriously endeavor to dispose ourselves, in some way, to celebrate well the great Christian Festival, the Nativity of the Redeemer. Let us not forget, during this time, those who are most dear to His heart ; those amongst whom he was born and lived —the poor. Alms-deeds will be a most efficacious way of atoning for our sins, and will for mone of our surest claims on His mercy when we will stand before His judgment seat."

The other way of Salvation is through faith in the promise : "The blood of Jesus Christ cleanseth from all sin."

A TERRIBLE TRAGEDY.—On the 12th inst., a bloody tragedy was enacted at Monmouth, Illnois. A Mr. Fleming and his two sons called upon a Mr. Crosier, at one of the hotels, each armed with loaded pistols, to coerce the latter gentleman into a retraction of a calumny affecting a daughter of Mr. Fleming. After some parley this was effected, when the elder Fleming withdrew from the room and stood at the door with a pistol in his hand to prevent interference in what was to follow. One of the younger Flemings then placed a pistol to Crosier's head, while the other brother proceeded to horsewhip him. When three or four blows had been struck, Crosier drew a dagger and succeeded in stabbing to the heart both the Flemings, and they died almost instantly. Crosier, who was engaged to the young lady in question, surrendered himself for trial. The Flemings are said to have been highly respectable farmers.

RELIGIOUS INTEREST.—We notice in our religious exchanges notices of revivals of religion in many places in New England and in other parts of our land. In Troy N. H., there has been a revival in progress since September, as a result of which twenty-two persons have been added to the Baptist church in that place. In the First Baptist church in Lawrence, Mass., there is a revival at the present time. The *True American* says twenty-six have been added to the church the past month. For a week past there have been each day and evening meetings in the churches, which have been well attended. In Reading, Mass., and in West Boylston, Mass., there are revivals in the Baptist churches. In Essex Vt., twenty-five converts have recently been baptized, and the good work yet goes on. In Mechanic Falls, Me., the Maine Evangelist says there has been a continuous revival of religion for the last fifteen months. In Northwood, N. H., a letter in the congregational Journal says :—"There is a precious revival. It has reached almost every member of the church, and there is a goodly number beyond its pale who are anxious, many of whom cherish the hope that they are born of the Spirit." The same paper mentions that there is a pleasing state of religious interest in two of the churches in Concord N. H. We also notice accounts of revivals in Ohio, New York and Winconsin. In regard to the state of religion in the churches in this city, "Observer," the able and interesting Boston correspondent of the Congregational Journal, says in his letter of this week :

"The present state of religion in this vicinity is more favorable, we think, than it has been for some time. In several towns we hear of revivals of religion. In some places there is a waking up of God's people to the duties and responsibilities devolved upon them. Some appear to be expecting the outpouring of the Spirit. We have heard of no particular religious interest in Boston, though the state of pious feeling in some of the churches is said to be improved. Meetings are well attended, and prayer meetings especially are deeply interesting in most of the religious bodies. All this augurs well for the future. We trust that the winter will be characterized by the general outpouring of the Spirit, and, that, ere another spring opens, thousands of those who are in the bond of iniquity will be free in Christ. We confidently believe that such will be the case. The signs of it appear here and there, and many devout Christians are are praying for it."

A CHILD KILLED IN THE ARMS OF ITS MOTHER.—A heart-rending occurrence took place in Stockport, Columbia county, N. Y., in which a child was killed while in the arms of its mother. Mrs. Dickerman was sitting in a room with her child, a boy about two years of age, upon her lap, engaged in dressing it, while at the same time her sister, a Miss Platner, was cutting the candle-wick with a pair of scissors. The sisters were engaged in an angry conversation, when Miss Platner in a fit of rage, threw the scissors at her sister with great force, the point striking the child upon his breast, penetrating to the heart. The innocent little one exclaimed, "Oh, mother! mother!" and immediately expired. Mrs. Dickerman did not see her sister throw the scissors, and was not conscious of what had been done until she saw the instrument of death planted in his breast. Miss Blatner is now confined in the Hudson jail to await the action of the grand jury.—*Albany Evening Journal.*

MR. SPURGEON'S TALENTS.—The *British Banner*, a very high authority, says of Mr. Spurgeon's talents and attainments, as a preacher ;

Another point, on which there has been not a little virulent discussion, regards Mr. Spurgeon's doctrine, a point however, which it is needless for us at this time of day to discuss. One thing however, we will say, that that young minister has more knowledge of the Sacred Scriptures, the source of all genuine Theology, than the whole of his traducers multiplied by the highest figure of the Table. Nay, he is a better Theologian than was either Grimshaw, or Berrige, or Whitfield or Wesley, at the outset of their respective careers, and inferior to none of them at the close.

Let men, especially Christian men, not deceive

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themselves with idle words. The facts of the gospel, while stupendous, are but few; and those points which are essentially constituent of the system as set forth in the Sacred Scripture,—are not numerous. The whole may be stated, even with amplitude, in the course of a single address of moderate limits. Mr. Spurgeon's Sermons, in the matter of Gospel doctrine, will lose nothing by comparison with those of Whitfield even in his latter days. In doctrine, they are often much more full —in spirit not less fervent,—and as to language, often vastly superior for terseness, splendor, and power. In natural talents he is quite equal to Whitfield; and in education,— although not a "College man"—not a whit inferior.

The English correspondent of the *New-York Chronicle*, speaking of Mr. Spurgeon, says, "You need have no doubt about his visit to your country. He certainly intends visiting you, and I think it is likely in the course of a few months. I will not anticipate your reception of him, or even the impression he will produce, beyond this—you will be delighted and annoyed."

Be your own Almoner.—The folly of hoarding up money during one's whole life, and of attempting to repair the neglect of personal attention to the claims of benevolence, by large bequests to charitable institutions, has been most painfully illustrated in the history of the great McDonough estate. There is a prospect of this vast property wasting away without benefiting any one save the lawyers. The *National Intelligencer* says, a communication has been laid before the Baltimore City Council, from the agents of this estate, which shows that the litigations and deteriorations have decreased the value of the property fully one-half of what was its value at the death of testator.—At that time the estate was valued $2,270,000.—One of the agents, on the part of New Orleans, at a meeting of the Board, stated that over $250,000 had been spent in litigation; over $100,000 had been reported in charges and commissions: over $500,000 had been lost in interest and delays; and over $500,000 had been lost in pillage and decay. Notwithstanding all this, not one dollar of charity had ever been received from the estate; not one negro had been sent to Liberia, nor the tears and sorrows of one poor orphan boy ever had been assuaged. At every point and in every way the last will and testament of John McDonough had been frustrated and thwarted.

Dark Day in Buffalo.—At 2 o'clock P. M. of Wednesday last, all the public schools were dismissed, the teachers finding it impossible for the children to read or study, and there being no arrangements for illuminating the public school rooms, the exercises, as a matter of course, were suspended. The dry goods and other stores were lit with gas, the streets were deserted of all female kind. They had all fled to the safety of their own houses, hoops and all, as though from some impending calamity, which it was not hard to believe was about to take place.

People clustered in the corners and in bar-rooms eagerly enquiring of each other what was the matter, and many a "gin cocktail" went to that bourne whence no gin cocktail returns. This was to give strength to weak knees, and replete consciences. As a whole, the day deserves to be left out of the calendar entirely, as a period that was not of the slightest possible use to anybody. We shall recollect the 22nd of October, 1856, as the dark day of the 19th century.—*Buffalo Republic.*

The Puritan *Recorder* sums up the statistics of evangelical religion in our country as follows: over thirty thousand working ministers of the gospel, sustained by four million communicants, and heard by sixteen millions of church going people. Church property, seventy millions: religious contributions twenty-four millions per annum.

The Interoceanic Telegraph will soon put a belt around the globe, and the question will then arise what will be done about Sunday? In some parts of the world there will be two in a week, and Sundays generally will become confused. If the telegraph offices in all parts of the world close on Sunday, news arrangements will be constantly interrupted and delayed.

Severe gale.—A terrific gale occurred at Buffalo on Sunday Dec. 14th, causing much damage to property. The water in the lake was raised some nine feet above its usual level. The waves lifted several ware houses bodily from their foundations and let them down with a crash which ruined them.

The same gale was also experienced in the region of Auburn, N. Y. and of Alleghany, Pa. At Auburn the telegraph lines were blown down in all directions. Trees, fences, chimneys, &c., were prostrated, and many buildings were injured.—Walls were blown down and roofs torn off. A hack containing four persons was blown over in the street. In the neighboring towns much damage was done by the wind.

At Alleghany the windows of the Presbyterian Church were blown in during the morning service, and the congregation fled in alarm, many of them being bruised in their haste to escape. The building was propped up, or it would have been entirely ruined. The congregation of the Methodist Church became alarmed and fled, but the building was not harmed. Considerable damage was done by the prostration of chimneys, fences, trees, &c., and the destruction of roofs.

Seed not lost.—A clergyman had for some weeks seen a little ragged boy come every Sabbath and place himself in the centre of the aisle, directly before the pulpit, where he seemed very attentive to the service, and as if eating up his words. He was desirous of knowing who the child was; but he never could see him, as he vanished the moment service was over, and no one knew whence he came or anything about him. At length the boy was missed from the usual place in the church. At this time a man called on the minister, and told him a person very ill was desirous of seeing him, but added:—"I am ashamed to ask you to go so far; yet it is a child of mine, and he refuses to have any one but you. He is altogether an extraordinary boy, and talks a great deal about things that I do not understand."

The clergyman went. The rain poured down in torrents, and he had six miles of rugged mountain to pass. On arriving where he was directed, he found a wretched cabin, and the man he had seen in the morning was waiting at the door. He was shown in, and found the inside of the hovel as miserable as the outside. In a corner on a little straw he beheld a poor creature stretched out, whom he recognized as the boy who had so regularly attended his church. As he approached the bed the child raised himself up, and stretching forth his arms, said, "His own right hand has gotten him the victory!" and immediately expired.

Judge McClure, of the Court in Pittsburg, in dismissing some applications for divorces on the ground of bad treatment, scolding, hard names, &c., very justly remarked that there were about two applications to him a week for divorces and that in most of the cases the parties paid no more regard to the solemnity of the marriage contract than to the purchase of an old wheelbarrow. If men married sharp-tongued women, they would have to put up with them the best they could.—He would not divorce a man because his wife was a scold.

Great Snow Storm at the West.—A late letter from Grinnel, Iowa, states that a snow storm commenced at three o'clock P.M., the 1st inst., and lasted till noon on the 3d, and was very severe.—The snow was blown into the buildings, hogs were buried out of sight in their pens—traveling was impossible. Many cattle were fairly driven by the severity of the storm to a long distance from the settlement, going helplessly before the wind,—The storms in the prairie country are like storms at sea, the wind blowing with unbroken violence.

Retribution.—John H. Mears, the companion of the late Dr. Gardner in his frauds on the United States, since he obtained his portion of the plunder has been a wanderer, and has lost and squandered all his money. At length he became a trafficker in small wares, and took his goods from one place to another in the various trains of wagons that go through Mexico. A few weeks ago he was accompanying one of these trains from Nieves to Monterey, and on the way they were attacked by the savages, and Mears with his family and several other persons were murdered.

A clergyman travelling in a stage coach was asked by one of the passengers if he thought pious heathens would go to heaven. "Sir," said the clergyman, "I am not appointed to judge of the world and consequently cannot tell; but if you get to heaven you will find them there or a good reason why they are not." A reply well fitted to answer an impertinent question dictated by idle curiosity.

Dedication Notice.– Providence permitting, our chapel in Brooksville, town of New Haven, Vt., will be dedicated to the worship of Almighty God, Thursday, Jan. 22d. Brn. Clark, Buckley, Farrar and Ross are expected to be present. Other ministering brethren who can are invited to be with us. Services will commence at 11 o'clock A.M.

D. Bosworth.

Bristol, Vt., Dec. 18th, 1856.

Answer to puzzle in the Herald of Dec. 12th.

We have received in reply to the Puzzle in the paper referred to, the following from a telegraphic operator in Hamilton, C. W., dated 15 12 56.

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To Correspondents

Bro. M. Peck—Your first note inviting me to the dedication of your chapel, was received and duly answered by mail. Your second note is now received. I am obliged to deny myself the pleasure of attending the dedication service in Maytown Pa. I am still detained at home by illness. Bro. Litch will be with you, and will well sustain the meeting. May the Lord bless, and prosper you in your new enterprise.

An Advent Chapel will be dedicated to the public worship of Jehovah, at Maytown, Pa., on the 25th of December.

California Subscribers.—We regret to learn that at some of the Postoffices in California, our subscribers have been unable to get their papers, and supposed they were stopped. As they have been sent regularly from this office, we hope that delinquent Post Masters will be called to account.

Subscribers in Culloma, can pay their subscription to Mrs. Esther Nichols. Those in San Francisco, can pay to John C. Pelton, or, they can all send direct to this office. Those who wish to stop, can signify it to the Post Master, whose duty it is to inform us.

Elder D. I. Robinson.—Bro. R. has just removed from Western New York, to Worcester, Mass., He will in a few weeks be at the service of destitute churches as an Evangelist, and those desiring his labors will address him as above. We have no need to commend him. "His praise is in all the churches."

Complaints reach us from various places, of the non-arrival of the Herald, at the regular time.—Some do not get them for weeks after they are due and some fail to get more than half their papers at all. We shall be glad to receive information from all such subscribers, with dates of failures. We will make efforts to find where the delinquency is. We are quite sure that no pains have been spared at this office to have the Herald go to subscribers with regularity.

We shall be happy to furnish the lost numbers to any, as far as we can.

Elder D. T. Taylor, with his flock in Worcester Mass., is enjoying a gracious revival. Some over twenty share in it. We rejoice in their prosperity, and pray that the work may extend to other churches among us, which are languishing.

Elder J. J. Porter, of Williamsburg, L, I., we learn is in feeble health. As he was one of the earliest laborers in the cause, and has always been true and faithful, he is worthy of the sympathy and Christian liberality of the friends of the cause. We sincerely hope that our brother who from his modesty, seeks to hide his real circumstances, and perhaps, will not be altogether pleased with this notice, will not be forgotten.

PROSPECTUS OF THE ADVENT HERALD FOR THE YEAR 1857.

With the year 1857, the *Advent Herald* enters upon its eighteenth volume—it having been first issued in 1840.

To those who have been familiar with its past history, that is a sufficient guarantee of its future course. To others a word is necessary, in explanation of its position.

The object of this periodical is to chronicle passing events, to note the Signs of the Times, and to discuss the great question of this age—the evidences of the near approach of the Fifth Universal Monarchy, and of the nature of the kingdom that is to be set up.

The position maintained in this paper, is, that the fifth kingdom, predicted in the prophecies, is to be a real dominion, that it is to extend "under the whole heaven," that it is to be set up in the new earth described by Peter, (2 Ep. 3) "wherein dwelleth righteousness," that it is to be given to the resurrected saints, and that it is to continue forever—as it is to be ushered in by the personal advent of Christ, the restoration of this earth to its paradisaic state, and the resurrection of the just; which events may be continually looked for as imminent. As the popular belief makes this kingdom merely a spiritual reign of righteousness before the Saviour's coming, thus deferring the expectation of that event to a distant day, and promising a long period of uninterrupted peace, it is evident that if unsustained by Scripture, the prevalence of it is perilous to the salvation of souls; and therefore these become great and practical questions, which Christians should candidly investigate, and decide according to the Scriptural testimony. And hence the importance of sustaining a journal devoted to this object.

We shall endeavor, as heretofore, to present the Scriptural teachings on the various questions connected with the second advent; and we purpose, is permitted, during the year to discuss in full in the *Herald*, and in successive articles, the various questions that are vital to the cause we cherish.

A series of articles entitled "The Earth, its Curse and Cure," were commenced in the *Herald* in Jan. 1856, but were interrupted late in the season. It is purposed to resume that series at an early day. In the progress of that series, quite a number of interesting questions were considered; but to complete it, a large number of others will come under consideration, which will involve the nature of the Second Advent, the Millennium, the resurrection, the Saints' Inheritance, &c., &c.

A Commentary and analysis of the figures of the Book of Zechariah has been commenced and its publication in the *Herald* is purposed soon. And particular attention will be paid to the laws of figures, and the principles of Interpretation.

We hope to make the *Herald*, more than ever, rich with the thoughts and words of the mighty dead and living, who have turned their attention to the prophecies and given expression to their faith and hope. We shall also give judicious selections of an instructive and practical nature from various authors.

We invite contributions to our columns of mature and well digested thoughts of students of prophecy, whether they coincide with or oppose the views we advocate—always reserving the privilege of defending our own views whenever they are assailed.

On the appearance of labored articles against the Second Advent, it is proposed to give them entire in these columns, with a reply on another page. This lays before the reader the arguments on both sides of the question, which can be found in no other journal of the day.

This paper has now been sustained during seventeen years of arduous toil. It was the first periodical of the kind ever published in America; and if has kept steadily in view the great question for the discussion of which it was originated.

It is believed that this paper is still needed as a teacher and defender of the truth; but to sustain it will require that its friends, one and all, put their shoulders to the wheel and do what they can to continue and increase its circulation, that it may stand on a firm and stable basis. During the seventeen years of its existence, one half of the average life time of a generation, death has made sad inroads among its early friends and patrons.—Large numbers of those who have hailed its weekly issue, are now slumbering in the dust of the earth till the resurrection morning.

Other friends have become advanced in years or are become pecuniarily or otherwise disqualified for the exercise of the active interest which characterised their early support. While of others their first love has become cold, they have gone to the support of rival or opposing interests, or have entirely departed from the faith.

Who shall fill the places of these? There are accessions of new friends: but to continue for the *Herald* the sinews of its existence in full strength and vigor, there needs to be raised up for its support many additional ones, to fill the places made vacant by death and desertion, and also to give it a position far in advance of its past usefulness.—We will therefore request all who are interested in its continuance to circulate it among their friends and neighbors, and to speak a good word for it among those likely to be interested in its teachings.

By suitable effort almost any reader can get an additional one to it; and it would seem that our subscription list might be doubled, by a little labor in every place.

All the present subscribers of the *Herald* will please to accept of our thanks for their past support; and we would respectfully solicit a continuance of their favors. It always saddens the heart of a publisher to have discontinuances from those for whose pleasure and benefit he endeavors to labor.

Above all, the prayers of our readers are solicited that by means of the *Herald*, God may be honored, his truth advanced, and that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

JOSHUA V. HIMES.

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CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher In this department articles are solicited on the general subject of the Advent. without regard to the particular view we take of any scripture, from the friends of the *Herald*

LETTER FROM GEORGE PHELPS.

BRO. HIMES :—I see that you desire short pointed criticisms on the Symbolic Dictionary, by those who dissent from the interpretations. In *Advent Herald*, number 49, Horns, Rev. 17:3, the heads are symbolic of the decem-regal divisions of the Roman Empire, not the horns. Rev. 17:12—"The ten horns which thou sawest are ten kings which have received no kingdom as yet." Then you give the names of the first ten kingdoms of the division of Rome, in the fifth century. I object to this interpretation. This would make the dragon and the beast one, which I think is not correct.

I will give a short exposition of the 17th chap. of Rev. as I understand it. John was carried away in spirit into the wilderness, where he saw a woman sit upon a scarlet-colored beast full of names of blasphemy, having seven heads and ten horns, v. 3. First objection, Rome was not a wilderness then, neither has it been since, v. 6. The woman was drunken with the blood of the saints, and with the blood of the martyrs of Jesus, which shows that it was in a later period than the fifth century, v. 7. The angel promises to tell him the mystery of the woman, and of the beast that carrieth her, v. 8. "The beast that thou sawest was and is not; and it shall ascend out of the bottomless pit, and go into perdition." Rome was once a republic. She was then Imperial, v. 9. Here is the mind that hath wisdom. Three kingdoms being plucked up of the first ten, leaves seven, v. 10. And there are seven kings; five are fallen, and one is, (in the year 96 Rome was Imperial) and the other has not yet come, (Papal Rome) V. 11—"And the beast that was, and is not, even he is the 8th, and is of the seven, and goeth into perdition," (the 8th beast republic, and the last) and is of the seven, Papal. The United States of America was peopled from the first ten kingdoms. So she is of the seven, or came out of the seven, no other form of government succeeds the eighth. V. 12—"And the ten horns which thou sawest are ten kings which have received no kingdom as yet, but received power as kings one hour with the beast." V. 13—"These have one mind, and shall give their power and strength unto the beast." V. 14—"These shall make war with the Lamb, and the Lamb shall overcome them; and they that are with him are called, and chosen, and faithful."

Who fought against the doctrine of Christ's speedy coming in 1840, '41, '42, '43, '44, but the political churches, in the Northern and Middle States? And as in Rev. 11:7—"The beast that ascendeth out of the bottomless pit shall make war against them, and overcome them, and kill them," (Bottomless pit, a government that has no foundation in the Scriptures, such as a republican government.) Matt. 25:40—"I say unto you inasmuch as ye have have done it unto one of the least of these my brethren, ye have done it unto me." But the Lamb shall overcome them. Rev. 17:15—"And he saith unto me, the waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations, and tongues," (160,000,000, *Advent Herald*, p. 385.)

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, v. 16. Here we have the fate or end of the Babylonish harlot in this country, or in the Northern and Middle States. Whiting's translation. "And the ten horns thou didst see, and the wild beast, these will hate the harlot," &c. If this translation is correct, Popery is to be destroyed throughout the United States. V. 17—"For God hath put it in their hearts to fulfil his will, and to agree, and give their kingdom to the beast (that is to the general government) until the words of God shall be fulfilled, and the woman which thou sawest is that great city which reigneth over the kings of the earth, or as the margin has it, hath a kingdom. What church or city reigneth, or hath a kingdom over the kings of the earth, but Rome? This prophecy is the next in order te be fulfilled before the Lord comes.

I also dissent from the interpretation of the 13th chapter of Rev. v. 11, being symbolic of the two-fold monarchy of the Eastern Roman Empire, and which gradually became the Turkish power. V. 11—"And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake like a dragon, (v. 12) and he exercised all the power of the first beast before him."

The first and second verses describe the first beast, v. 3, the world wondered after the beast, v. 4, they worshipped the dragon, and the beast, and said, Who is able to make war with him, v. 5, And there was given him a mouth speaking great things, and he was to continue, or make war forty-two months, v. 7, And it was given unto him to make war with the saints, and to overcome them, and power was given over all kindreds, and tongues, and nations. The two-horned beast causeth the earth and them that dwell therein (the Romish earth) to worship the first beast, whose dead ly wound was healed. V. 3—"And I saw one of his heads wounded to death, and his deadly wound was healed." Which of his heads was it that was wounded to death? was it not the Imperial head, or form of government that was wounded to death by the Northern Barbarians, when Western Rome fell in 476. V. 14—"Saying that they should make an image of the beast that was wounded by a sword and did live." Who says this? The two-horned beast. What was the wounded head? The Imperial, or universal power. See Dan. 2:38. And wheresoever the children of men dwell, the beasts of the field, and the fowls of heaven, hath he given into thine hand, and hath made thee ruler over them all. What was the image of the beast? The spiritual dominion which Popery claims over the whole world. Who gives this power to the Pope, and labors to carry it into effect? The regular and secular clergy of the Roman Catholic church. V. 15—"And he had power to give life unto tbe image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. How many has the Pope and the Roman clergy caused to be killed? History says about sixty millions. I think then we have here the two-horned beast. The regular and secular clergy of the Roman Catholic church.

GEORGE PHELPS.

New Haven, Ct., Dec. 10th, 1856.

We give the criticisms which we invited, but are not sufficiently impressed with the reasoning to change the interpretations given of those symbols.

A SABBATH SCENE.

COME, with me, gentle reader, down to yonder placid river, on whose green and shady banks are gathered a crowd of people of various ages; from the child of two years, to the aged man of three-score years and ten. The Christian professor, and the hardened sinner are there, the sober, thinking man, and the heedless youth, to witness a solemn and interesting scene. It is a lovely Sabbath day, not a cloud is seen in the horizon to hide the beauty of the deep blue sky. The sun looks forth from his far off home and smiling sheds his genial rays around. The breeze sweeps gently across the river, with its reviving influence. All, all is lovely and suited to the occasion. Close by the water's edge stand a few chosen people of God, who have taken upon them covenant vows, and chosen the Lord for their God. In their midst, with a holy serenity resting on his brow, is their pastor in the solemn attitude of prayer. With a full heart and eyes uplifted to heaven, he pleads with God for his blessing to rest upon the few trembling ones who are about to take upon them covenant vows, and go forward in the solemn ordinance of baptism. God graciously lends a listening ear, and gives them strength to bear the cross. One by one they go forward and are buried with Christ in baptism. The solemn vows they have taken upon them are registered in heaven. Angels witnessed the great transaction, God looked down and smiled approval, all heaven rejoiced. The new converts also went on their way rejoicing, with a fixed determination to live for God. The crowd gathered there disperse to their various houses, and the solemn scene down by the river side is soon forgotten by the world. How is it with the young convert, has he forgot that solemn scene and wandered from his God? if so, may he remember that the vows he then made will meet him in eternity, and rise in judgment against him, unless he speedily repent and turn to God. A.

The Prayer Meeting.

OH how it is neglected! How few are deeply interested in a meeting that is appointed especially for prayer! How often we hear it said, "If there was to be preaching I would go to meeting, but it is nothing but a prayer meeting." Thus many excuse themselves from attending to one of the most important and successful means of grace Do you wish to know the state of religion in any place, go to the prayer meeting, that will tell you. If you find a deep, heartfelt interest there, you may know that the closet is visited at home. Think of former days, how was it? How did the prayer meeting tell then? I remember when the prayer-circle was so desirable we could meet at five o'clock in the morning to pray, and when we met for preaching, the time was not spent in worldly conversation before the sermon, but the brethren and sisters went to work with the laboring oar of prayer. With that they added the oar of faith, and what was the result? God poured out his Spirit, souls were converted, the backslidden in heart reclaimed. Did God ever convert a soul without prayer? Ask and ye shall receive. Parents do you want your children to be Christians, pray for them, and take them to the prayer meeting with you. Let them see by your example and precept too, that you love the duty of prayer. Do not leave your children at home on the Lord's day to range the fields and woods. It is much easier to take care of your children when seated by your side in the house of God, than it is for a feeble father or mother, brother or sister, whose health will not permit them to attend the meeting. My heart has been pained to see how little interest has been manifested in behalf of our dear children in the prayer meeting. How often have we hurried away, without any effort to have them accompany us. What does it say to them? And what is the effect? But a little if any regard for the prayer meeting. Are we not deficient in another point? When we go to the house of prayer, let us see that our children are with us, by our side, and not out of doors to the annoyance of others. The world justly expect a better example than this from us. May the good Lord help us to come up to our high privilege, and we be found faithful in every good work. Let nothing but sickness keep us from the house of prayer. "Not forsaking the assembling of ourselves together, but exhort one another, and so much the more as ye see the day approaching."

Letter from A. Merrill.

BRO. HIMES :—It is appropriate to state to those who have read my communications in the *Herald* that I have returned from the West, with health in some respects considerably improved from what it was during much of my absence. I came East by a Northern route, so as to take my horse and buggy, which, last summer, I had to leave at Montegomry, Vt., but with which I now came to the southern part of the State, where my wife was staying for awhile among her friends. I have again had occasion, in my journey home, to be thankful to friends in Vermont for their hospitality and kindness, and especially to some in Johnson, Stowe, Waterbury, Moretown and Rochester, for their pecuniary aid. At the last mentioned place is an old but active disciple, Wm. Baker, who was converted from Universalism under the preaching of William Miller, and has done much for the support of Advent preaching in his neighborhood, beside giving freely to travelling preachers who have called upon him, and who are always welcome. He with his kind companion and agreeable family make a very pleasant home for the pilgrim,

Riding in the open air I find very beneficial to my health. I know of no better medicine for me; and can go in a wagon or sleigh forty miles per day comfortably; while a short walk or a little manual exercise affects me injuriously. And although at present I have to use my voice sparingly, yet my general health has so far improved of late, that I sometimes think I may be able to preach again in the spring. For the present, I am staying with the relatives of my wife, who have shown me great kindness. I still crave an interest in the prayers of all my friends. My Post-office address is Northfield, Mass.

I desire, and pray, that the Lord of the great harvest may raise up men after his own heart, to unfold the scrolls of prophecy, and proclaim the speedy coming of the King of kings. Yours, in "that blessed hope," ADDISON MERRILL.

Extracts from Letters.

BRO. IRA BOWLES writes form Reedsbury, Sauk county, Wis., Nov. 29th, 1856:—"Bro. Himes:—I have received the books, and more than I sent for. I give thanks for the same, and will circulate them. The people in this place are very ignorant about the Lord's coming, and religion is very low. I wish if any of the Advent brethren should pass this way that they would call on me. Yours with respect."

Bro. Ivory Colcord writes from New Genesee, Nov. 25th, 1856:—"Bro. Himes:—I really meant to hear you preach the gospel of the kingdom when you was out here in the West, either at Ogle or Rock Island counties, but I could not very well leave home at the time; but three of my children saw you at my son-in-law's John Cumming's near Cordova. When you come this way again, please call and see us and preach for us. Let us know what day you would arrive at Sterling, Whiteside county, and we will be there with a conveyance to bring you to my house and also take you to Cordova, if you wish. We have a good preaching place and plenty of hearers, that ought to hear and heed not only the truth but the whole truth; viz., the gospel of the kingdom, which they are taught to reject!! by those who teach us to believe in the doctrine of a temporal millennium, the world's conversion, and a spiritual reign of our dear Saviour, while mortality exists, and our probation lasts. They discard the doctrine of the first resurrection, the literal and personal coming and reign of Christ here, (or on the new earth) they would feign have us believe that "the saint's secure abode" is "beyond the bounds of time and space," and that we shall reign with him above the skies! the Saviour, the apostles, and the Bible to the contrary notwitostanding. O Lord, thy teachings were and are consistent with the great plan of salvation, then why should we virtually reject the Saviour as did the Jews. Why should we scoff and say, "Where is the sign of his coming," &c., and why should we not endure sound doctrine, but heap to ourselves teachers, having itching ears, and turn away from the truth, and turn to fables? and why do many cry peace and safety, when lo, sudden destruction is about to come upon them; will they escape? And why are the unfaithful servants saying, "My Lord delayeth his coming," and are beating his children with the club of persecution. Finally, when many are running to and fro, and knowledge is increasing, yea spiritual knowledge, why do they embrace the Pope's and Dr. Whitby's theory? May the Lord cause them to see, and give them a heart to confess the truth before it is too late."

One of the poor writes:—"Dear Brother in Christ:—I take this opportunsty after so long a time, to inform you that through the blessing of God I am still alive, and enjoying a measure of health. I have also enjoyed the blessing of your blessed paper. It has been a weekly messenger bringing glad tidings to my soul, which has caused my heart to rejoice in the God and rock of my salvation. Dear brother, I should be very glad to pay you for the paper if I could, but my means are small, and I have a family of six children to support besides; and I am deprived of one leg. I have to work hard on my shoe bench. Dear brother, if you feel that you can continue to send the paper free to me I shall be very glad to receive it. I humbly trust that God is able to pay you for your kindness, and my prayer is that by the grace of God I may meet you in the kingdom."

Note.—We do not know how to deny such: and yet we have many of this class.

Bro. Himes:—Please answer the following questions:

1. The 26th chapter of Matt. 29th verse reads thus: "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Are we to understand this declaration of the Saviour literally or not?

2. When the earth is regenerated, restored to its Eden state, will the matter at creation,—everything that existed when the earth was finished,—be included in the restoration?

Yours, respectfully, SAMUEL JACKSON.

Bath, Me., Dec. 4th, 1856.

In reply to the first interrogative, we see no figure in the Saviour's language.

2. In the restoration, every particular may not be as when first created; and yet the first creation was the pattern of what the restoration will be.

SISTER CLARISSA HODGES writes from Battle Creek, Mich., September 13th, 1856:—BRO. HIMES:—"I do not consider myself one of your legion of honor, but I do consider myself under great obligation to you for past favors, as I have had the opportunity of reading your excellent paper for some years, and a part of that time at your expense, owing to peculiar circumstances which I could not control; but for a time past the Lord has given me the means to reward you in part.

"Your paper is welcome to my dwelling, and is read with much profit to my soul. Although belonging to the Methodist church from childhood to the present, I love the subject you discuss—the coming of our Lord, and not only myself, but many in our church, and some of the holy of the age. Their minds are impressed with the nearness of that day for which all other days were made. If I had the means I should like the work on the 'Time of the End,' to put into the hands of some

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of our dear brethren and sisters. I read the 'Guide to Holiness,' and on 'Faith and its effects,' find a great relish for such reading, and know by blest experience that the blood of Jesus Christ cleanseth from all sin. If we believe we shall be established. It is faith in the blessed promises which is the foundation of all our holiness, strength and happiness. All must believe or they cannot love, and love or they cannot obey; but to those who do believe there shall be a performance of every promise.

"I hope that the Advent friends will all avail themselves of books that treat on the subject of entire consecration to God. The doctrine of Jesus' coming goes hand in hand with a holy heart. This is safety while wars and rumors of wars are heard. We must be fit for translation to stand before the great white throne. The times are ominous. In good earnest a great crisis in this world's affairs is approaching; 'yet once more I shake not the earth only, but also heaven.'"

"Soon shall earth's hoary deep,
Toss'd with stronger tempest rise,
Wilder storms the mountain sweep,
Louder thunders shake the skies."

Bro. E. T. Welch writes from Oceanport, N. Y. —"Bro. Himes:—There are about three in this place, so far as our knowledge extends, who are looking for and hastening unto, the coming of the day of God. There are without doubt many in the various churches who have misunderstood our hope whom the Lord will pity, and save. But of the mass—what conformity to this world, what ease, what blindness, how little of the counting all but loss for the knowledge of Jesus. And how little manifest desire to be ready to meet the One whom they profess to adore. I hope and trust those of us who are looking for Jesus our Saviour to appear soon, will do and act as pilgrims.

The glorious hope cheers us as we near the pilgrim's rest. How brightly the sure word of prophecy shines in a dark place; the day star is about to arise, and soon the Sun of righteousness with healing in his wings will glad the heavens. O what a glorious day to usher in, when His glory shall cover the heavens, and the earth be full of his praise. Blessed thought, we shall see him as he is. We shall behold the King in his beauty. Our love will then be satisfied. He is coming very soon, this is good news. The report of the two shining ones to the men of Galilee caused them to go back to Jerusalem rejoicing, and how much more reason have we to rejoice when 'our redemption draweth nigh.' The signs there is no mistaking proclaim the kingdom near. Glory to God for his goodness in giving us information of our position, so that we can be well persuaded that 'He that shall come will come and will not tarry.' Now 'the just shall live by faith.' Our Father in heaven will be very much displeased with us if we draw back now. Seeing we look for such things, how holily we should live before the Lord, with what devotedness; having the Holy Ghost to dwell in us, to guide and direct us, and help us to bring forth all those rich fruits to the credit of the Spirit of God. The hope of seeing our dear Saviour and being like him, how it ought to lead us to purify ourselves as he is pure. What manner of persons ought we to be in all holy conversation and godliness. How we should cleanse ourselves from all pollution of the flesh and spirit, that we may be without spot and blameless, so that when he shall appear, we may not be ashamed before him at his coming. We are trying so to live. Our life is hid with Christ in God. We feel that we are pilgrims. We realize that nothing short of holiness, a perfect conformity to our dear Saviour's commands, will assure our hearts before him. The exercise of those kind dispositions, those holy tempers, those kind words, that beaming love pressed out by the love of Jesus dwelling in us, this is our blessed privilege while waiting the return of our Saviour and King."

A brother in South Carolina writes:—"I take my pen in hand to inform you that I am still here alone, as respects having any one of like precious faith. I am more and more convinced every day of the wickedness of our days. We see it from the Congress Hall down to every day's occurrences around. I think we only can proclaim that which we are assured is the sign of the last days, and if we are buffeted for it better to be treated so for right doing than wrong, so lift up your voice like a trumpet, and show the house of Jacob their sins, and the people their iniquity, and that is all we are commanded to do, and leave the result to the the Lord, who doeth all things well, and will show forth his glory at the proper time. Let us be upon our watch tower.

"Cæsar's government is in a very corrupt state, but let us look with our eye single to the glory of God in everything we do, and give none occasion to speak reproachfully of our Redeemer while we hold forth the trumpet saying, The Lord cometh who will show forth who is King of kings. Then we can rejoice, when all rule shall be put under him, and may the Lord help all to become more devoted to God every day, until we shall find ourselves swallowed up in his glory. Our time will soon be over. The signs of the times cannot be mistaken."

Bro. Himes:—Please tell us through the *Herald* what you understand the Scriptures to teach about perfection. Some will tell us that there is a perfection to be attained in this life, and others tell us there is not. And in Phil. 3:12, Paul says, "Not as though I had already attained, either were already perfect." And again in the 15th verse, "Let us therefore as many as be perfect." Please answer this if it does not come under the name of foolish and unlearned questions.

An Inquirer.

Dec. 6th, 1856.

Answer.—Perfection is the standard at which Christians should aim—viz., submission to and conformity to the will of Christ. We do not suppose that this perfection is attained in this life, but it is to be continually striven after, and all short comings made the subject of confession and supplication to Him who for Christ's sake freely pardons, and thus perfects his saints. But when one begins to boast that he has attained perfection, he shows that he is ignorant of the plague of his own heart, and is far short of the standard of Christian perfection.

As you did not give your name, we sent the tract you ordered to your Post-office, directed to "An Inquirer."

Henry Martyn said: "I felt the need of setting apart a day for the restoration of my soul by solemn prayer: my views of eternity have become dim and transient." And what Henry Martyn felt, every Christian often needs.



Obituary.

"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

Died, at the residence of his brother, Carilus Stone, in Kingston, Sauk county, Wis., Dec. 2d, of typhoid fever, Solon P. Strone, aged 37 years.

A discourse was delivered by the writer from Psa. 17:13.

B. W.

Kingston, Wis., Dec., 5th, 1856.

Died, at Landaff, N. H., Dec. 6th, 1856, in the 66th year of his age, brother Eben Eaton.

He experienced religion when 37 years old, and much of the time since has been an active Christian, especially for a few years past, the religion of Christ has been his theme of conversation. In his protracted illness he exhibited to all that the religion he professed was all he had recommended it to be, and he closed his earthly pilgrimage in the triumphs of faith. Brother Eaton has in his dwelling a widowed step-mother, his own widow, and a daughter, the widow of brother Chandler Bowles, whose obituary is noticed in connection with this. Many are the promises to the widow in the word of God, and may they all share His rich grace.

Died, at Lisbon, N. H., Nov. 4th, 1856, in the 53d year of his age, brother Chandler Bowles, son of Deacon Jonathan Bowles.

He had professed religion for many years, and much of the time has been devoted to the cause of God. One year ago he buried his wife. She left a large family of children, many of them quite young. From that time to the day of his death he devoted himself more fully to the work of God than ever before, and in his death the church have lost one of its strongest and most active members. He married a second wife two weeks before the day he was buried, hence the affliction is very severe; we bespeak for the afflicted friends the prayers of the faithful

I. H. Shipman.

Died, in Pittsfield, N. H., Nov. 20th, 1856, Sadia R., only child of Moses and Almira A. Martin, aged 2 years and 2 months.

Little Sadia was a lovely and interesting child, and dearly beloved of her parents, and the "little favorite" of all who knew her. But "death loves a shining mark," and by this fatal stroke this lovely bud has found an early grave, yet will soon awake blooming with life and immortality. The hearts of these parents can but swell with mournful joy, when they think of their lost little one,—mournful because a sweet treasure is gone—joyful because that precious jewel glitters in the diadem of the dear Redeemer.

J. Hervy.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting thd skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours, John Pierpont.

Boston, 10th Oct., '55.

Dear Sirs, — I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear sirs, yours truly, Henry Lunt.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respect'ly, A. S. Kellogg.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmaceutists. Respectfully,

A. A Hayes, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

JARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers

(Signed) Thomas A. Dexter.
S.H. Kendall,
Samuel May,
Thomas C. Amory.

march 8

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out.—With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Miss., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 2d Jan., 1856: "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisic, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; bu even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard, Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—*Phila. Ledger.*

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn. Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for $1.

dec 20 3 m

DR LITCH'S

RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams. 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price. 37 1-2 cents a bottle.

Dr. Litch's Pain Curer. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

Oriental Ointment, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

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PROFITABLE AND HONORABLE EMPLOYMENT!

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Married,

In South Deerfield, N. H., Dec. 11th, by Elder E. Tuttle, Mr. WYATT B. WHITTIER, of Boscawen, to Miss MERIBAH T. CURRIER, of South Deerfield.

Appointments, &c.

If the Lord will, I will preach at Hill's Corner in Canterbury Sabbath, Dec. 7th, Lake Village Sabbath, Dec. 14; at the Page school house in Holderness Sabbath Dec 21; West Alton Sabbath 28; Melvin Village Sabbath, Jan 4; at the bittum school house Monday eve Jan 5th, and the 6th and 7th as brn Hoyt and Hodsdon may app't; Lake Village Sabbath Jan 11th. O. G. SMITH.

I will preach (D. V.) at Libbey's Mills, in Stanstead, C. E., Dec. 23d; Outlet, 25th; Knowlton's Falls, Sunday 28th at half-past ten A. M.; Waterloo, at 2 and 6 P. M.; Lawrenceville 29th; Melbourne, 30th; Durham (as Bro. Clampet may appoint) 31st; Melbourne, Jan 1st; Sherbrooke (if bro. Buckingham think it best thus to arrange) 2d; and Derby Line, Vt., Sunday, 4th. Each week-day appointment will be at 6 o'clock in the ev'g. J. M. ORROCK.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Dr. A. G. Smith $5—As $3 pays A. S. of Holden Mass., (?) to 841, and $2 32 pays you to the same number—to July 1, 1857, we have credited you the $5 on book account, and charged $5.32. There is now a bal. due you of $5.56.

E. Parker—We have credited yourself and each of the following persons $2, to No. 867—Jan. 1, 1858, via, Tho. Smith, S. Sesbury, Miss L. Atkins, W. Smith, J. J. Cressey, J. Gould, D. Whitney, W. Keyes, A. Winch, A. Durkee, R. Robinson, D. D. Robinson and E. Chamberlain.

Mary A. Roys—You have paid up to the present number.

L. Curtis—Have credited you $2 50 on Her. to No. 867, and 25 cents to C. Veasy, and the bal. of your div. due Jan. 1, ($1.75) to I.C.W.

I. C. Wellcome—Have credited you $1.75 as above The "50" referred to, were the bal. of 75 ordered. Will send him as soon as they come from the binders, when we shall know the bal. of the edition on hand. S. S. B. has taken his.

T. M. Preble—Sent books and statement of account the 20th.

H Russell, $2—Have credited J. N. 84 cents, and B B. $1.56, and you 60 cts. leaving $5 60 due.

W. P. Stratton—It was received and credited to No. 872.

DELINQUENT.

The P. M. of Lenox Mass., gives notice that the Herald is not taken from that office by E. M. Smith, who owes $5.81.

The P. M. of Moultonbor', N. H., gives notice that Joseph Berry has removed from that place, owing for the Herald $8 50

The P. M. of Wilmot, N. H., gives notice that W. N Cheney refuses his paper, owing ..... $2 50.

The P. M. of W. Falmouth, Me., writes that E. Marston has removed from that place, owing..... $9.81.

RECEIPTS

UP TO DEC. 23RD, 1856.

The No. appended to each name is that of the HERALD *to which the money credited pa, s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.*

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his *post-office address*—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even *to sign their names!* Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

J. H. Baker 815; L Gilbert 867; L. Wiswell 859—None received in Sept, but the last credit to No. 833 was for a dollar lost; W. Preston 815; M Beckley 841; B Benson 841 D. Libbey 841; J. S. Brandeburg 789—$1 due; J. Boydon 815; N. Champlin 841, N. Lackey 841; D. Roberson 808; J. Lamb 815; A. Fuller 809; W. Wells 838; T M Preble 841—See notes; B Locke 841; H Foster 841; A M. Preble 841; D. Bosworth 854 and credit Div.; S. Ongley (for Mrs E. O.) (?) 846; Mrs. L Dunlap 815; D. Sanborn 841; D Davis 841; A Wadleigh 841; I T Cole 841; W B Weeks 841—each $1.

E H Wheeler 867; W Yearsley 841; Tho. Brown 844, with book and tracts; N T Withington 850; J H Smith of Bainbridge 867; M. Peck 815 and $1 for books; sent to Maytown the 19th; E. Farnsworth 867; M T Currier 833; J. Roberts 820; L. Wilcox 867; H. E. Carver 828; R. Clements 737—$3 due; P. M'Kinley 789—$1.13 due; J Jewell (if Jonesville) 903; Mrs. A. Colby 859—each 2 dol.

C. A. Ludlow 919; D B Winslow 893; J Eastman 815; L Tecknor 815; A C Willey 867—each 3 dol.——W Stratton 872; B Ives on acc't.—each 5 dol.

Mrs Bridges, sent poems the 19th, 1 dol. 15 cts; C. Veasy 821, 2 dol. 25 cts.; J Clark 821 2 dol. 25 cts.; E Morton 815 50 cts; M M Maxwell 2 G.s 50 cts.

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